

Gordon

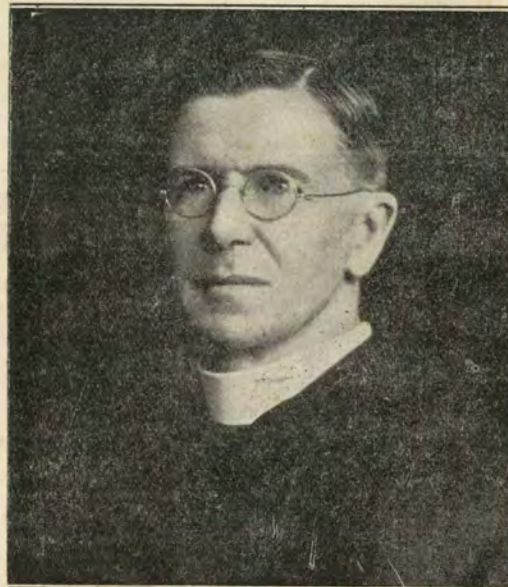
VOL. XXIII., No. 3.

PUBLISHED QUARTERLY.

The Open Door

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

DECEMBER, 1944.



BACK TO THE SOLOMONS.

Rev. J. F. Goldie — to whom a permit to return has been granted. See page 11.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

Price: ONE SHILLING per Annum.
Posted, One Shilling and Threepence.

Foreign Mission Dept., P.O. Box 23W, Auckland.
General Secretary—Rev. A. H. Scrivin.

Papua's Heavy Loss

DEATH OF THE REV. J. C. RUNDLE, L.T.H.

Papua in particular and the Missionary Cause generally has suffered heavy loss in the death by motor accident, in Queensland, of the Rev. J. C. Rundle, Air Force Chaplain. At the time of the Japanese invasion, he was Chairman of our Papua District, but in Australia on sick leave. At a memorial service in Wesley Chapel on 15th Nov. the Rev. M. K. Gilmour—33 years a missionary in Papua and Chairman for many years—paid an eloquent tribute to John Rundle of which the following are extracts:-

"A MAN'S MAN.

John C. Rundle was the bravest, the most fearless, the most forthright of the missionaries I have known. He belonged to the same family as Simon, who, under the moulding of His Master's hand became Simon Peter. He was a warm-hearted Cornish Methodist, with Methodist Theology in his bones and the Methodist Hymn Book and tunes in his heart and voice, and a passion for evangelism.

He threw himself into the fight against disease, without stint. He greatly rejoiced in all signs

of spiritual development. The Conventions were great times of uplift. One year he had four, another year he reports "Revivals have broken out in four centres" and for that year added to the rolls were 196 Full members, 192 on trial, 1073 catechumens—Another year 152 Adult baptisms—again with joy he told how "the Teachers maintain keen evangelistic fervour." In the work of the schools he had the joy of giving them a new catechism, hymn book, and the wonderful gift of the first gospel in their own tongue—St. Mark—He also translated St. John.

There were three outstanding things in his Bwaidoga Ministry. His translations, the opening and building of the new head station at Wataluma, and the inauguration and development of self-support in the District. He ended his last report thus—"Our Papuan people must find us confident, honest, sympathetic and our work will be successful. The past achievements reveal—The best of all is God is with us. The future may be equally successful since it stands "If God be for us Who can be against us."

REHABILITATION IN THE SOLOMONS.

THE TIME DRAWS NEAR FOR THE RETURN OF OUR MISSIONARIES TO THE SOLOMONS.

TO COMPLETE OUR TASK £60,000 WILL BE NEEDED. WE ASK NEW ZEALAND METHODISM FOR £25,000 WILL YOU HELP?

We gratefully acknowledge the following contributions:-

Previously acknowledged	£22,656 10 10	Mr. and Mrs. W. Hogan, 10/-	5 2 0	Hamilton East	1 0 0
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Posted, One Shilling & Threepence

The Missionary Organ of
the Methodist Church of
New Zealand.

VOL. XXIII., No. 3.

DECEMBER, 1944.

PUBLISHED QUARTERLY.

A World Leader.

Auckland, Wellington and Christchurch have been greatly privileged by a visit from the Rev. J. W. Decker, M.A., D.D., Secretary of the International Missionary Council. Dr. Decker is a Virginian and a graduate of Richmond University where for a time he was Professor of Mathematics and the Bible. From 1921-1934 he was a missionary in China (Northern Baptist) and from 1935-1942 Foreign Mission Secretary for China, Japan and the Philippines. In 1943 he was called to his present responsible and influential position.

Dr. Decker spent three months last year in England conferring with his co-Secretary, Dr. William Paton, on the co-ordination of U.S.A. and English effort towards rebuilding Church life in Europe and Asia. The late Archbishop Temple, and all other Church leaders in every city visited, bore grateful testimony to the high value of Dr. Decker's assistance. Following Dr. Paton's sudden death, Dr. Decker guided the affairs of both the London and New York International Missionary Council Headquarters until the Rev. Norman

Institute and a gathering of Ministers at the Sunday School Union Hall.

On Sunday, 19th Nov., this World Leader gave inspiring addresses in Wellington at the Anglican Pro-Cathedral and Wesley Church and on Monday addressed a large gathering of ministry and other workers at the Baptist Church.

Tuesday was occupied, except for an hour taken for a Civic reception, by a Conference between Dr. Decker and the National Missionary Council of New Zealand on the following subjects:—

1. South Pacific Regional Conference.

Time; Place; Preparation; Participation of native Churches; Need for Preliminary Conference; Setting of Conference in general plans of International Missionary Council; Assistance from International Missionary Council Department of Social and Economic Research.

2. Future of Pacific Missions.

a) Possibility of some form of International or Group Control.

(b) Indentured labour.

(c) Relations of Missions to Governments (1) General; (2) In Education; (3) In Medical Service.

(d) Return of Missionaries to Pacific areas e.g. Solomons.

3. Future of Mission Work in China and India.

(a) Post-War relationships to Governments.

(b) Post-War relationships to Indigenous Churches.

(c) Relationship of Missions to U.N.R.R.A. in interim period.

(d) Permits for Missionaries to Return to China.

4. (a) Relationship of National Missionary Council to International Missionary Council.

(b) Relationship of National Missionary Council to National Council of Churches.

5. Post-War plans of International Missionary Council.

6. Missionary Education at Home Base; Training of Candidates; Extension of co-operative work.

In our next issue we hope to give the findings on these matters, but are constrained to say here that all members of the Council gathered much information and inspiration from Dr. Decker's masterly handling of the matters under discussion. His wide knowledge, lucid and concise expression, and genial personality held the close attention of the Council.

On Wed. 22nd Nov., Dr. Decker met the Prime Minister, Mr. Walter Nash, Mr. Nordmeyer and other members of the Cabinet in a discussion on world affairs and collaboration between Governments and Missionary Societies and, later in the day, in company with the Rev. J. M. McKenzie, visited the Prisoner of War Camp.

Dr. Decker was then planned to meet the National Council of Churches in Christchurch on Nov. 23-24 and conduct services in Auckland on Nov. 26th prior to his return to Australia en route to India and China. A great missionary leader has been in our midst and we thank God for his work and the inspiration of his fellowship.



Rev. J. W. DECKER, M.A., D.D.

Goodall's appointment to the London Office.

In Sydney, Dr. Decker attended a four day Conference with representatives of Missionary Boards and Societies where findings were arrived at on:—

A. Major Principles, Emphases, and Methods demanded in the post-war world.

B. Post-war plans of the International Missionary Council.

C. South Pacific Regional Conference.

D. Political arrangements in the South Pacific and their significance for Missionary work.

E. Australia's potential missionary opportunities and resources.

F. Extension of co-operative effort and future functions and plans of the National Missionary Council.

G. How the International Missionary Council can serve the Australian Missionary Boards.

H. The future of Orphaned Missions.

Dr. Decker reached Auckland on Nov. 16th, and addressed the District Synod that evening. On Friday, prior to his departure for Wellington, he was entertained to lunch by Missionary leaders and was accorded a civic reception by His Worship the Mayor, Mr. J. A. C. Allum. He also addressed a band of Missionary Students at the Bible Training

Early Days of our Solomon Islands Mission

BEGINNING TO BUILD AND FIRST VISIT TO ONTONG JAVA.

EXTRACTS FROM DR. GEORGE BROWN'S DIARY.

Friday, May 30th.—The Titus sailed about 9.30 a.m., and as soon as she started, we followed her down the lagoon, as we were all very anxious to get to work. We pulled as far as Nusasonga, where we had luncheon, and then went on to Banga, a large island, which has been placed at our disposal by Mr. Nielson, of Gavutu. We landed on the lee side, and the teachers at once commenced to cut wood for the two houses we purpose erecting on Nusasonga, in which they are to live at present. We filled our boat with as much timber as she could safely carry, and then made a raft of the remainder. The S.E. wind, however, was blowing freshly, and we made but very slow progress. The raft, which was being towed by the dingy, proved to be too heavy for her to tow against wind and sea. We waited for her several times, but as the night was coming on quickly, and we did not know the reefs and shallow patches sufficiently well to enable us to go on safely in the dark, we had to cut the raft adrift. We reached Nusasonga just at dusk, landed our cargo, and then came on to Mr. Wickham's house at Mpeka, which we call our home.

Sunday, June 1st.—The teachers were all away yesterday at Nusasonga. This morning I preached in Samoan and Fijian from Mark ii.3. We held our service in front of Mr. Wickham's house, and all his boys attended, and appeared to be very much interested in what, to them, must have appeared our strange proceedings. The teachers held their own service in the afternoon at Lambeta (Mr. Wheatley's station), where they are still staying.

Monday, June 2nd.—The teachers were employed all day cutting wood for their houses. We cannot get any local labour, and so we cannot commence

work at our own house, until the teacher's houses are finished. In New Britain and New Guinea we had no difficulty in

GETTING NATIVE LABOURERS, but we cannot do this here at present. The natives will not work on their own islands, and so the traders and captains have all to engage men from other islands. Mr. Martin was engaged in doing some work at one of Mr. Wickham's houses, and he, and all of us were pleased that he was able to give some little assistance to one who has been so good to us.

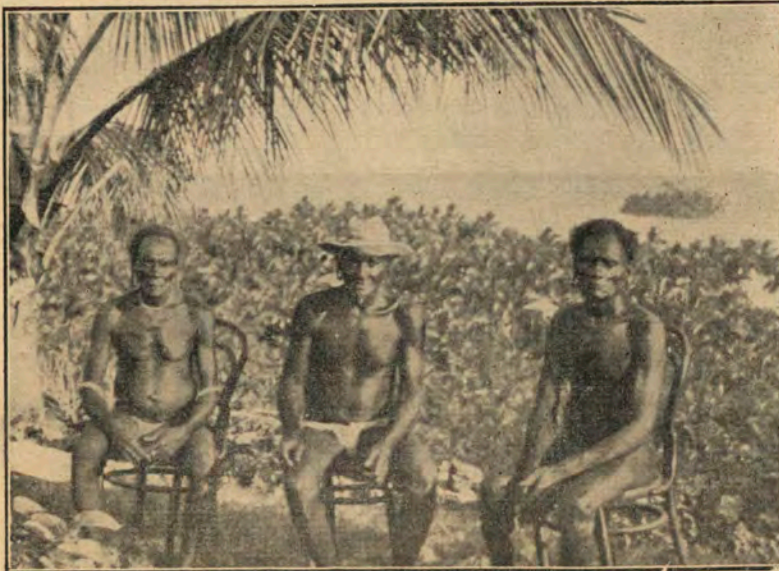
Tuesday, June 3rd.—We all went to Nusasonga to commence the houses for the teachers. We, white men, could be of little or no use in this work, so after fixing upon the sites, and seeing the work commenced, Mr. Goldie and Mr. Rooney went away in the dingy, and landed on the main island to inspect the site which we were anxious to secure for a station, from the western side. They had previously inspected it from the other side of the promontory, but we were anxious to know what the distance across the point is, and also whether a suitable site for a house can be obtained on it. When the dingy returned after landing them on the island, I took her, and went home.

Thursday, June 5th.—Yesterday was very wet, and little or no work could be done. To-day we were busy in removing our goods from the copra house, in which they were placed, to the nice new house which Mr. Wickham has placed at our disposal, until we can get our own store erected. This house has just been built for a dining room, but Mr. W. is not going to occupy it, as he wishes us to use it for the present. The teachers were all engaged plaiting leaves for their houses, and so Mr. Wickham's boys did all the hard work of carrying our heavy packages, furniture, and stores up to the new house. We were anxious to get our stores opened in order that we might contribute our share of the provisions used from day to day, but we find it impossible to get Mr. Wickham to consent to this. He persists in regarding us as his guests until we go to Nusasonga, and we can only submit, whilst feeling very grateful to him for his great kindness.

Friday, June 6th.—Teachers away at Nusasonga. I had a long talk today with

GUMI, ONE OF THE CHIEFS

here. He is a very intelligent man, and understands a little English. I got him aside quietly, and had a nice talk with him, and was able to tell him what we wished to do. I pointed out to him the piece of land which we were anxious to buy, but did not press the matter upon him, as I knew he was one of the owners,



Gumi and two other Chiefs after some years contact with the Mission.

I deemed it to be by far the wisest plan not to press the matter at present, but just to let them know what we were thinking about, and to wait until they got more accustomed to our presence among them. I told him, however, that if we bought we did not wish to include the cocoanuts on the beach in our purchase, as I knew that this fact would have a great influence on their decision.

The following days were occupied in marking out the site of our house on Nusasonga, cutting the heavy piles required for the foundation, boating them over to the island, and conveying portions of the timber and goods to the station.

NOTES ON VOYAGE TO YSABEL ISLAND AND LORD HOWE (ONTONG JAVA) AND TASMAN GROUPS.

Mr. Woodford, the British Resident Commissioner, having very kindly offered me the opportunity of visiting these little known groups, in the Government schooner which was being sent on a visit of inspection, I gladly availed myself of his kind offer, as, from previous information and knowledge, I was strongly of the opinion that these Groups, peopled as they are by Polynesians, would be a grand field of work for our Tongan and Samoan teachers, and could easily be supervised from this district. We then made for a large sound about 12 miles S.E. of Manning Straits. At this place

THE LARGE ISLAND OF YSABEL

is pierced from side to side by a deep waterway dotted all over with islands of varying size. We beat up the wide bay seeking for a good anchorage, but did not find one until about 4 p.m.. It was very pleasant indeed to get into a safe and quiet spot after the knocking about we had experienced outside. I noticed near the anchorage some large dead trees standing in the water some little distance from the shore. These certainly seemed to indicate that there had been a subsidence of the coast line at this place. There were no signs of natives about. All these beautiful islands and islets, and nearly the whole of the shores of the sound are quite uninhabited now, and indeed, with the exception of a few villages near the N. and S. ends, and some inland villages, the whole of this fine island of Ysabel which was teeming with population 300 years ago when the Spaniards first discovered the group, is now without inhabitants. The head-hunters of the New Georgia are responsible for this to a considerable extent, but there must, I think, have been some other reasons for this great decrease.

Monday, June 16th.—Left the anchorage, and sailed for about two miles, and then out to sea by a very fine passage. We cleared the passage at 8 a.m., and had a very fine run most of the day. Towards night the wind freshened, and from many signs some of us came to the opinion that we were going to have rough weather. The "Lahloo" was

HOVE TO UNDER CLOSE REEFS

with mainsail stowed most of the night. Some on board managed to get a little sleep from time to time, but I was on the weather side, and the sofa had no lee boards, so that it was a very risky proceeding to lie down without holding onto something solid, and after the "Lahloo" had rolled the bed, pillows, books, clothes, and everything which usually gets piled up on to a bunk, including the drowsy passenger, under the table or amongst the boxes and tables on the cabin floor, he is not

usually anxious to repeat the experience, but prefers to camp down on the floor itself. Towards daylight, there was a slight lull, and sail was made again.

Tuesday, June 17th.—This morning we had a strong easterly wind, and a heavy sea, which got rougher as the day advanced. We were close hauled until we sighted the atoll, and as soon as our exact position was obtained the Captain decided to run for a passage to leeward, as we could not reach the windward passage without beating, and with the heavy sea running, that would have been a very uncomfortable operation. Captain Potts and Captain Perry went up aloft as we neared the reef, for the work of piloting a smart schooner running before a stiff gale and a heavy sea into an unknown supposed passage was one that required all possible skill and forethought, and a look ahead. Very fortunately, however, there were no dangers in the way which could not be seen and avoided, and so we were soon glad to see the sorely buffeted little vessel rounding the inner point of one of the numerous islands, and finding smoother water under the lee of the protecting reef. Some natives came off, one of whom knew a few words of English. We got anchorage in 15 fathoms under the lee of a barrier reef. The wind was still blowing hard, and it was evidently a very dirty night outside, so we were all very thankful that we were safe in a good anchorage. The natives are evidently Polynesian, and Selu, the Samoan teacher who accompanied me, and I could understand many of their words and some of their sentences. We shall distinguish more as we get accustomed to their strange accent.

Wednesday, June 18th.—This morning we went ashore in the boat, accompanied by some of the natives. As we neared the beach two natives came out of the reef, each holding the end of

A LONG STRING OF COCOANUT LEAVES, with one or two very young nuts on it. One of them went on each side of the boat, and brushed the leaves, etc. over our heads. This was to drive away any sickness or ill-luck that we might be bringing with us. This is the first time I have been put through this ceremony in the Pacific. The people were all very friendly, and the women and girls soon came about us. This is very different indeed from the Solomons and other Melanesian Groups, where we rarely see the women for a long time. One old man was pointed out to me as,

"THIS FELLOW, HE MISSIONARY, ALL THE SAME YOU."

by a native called Peter, who understood a little English. I could not understand at first what he meant, but soon found out that the man to whom he introduced me was the priest, and we were afterwards shown the heathen temple or tabu-house where he lives. At the far end of the house was the sacred enclosure into which he goes when his services are required to drive away sickness, bring rain or good winds, or perform any other functions which are required of a priest. I am evidently regarded as Mr. Mahaffy's priest, and so I suppose I enjoy a little prominence on that account. The sacred enclosure is merely a part of the house marked off by plaited cocoanut leaves, and with a few small heaps of huts placed about it. I was able to get a few photos which I hope will turn out alright, though the day was not at all a favourable one. The young girls were very good looking indeed. Men and women are tattooed,

got any tatooring, or only small bits of it done. I think the complete pattern is only finished after marriage. We came on board to breakfast at 11.30. We were ashore in the afternoon, and I took a number of photos. The island off which we anchored is Keila, the chief's name is Kei. On another village the name of the chief is Uo, evidently the same name as the Lufilufi chief, Moe faa Uo. Our Samoans would have little difficulty in learning the language of these people. The "f" is changed into the aspirate "H", and in many instances the "l" into "r". The number of words in each language, which are precisely the same, is too great to particularise. It would need a regular vocabulary. Selu gave them a specimen of a Samoan ailao, or club dance, which pleased them all very much indeed.

Thursday, June 19th.—Left Keila at about 11.30 a.m., and had still the same rough squally weather. We managed to beat up a few miles, and then had to anchor off another island. We had some very fierce squalls during the night and altogether the weather is simply disgusting.

Friday, June 20th.—We got away early this morning, under reefed sails, and had a good beat up the lagoon, until at last, to our great satisfaction, we let go the anchor in front of the main village, Luanua. The chief of the place, Uila, seems also to be chief paramount of the principal part of the lagoon. We landed soon afterwards, and found a large village, and crowds of excitable natives who were, however, all very nice and pleasant. We first called on the chief, Uila, and found him to be a typical Polynesian chief, very dignified and very polite. He has evidently very

great influence amongst the people, and occupies a position very different to that which is occupied by most of the Melanesian chiefs whom I have known. After leaving the house, we walked across the island, which, as usual on these reef islands, is very narrow, probably not exceeding $\frac{1}{4}$ mile in any part. The surf was very high, and it was very evident that there was still a heavy sea running. On our way back we

LOOKED IN AT THE "DEVIL HOUSE" or temple, but we were not allowed to go inside. The chief priest and his attendants were seated inside, and did not come out to see us. The building was not in good repair at all. It is about 50ft in length by about 20ft. wide. At one end there are two large rudely carved figures considerably over life size. One we were told was a male devil, and the other a female of the same genius. On a low platform at the feet of the figures were two child devils to complete the family. The house was full of carved representations of every kind of fish, and all the animals with which the people have any acquaintance. So far as we could gather, the principal functions of the priests are to make spells for the cure of sickness, avert misfortune, control the winds and weather, and, generally, to do everything which the people wish them to do. It is a pretty large order, but, from all I could hear, the people have full confidence in their powers. We then walked to what I consider one of the most interesting places I have visited, namely the peculiar graveyards in these islands. Contrary to the general custom in the Pacific, all the dead are buried together, and not, as is the usual custom, near the house where they have lived.

In Cemetery Chapel

by Chaplain S. G. C. COWLED.

It was a beautiful Sunday morning, not very hot, a cool breeze blowing from the sea. A wide road built by the SeaBees (Construction Battalion) leads to Bougainville Military Cemetery, where hundreds of White Crosses are enclosed in a white picket fence, in the midst of which is a beautiful Chapel. The Cemetery is administered by the American Graves Registration Unit, which does its work reverently and very thoroughly. In the Cemetery is an area marked "Allied Section." In this section, side by side, irrespective of rank are the graves of Fijians, New Zealanders and Australians. Censorship regulations do not permit the mentioning of actual numbers, but there are many and the majority of them are Fijians from the Fiji Military Forces serving overseas. The graves are marked by white crosses with name and unit of the soldier concerned. Here is a spot which shall be for ever Fiji. The Chapel was built by the American Engineers by order of the Commanding General. Much of the decorative work was done by the Fijian troops who have been here so long.

On this particular Sunday morning, to this Chapel went our Fijian Battalion to hold a Service of Remembrance for their comrades who had passed on. Of course the Chapel was filled to overflowing, about 600 troops attending the Service. The Battalion Choir of 50 voices led the singing. As the Commanding Officer took his seat on the dais, the Choir rose and sang beautifully and softly "The Lord is in His Holy Temple, Let all the earth

keep silence before Him." Every soldier at this service truly felt that "The Lord was in His Holy Temple." The hymns were sung in Fijian. They were: "In the Sweet By and By," "He Wipes the Tear from Every Eye," and that triumphal song, "O Lord of Heaven and Earth and Sea." The Commanding Officer read Psalm 27, in English, and a Fijian Captain read from John 16, in Fijian. The Battalion Chaplain, Rev. S. G. C. Cowled, offered prayers in Fijian and English, the Choir chanting the Lord's Prayer very impressively. The Padre spoke very briefly in Fijian and English, from the words, "There shall be one fold and one Shepherd." It was not a time for words.

The Commanding Officer then read the names of the fallen, the Battalion standing at attention. "They grow not old as we that are left grow old; Age shall not weary them or the years condemn; At the going down of the sun And in the morning We will remember them."

The Battalion bugler sounded the "Last Post" and the "Rouse" after the Benediction had been pronounced. The National Anthem brought the Service to a close.

This will be one of the most sacred memories, which will remain with us long after the war is over. It was a most impressive service. The Battalion moved out on to the road again. The Fijian troops had turned aside to salute their dead.

—"The Missionary Review."

“Pass the ‘Ammo’.”

THE VICE-PRESIDENT CALLS FOR LOVING HEARTS AND LARGER GENEROSITY.

The president in his stirring Missionary appeal published in the June issue of the "Open Door," emphasised the fact that Methodism was the child of the irresistible Missionary urge in the heart of our great founder. It surely is an accepted foundation principle of the genius of our Church life that the recognition of the call to sustained, generous, willing support of our overseas missions is vital in all that is Christlike and energising in our spiritual life and activities. The neglect of our missionary enterprise will be the beginning of



Mr. C. E. BELLRINGER
Vice-President of the Conference.

spiritual decadence and ultimate death. I vigorously reiterate and support the President's appeal, we dare not turn our faces from the great and glorious opportunity which lies ahead. We cannot live and grow as a Methodist Church without the earnestness and fervour engendered and nourished by sacrifice and effort to win the world for Christ. Love is the highest and noblest expression of life in Christ; without it we are "as sounding brass or a tinkling cymbal." Love to God and to our fellow men has ever been the source and main-spring of living, operating faith, and in its gracious power and influence love is ever seeking to spread.

The question that faces us is, how can we best serve our Master in this age in which we live? It is not possible for many to go overseas to do Missionary work. As in the great battles now being waged in the cause of liberty, freedom and righteousness, most of us must remain on the home front, but this does not mean that we are to sit idly in the seats of indifference and watch the struggle from afar. Appeal on appeal is being

made to-day right along the whole home front, and it is strenuously impressed on us that we have the imperative duty of maintaining and supporting those who stand for us in posts of danger. In one of our leading newspapers I recently saw a cartoon with which, by what I felt to be a touch of genius and inspiration, the call to duty and sacrifice by those, who, like myself, could not take a place in the fighting line was made. A soldier with intentness and determination firmly depicted in look and action, was engaging the enemy. Strong and stalwart he stood contending with the foe. With a half-turn glance he appealed for support. "Pass the ammo," he cried looking to the hand behind which held the cartridges that were essential to feed the rifle so tensely gripped in his hand. As the strength of that appeal laid hold of me I was conscious of a like call from those who are in the front line of our overseas missions. Superstition, ignorance, fear and despair, have to be overthrown and destroyed. It is for us to "Pass the ammo." We fail in our duty if, with willing hearts, we do not give ample, generous support, as the need is claimant.

Our President has emphasised our great debt to the past; we can only truly repay that debt by taking upon ourselves, as men and women who believe that our Master came to redeem men and women of every tribe and nation, the opportunity and privilege of giving and seeking to induce those with whom we make contact to share in the joy.

Our own special field of service in the Solomon Islands has been, and is rich and fruitful in results. A few months ago there appeared in a local newspaper a letter from one of our men at the front of battle, relating an amazing experience he had last Christmas. He came on a gathering of the Solomon Islanders who were singing with voices sweet and musical. For a moment he was so overcome by the harmonious strains that filled the air, that he could not understand where they came from, and suddenly, it dawned on him that he was listening to the "Hallelujah Chorus" sung as he had never before heard it sung. The beauty and solemnity of the scene pervaded with the glorious harmony stirred his soul. He felt compelled to tell of what he had seen and heard.

We have seen and heard these children of the Pacific and know that by the grace of God they have been uplifted and blest in the harvest reaped in our Overseas work. I have a vivid recollection of Gina, addressing the Conference Missionary Meeting in Pitt Street Church. I shall carry that memory as long as I live and thank God that through the teaching and lives of the men and women we as a Methodist Church have sent and maintained in the great work, this was made possible.

Testimony has again and again been borne in the New Zealand press to the sterling and faithful work and service rendered by our Missionaries. Surely the harvest has given a bountiful return on the seed sown. Let us give with larger generosity and more loving hearts and thus help on the coming of that day of which the prophet Isaiah had the splendid vision "when all the ends of the earth shall see the salvation of our God."

Pioneering on Bougainville and Buka by Solomon Island Teachers.

By the Rev. A. H. VOYCE.

A very great deal of the pioneering work on Bougainville has been carried out by consecrated native teachers from the British Solomon Islands Protectorate. The Bougainville and Buka Circuit is in an unenviable position. Geographically it is part of the Solomons, but politically part of the Mandated Territory of New Guinea, hence very great difficulties have been experienced in getting students to the British Solomons, where the college was located at Kokengolo, for training. In 1935 permission was eventually granted for up to 30 students at one time to go there for a period of three years.

But even greater trouble has at times been experienced in persuading the two governments to agree in allowing Solomon Island teachers to come to Bougainville. Many objections were raised, the main being that "some" Solomon Island natives had caused "trouble" in New Guinea. Another objection was that dissatisfaction was likely to be caused amongst natives of New Guinea if they learned through these teachers of the great disparity in the payment made to indentured labour in the Solomon Islands as compared with New Guinea.

It would have been very much easier for us to have native teachers from the region of Rabaul, on New Britain, to work with us on Bougainville, and from time to time, did have numbers of excellently trained men from these areas including seven or eight at the time of the Japanese invasion. But there were certain difficulties. Rabaul, the capital of New Guinea Territory, was missioned by the Methodist Church of Australia, and we felt we dare not constantly ask for teachers from them, as they were so desperately in need of trained workers themselves for development work. We could not provide them with students for training and our Mission was not paying anything towards the training of such teachers as we did receive.

So Bougainville and Buka Circuit looked constantly to the mother church in the Solomons to provide native workers for the developing areas opening up so rapidly in those islands. The first native teachers went from the Solomons to Bougainville in 1917 and two of that number are still in active work to-day. Many have paid the supreme sacrifice and their graves are dotted about in a foreign land, just as foreign to them as the Solomon Islands are to us. Those British Solomon Islands teachers took to Bougainville and Buka, not only the religion of Jesus Christ, which was the primary reason for their going, but also took the enlightenment for better housing, sanitation, good education and better medical knowledge. Very soon after teachers came to Siwai, a definite improvement was noticed in the housing conditions of the villages where they were stationed. Officials asked for them to supervise native building operations on government stations. The same story was told in the Teop and Buka areas. Petats village was developed from a series of low, crudely built hovels into a village of model native houses, a village which won the commendation of none other than the Administrator of New Guinea, who made an entry in the village book, that it was



DAVID PAUSU—ONE OF THE PIONEERS.

the finest and best kept village in New Guinea Territory.

Coast watchers, soldiers and civilians who lived on Bougainville during Japanese occupation have spoken and written in very high terms of the loyalty and helpfulness of these Solomon Island teachers. On Guadalcanal, as I journeyed up to Vella Lavella last year, I met Wili Pitakomoki, who had been brought out of Bougainville a short time before by a Coast Watcher. This boy, who had for years rendered very fine service as a teacher, had during the invasion period been working with Europeans doing dangerous work for the Allies. Shortly after I saw him he was taken back to Bougainville and assisted when American forces landed at Cape Torokina in November, 1943. But he has again been sent out and, like others of us who are unable to return to the scene of our labours, is fretfully straining to get away. I received a letter from him dated September 18th, 1944, from Munda, in which he says the government officer has compelled him to go and work in the Native Labour Corps for the army. He wants to get back to his teaching work on Bougainville but the officer won't permit it.

There still remain, however, on Bougainville and Buka, a dozen or more Solomon Island native agents from whom nothing has been heard, and of whom nothing can be heard, for they are far behind Japanese lines. Most of them are situated in

(Continued on Page 7.)

Generous Appreciation of Our Mission Work by United States Forces.

The following letters have been received recently by the General Secretary together with the generous contributions mentioned. Readers will remember similar expressions of practical appreciation acknowledged in earlier issues as follows, exclusive of gifts from individual officers and men:—

3rd Div. 36th N.Z. Batt.	40	3	0
35th N.Z. Batt.	185	0	0
17th Fd. Reg. N.Z. Artillery	307	4	2
3rd. Div. 37th N.Z. Batt.	198	0	3
39th Gen. U.S.A. Hospital	23	12	0

It will be thus seen that with the gifts now to hand from the U.S. Units the total contributions from such sources reach the substantial amount of £1,177/11/1. Each gift has been specifically earmarked for the purpose for which it has been given and included in the Rehabilitation total.

While the Mission Board is deeply grateful for the monetary gifts, it values still more the deep and genuine appreciation expressed by the American and New Zealand Units of the Native Church and our missionaries. This is striking testimony to the power of the Gospel and the devotion and wisdom of the Rev. J. F. Goldie and his colleagues during the past 42 years and we rejoice in this indication of the missionary work and policy.

To The Reverend A. H. Scrivin,
Secretary, Methodist Foreign Missionary
Society of New Zealand.

There is being transmitted to you by bearer the sum of eleven hundred seventy one and 90/100 dollars (\$1171.90) representing a free will offering by members of the 35th U.S. Infantry and the 64th U.S. Field Artillery to be devoted to missionary work among the natives of Vella Lavella, Solomon Islands.

It is the desire of the donors that these funds be utilised for the purpose indicated in consultation with the Reverend A. W. E. Silvester, in recognition of the splendid leadership and christian guidance which he exemplified among the natives of that island. The loyalty, co-operation and wholesome attitude of these natives as found by those of us who participated in combat operations on that island was outstanding and reflects high credit upon Reverend Silvester and the church he so eminently represented.

It is requested that receipt of the funds and the purpose for which dedicated be acknowledged by indorsement hereon in order that the donors may be appropriated informed.

Very sincerely yours,
EVERETT E. BROWN,
Brigadier General, U.S. Army.

Dear Reverend Scrivin:

The men of the 58th U.S. Naval Construction Battalion having been a part of the initial invasion force on an island in the Solomons, the specific name of which is censorable, wish to express in some way their appreciation for the kindness and co-operation shown them by the members of the New Zealand Foreign Mission representatives and the natives there.

At the time of occupation the mission hospital along with other mission buildings were unavoidably destroyed. Remembering this and having enjoyed a month's leave with the friendly people of New Zealand, the men of this battalion have contributed to a fund which they would like to be used towards the restoration of this mission hospital.

Contributions are as follows:

\$175.00—Cash.
5.00—Check.
10.00—In fund.
25.00—Donations previously made by Masons of this battalion.

\$215.00—Total.

Also, attached is a list of contributors desiring a year's subscription to the publication, "The Open Door."

It is gratifying to know that when this conflict is finished these natives will be cared for and taught the ways of Christian living just as they were before it began.

Most Sincerely,

(Sgnd) Harold L. Ludwigsen—BM2c,
58th U.S. Naval Const. Batt.,
C/o Fleet Post Office,
San Francisco, California.

Pioneering on Bougainville and Buka by Solomon Island Teachers (Continued.)

the Siwai and Kieta Districts of South Bougainville. 90% of the land area of Bougainville and Buka is still occupied by some 20,000 Japanese and Kihili is still their main base. Those teachers need your prayers. There are New Britain teachers there as well, and also scores of locally trained Bougainville and Buka teachers.

One of these Solomon Island teachers, by name Luke Zale, who was in charge of the fine village on Petats Island, is now behind the American bridgehead at Cape Torokina, at the northern end of Empress Augusta Bay, on the west coast of Bougainville, and he is now in charge of the Methodist people there who number more than 200. He recently wrote in these words to Usaia Sotutu, the Fijian native minister, who was recently decorated by the King with the British Empire Medal and now on furlough in Fiji.

"I am writing to tell you about my family. By the grace of God the four of us are alive. The same applies to all the teachers, as we are all well.

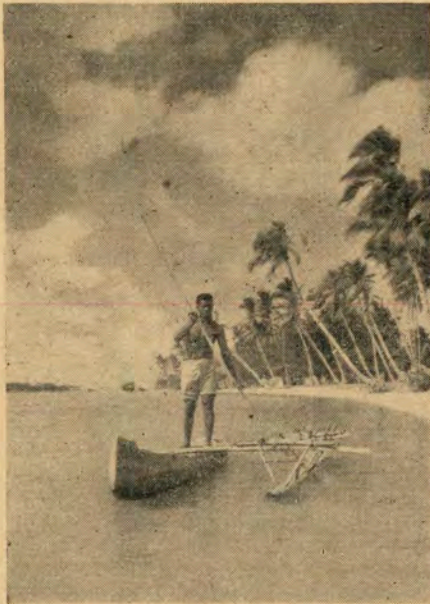
"I am at Paruata. The people of Saposa have come here and some are at Kunua. Of those at Kunua 38 have died of sickness. Fighting is still going on in this island; there are still plenty of the "little men" here and the Fijians are fighting on.

"All of us teachers are taking services on Sundays as we do not forget our main work of preaching. I am the leader of the teachers of Buka and Teop. By the blessing of God, through the prayers of all you ministers, the Church is increasing, not decreasing. Your prayers are being answered. I do not know of the teachers of Buka and of Buin.

"That is all the news I have to tell you. May God's help be with us all."

Education in Tonga.

The following are interesting extracts from the Annual Report for 1943 of the Director of Education in Tonga, the Rev. C. F. Gribble, M.A., Dip. Ed., L.R.S.M., who was formerly a member of our Methodist Mission staff and Principal of Tupou College. The Report is signed by H.R.H. Prince Tupouto'a, B.A., L.L.B., as Minister of Education. Reference is made in the Report to the schools conducted by the Anglican and Roman-Catholic Churches and the Seventh Day Adventists and Latter Day Saints, but the Tongan people are predominantly Methodists, Her Majesty, Queen Salote, herself being a Methodist Class Leader;—



A Tongan in Still Waters.

MISSION EDUCATION. Education in Tonga owes much to the various Mission Bodies which have pioneered educational work in the Group and which still show a keen and sustained interest in all aspects of education.

The first schools in Tonga were established by the Wesleyan Mission on the arrival of the Rev. John Thomas in 1828. Each village church had its school where children and adults were taught to read and write in the vernacular. In 1866 the Mission felt the need to broaden its educational activities and the Rev. J. Egan Moulton, D.D. founded Tupou College. Dr. Moulton translated the bible into the vernacular and during his forty years of leadership at Tupou College trained many who were to become secular and religious leaders in the community. In 1921 under the Rev. E. V. Collocott, Litt.D., the college was transferred from Nuku'alofa to the more suitable country site of Nafualu. In 1924 the Rev. A. H. Wood, M.A., B.D. became Principal and for thirteen years worked untiringly for the improvement of education generally in Tonga. In the sphere of music he did much to develop this natural gift of the people. At the present time there are 350 boys in resi-

dence and 200 girls in the girls section in Nuku'alofa. The present Principal is the Rev. E. V. Newman, B.A., B.D., B.Litt. (Oxon).

PRIMARY EDUCATION. There are 8,009 children from a population of approximately 39,000 attending Government and Mission Primary schools in Tonga. Many of these pass on to enter the Government or Mission Secondary Schools. Some 800 boys and girls are at present taking the Secondary School Course.

During the past twelve months a monthly teachers' paper—"The Tokoni" (Help) has been prepared, containing notes on Teaching Method, and material to supplement the text books used in the Primary Schools. Music, health notes, drawing aids, etc. are included. Every Primary School teacher receives one copy of this paper each month.

The Teachers Training College was opened in Nuku'alofa on February 8th 1944. Her Majesty's Government has put at the disposal of the Department the old Government College site and buildings in Nuku'alofa for use as a Teachers' College. The Nuku'alofa Government Primary School with an enrolment of 250 children occupies a set of buildings on the new site and is used as a Practicing School in conjunction with the Training College. Thirty-five student teachers are at present in training. They have been chosen from the present staffs of Government Public Examinations. The course is for two years. Each student takes weekly periods of teaching practice in the Practicing School. Criticism and demonstration lessons are also given regularly. During the latter part of the year the students will be allotted to Primary Schools where they will be required to do, under inspection a continuous period of three months' teaching.

PHYSICAL, RELIGIOUS & MORAL WELFARE.

a. **Physical.** Hygiene in all its aspects is included in the curricula of Primary and Secondary Schools. A keen interest is taken in games of all kinds by the youth of Tonga and a high proficiency obtained. Teachers are encouraged to teach sportsmanship and self control through this medium. Bearing in mind the importance of physical education in the modern curriculum, the Government has decided to attach a Tongan Medical Practitioner to the Education Department whose duty it will be to visit all schools, giving talks on personal hygiene and village sanitation and at the same time holding a medical inspection of all children.

No special provision is made for defective or delinquent children as the number of such children in the Kingdom is negligible.

b. **Moral and Religious.** In all Government Schools provision is made for opening the schools each day with religious exercises of an undenominational character. These are supplied to all schools by the Education Department. Provision is also made for Ministers of Religion of any denomination to visit the Schools at certain specified school periods each week for the purpose of giving religious instruction to the children of the various denominations. Every mission school has part of its syllabus devoted to religious instruction and the pupils also attend church services and Sunday Schools.

Missionary Educational Work in the Solomon Islands

A LOOK FORWARD REPORT FOR THE M.W.M.U. CONFERENCE, OCTOBER, 1944.

by SISTER LINA JONES.

I wonder if you all realise how much education is a part of Missionary work, and how much it has done for the native people? When Missionaries go into a new country, and by their teaching turn the people away from the evil customs of their old life, they must give them instead a new way of living. And so wherever a mission goes, schools spring up. They are essential to the new way of living. People soon realise the benefit of them and are keen to get all they can from these schools. It usually happens that the whole of the village life becomes centred around the school. Jesus Himself went to school. Why should not all those who follow Him?

You have heard recently a number of good things about the native people of the Solomon Islands. But the natives could not have been such a help to our men if they had not had some education. It helped to equip them to meet our men and our Allies. It helped them to judge the situation for themselves and give assistance which they could not otherwise have given. It helped them to entertain and delight the armies with their singing of the Hallelujah Chorus and other anthems and hymns.

But they have already lost two and a half years of schooling, the children, the girls and youths. All school materials they had on hand have been used up long ago. We have heard of some of them teaching number work by means of stones and shells; and teaching reading and writing in the sand or with bits of charcoal on anything that can be written on. I have just received a letter from one of the teachers who said that in the Vona Vona they began school again in January this year, though he did not mention what was being used for the purpose. All honour to those who are doing what they can under such difficulties.

And now we look to the future. We shall have to begin from nothing as far as material things go. In planning we have to remember that this interlude will have meant to the natives far more than we realise. Their contacts with Americans, New Zealanders, Australians and Japanese will mean that they will probably now have a different scale of values, with a wider realisation of the world in general. Previously this group of islands was comparatively unknown, but now it is known to the whole world it is probable that it will become commercialised and even mechanised. And so we shall have to plan our education accordingly. How? As we see it, it will be something like this:—

The first stage, of course, will be the INFANT SCHOOL WORK for the beginners, and for this we shall need new apparatus for teaching Number work and Arithmetic, and Reading in the native language. A great deal of this we shall have to make ourselves because of the language and because we have to adapt to our conditions and the children's environment. For some of these and for other occupations for the children we want to have such things as:— Plasticine, wooden and jug-cover beads; mosaics, building-blocks or different kinds; jig-saw puzzles, jiffa-joyna and such like things. Their worth has been proved in many

lands. We had some at Roviana before, and at Kihili, and the children loved them. We want them again and more of them, enough for all our European stations. We shall want good picture books, drawing cards and books; coloured sewing cards; educational pictures and Bible pictures, large and small. We shall need by the hundreds:— slates, exercise books, note-books, slate pencils, lead pencils; postal drawing books and crayons (NOT WAX, NOT "VICTORY"), chalks, black-board dusters. We want our Infant School work to be sound and interesting.

From the Infant School we shall go on to the JUNIOR SCHOOL, corresponding to about Stds. 1 to 4 in New Zealand schools. The subjects being Arithmetic, English reading, spelling and dication, sentence construction and a little grammar; General knowledge which includes easy Geography and History, very elementary Science and Hygiene etc; Scripture and some kind of Handwork. Here again there will be needed slates, pencils, exercise books, note books, rubbers, rulers, lead pencils and educational pictures.

The next stage is the SENIOR SCHOOL and TEACHER TRAINING COLLEGE. Here we teach more & harder English and Arithmetic, Geography, History, Elementary Science and Hygiene; some kind of handwork. The school will be for general education and to prepare boys for Medical work, Wireless, Agriculture, while the College will be for those preparing for native teacher work, and Theology and preaching practice are in the curriculum.

For the girls there will be the GIRLS' SCHOOL OR COLLEGE in which will be taught:— Arithmetic English, Hygiene and Physiology, General Knowledge, First-aid and nursing—the practical work being taken in hospital, the care of children, native handicrafts, sewing, gardening, care of household and cooking, leadership and Scripture.

Infant work and lower Junior work will be done in the Village schools as well as on the European Stations: Higher Junior work by the Circuit Schools (European Stations), thus preparing for the Senior School and Training College at the District Head Station.

We will need more Teaching Sisters if the above is to be carried out, also a full time Educationalist. The District Girls' School will need two teachers and a nurse. Probably the Government will subsidise, in which case they will also require a syllabus of work according to a set standard and a certain number of trained teachers. In due time they may make other changes, but our Mission Schools are New Zealand Methodism's responsibility. Keep in mind that there will be six Circuit schools and about 250 village schools, all to be fully equipped. Let us see to it that we make them of the best possible with regard to buildings, equipment and staff so that education may take its rightful place in the scheme for rehabilitation. So may the native people grow in body, mind and spirit enabling them to fulfil their destiny in the world. Ours is the great privilege to assist in this great work, each as we are able.

M.W.M.U. Conference 1944.

by MRS. C. E. TAYLOR.

The 30th Annual Conference of the M.W.M.U. was held at Timaru and was attended by 108 delegates, including 41 first-time delegates, representing 42 Auxiliaries. Happy fellowship marked the whole of Conference deepening with each day's sharing of Conference proceedings until the climax was reached in the inspiration and uplift of the Communion Service with which the Conference closed, Rev. O. Burnet calling us to remember the love and example of our Lord. The times of devotion with which each session opened lifted us to a plane where we were prepared to be and to give of our best. Mesdames Duke, Virtue and Sutherland led our morning devotions, the afternoon sessions being taken by Mesdames A. Boniface and Lewis. Though unable to be with us through ill health Miss Rishworth sent an assurance of her fellowship with us through prayer. A letter of greeting was sent to her and also to our absent Life members, Mrs. Bowron and Mrs. Hodder. We were delighted to have our other life member, Sister Mabel Morley, with us in Conference.

We felt privileged indeed to have with us Mrs. Alley and Mrs. Metcalfe, the former speaking to us of her past work at Teop and of the outstanding needs in regard to the training of any Sister.

The address of our President, Mrs. H. Nicholson, was a challenge to "lengthen our cords and strengthen our stakes" encouraged by the promise "As thou goest, step by step, I will open the way before thee." Without the deepening of our stakes, the lengthening of our cords, would be dangerous but to-day we may safely launch out. We must plan for bigger things in the future: this is our individual responsibility. "You are God's opportunity to-day" and we must "begin here"—to-day. What we need is more women with a vision of the needs of others and thoroughness must characterise all we do.

We were glad to have Sister Ivy and Sister Jean with us, to present not only their own reports, but also those of other Home Sisters. All these presented a challenge for extension work among the Maori people. Sister Eleanor, in spite of continued ill-health has kept up the posting of literature to her Maori people. Her message was "Above all, I want His will to be done through my life, whether I am well or ill." In view of her approaching marriage after 12 years of faithful service, Conference desired that the Executive should purchase for Sister Atawhai a small gift, expressive of our sincere appreciation of her work.

Sister Grace was present (on holiday) and was warmly welcomed to Conference. At the request of the Executive Sister Grace presented the outstanding needs in the rehabilitating of our Sisters as regards medical supplies and from Sister Lina, was received a statement of the requirements of our teaching Sisters. These reports proved very valuable.

Rev. A. M. McDowell captivated the interest and imagination of the Conference as he outlined the Missionary Programme of the Youth Board and presented plans for the forming of Parents' Groups, Beach programmes, Camp sites, films and vacation activities.

The history and present-day routine of Deaconess House were ably put before us by Miss Purdie who

is doing such splendid work both for our Deaconesses in training and for the Students who find there, a home away from home. We commend to our Auxiliary Women a practical interest in this department of our Church Work—surely "Women's Work for Women."

A period of National Intercession was led by Mrs. S. Brown of Invercargill.

Rev. A. H. Scrivin expressed appreciation of the loyal co-operation of the M.W.M.U. likening the Union to a boat's outrigger—a stay and a buffer in times of rough sailing. His address challenged us to further zeal.

Never was a Conference faced with a greater number of important decisions but all matters were freely discussed after prayerful thought and the extension of God's work was the one and only aim.

1. **The Remits** caused much discussion but the decisions arrived at were finally endorsed by the Conference. A central depot is to be established in connection with our Box Department and a Depot Manager on each District Council will assist the New Zealand Executive in seeing that a more equitable distribution of goods is made amongst our Home Sisters. All existing Branches shall be termed Auxiliaries with the additional privileges and responsibilities. The basis of representation on District Councils shall be three officers and one elected member for every 25 (or fraction) of Auxiliary membership; the Executive of the District Council being empowered to coopt 10 additional members if desired.

2. **Constitution:** With the adoption of District Working throughout New Zealand some radical changes were inevitable in the framing of a New Constitution. More and more must the work be done through District Council channels and upon these bodies more and more responsibility rests. They are asked to consider this year, the matter of delegates' expenses to Conference: also the matter of aims for our Special Objectives: also it was decided that in future representation to Conference be on a District basis and not Auxiliary as hitherto: this is made necessary in order to keep the Conference down to a workable limit. It was decided also that the Digest be framed on a District, not Auxiliary basis.

3. **Special Objective:** The Home sisters report showed such needs for development in the Maori Work that it was decided to make our 1945 Special Objective "Maori Extension Work" the amount raised to be allocated at next Conference.

4. The M.W.M.U. objectives to the Home and Foreign Mission Boards be as for last year, the New Zealand Executive officers to confer with Rev. Laurenson re Deaconesses' Travelling Allowances £55 being voted to supplement the sum already paid by the Union for this purpose. Very real regret was felt because of Rev. Laurenson's unavoidable absence.

5. **Kurahuna:** It was announced at Conference that Sister Netta Gittos had resigned as Matron of Kurahuna and expression of our appreciation of her many years of faithful service was expressed. The future policy re Kurahuna was left in the hands of the Kurahuna Committee in conjunction with the New Zealand Executive.

6. **Financial Statement:** This was a source of joy. The income for the year (a record) was £6789/18/9, an increase of £868/14/7. The Special Objective realised the splendid sum of £805/4/2 giving £300 for Sisters' Homes in the Solomons and £505/4/2 to the Solomon Island Girls' School. The Stamp Fund also reached high-water mark £465/16/8 being raised. This was allocated as follows:— To 14 Home Sisters for S.S., Hospital and Fellowships Work £15 each—£210.

Lotu Stamp Money (16/7/6) to be divided equally between overseas (Sister Ada) and Home (Sister Nance Davidson) for children's work.

To Sisters Effie and Lina for Educational Purposes £25 each—£50. Contribution to Foreign Mission Board for Nurse Winifred Poole's Post-graduate Course £25. To Deaconess House £24.9.2:

Special grant to Sister Eleanor £20: To overseas Sisters, returning for personal use £120.

7. An invitation to hold 1945 Conference in Nelson was gladly accepted.

8. **"Information Please!"** An interesting and instructive evening session of question and answers on various aspects of Missionary Policy provided a challenge for extension work.

During the year the New Zealand Executive have sought to "lengthen cords" by contacting wives of light-house keepers, with encouraging results. A Library Scheme to help smaller Auxiliaries in their meetings has also been inaugurated.

Our loved President's closing words called us to praise, prayer and progress, with the challenge—"As He died to make men holy, let us live to make men free."

Personal and General.

BACK TO THE SOLOMONS!

At long last a permit has been granted for the Rev. J. F. Goldie's return to the Solomons. It is signed by authority of the Western Pacific High Commission and the Commander, South Pacific Area and will enable Mr. Goldie to return to New Georgia and Vella Lavella and not merely to Guadalcanal as was suggested recently. The permit does not guarantee transport, but in this important matter we are in touch with the New Zealand Government and are hopeful of early assistance. The Prime Minister and many others, including Major General Barrowclough, O.C. N.Z. Division on Vella Lavella, and American leaders, have not hesitated to express their appreciation of the high value of Christian Missions in the Pacific and we are confident that Mr. Frazer and his staff will do their utmost to facilitate the return to the Solomons of Mr. Goldie and our other missionaries as permits are issued.

It will be a wonderful day for our Native Church and for Mr. Goldie when the latter lands again on the shores he pioneered for Christ 42 years ago after an absence of three years. We can picture something of the joy of the people as they greet their father in Christ who through the whole three years of separation has been pleading for permission to return to them. They will need him more than ever during the post-war days of re-construction and also the other members of our missionary staff for whom we hope permits will soon be available.

SCHOOL MATERIAL.

Sister Lina Jones requires for use in the making of school material a paper Guillotine, size 8", 10" or 12". Anyone having one for sale please communicate with her at the Foreign Mission Office.

MORE VOLUNTEERS.

During recent months the Foreign Mission Board has been gratified to receive applications for appointment to the Solomons, on completion of their training, from Nurses Huia H. Lye and Olive M. Carter and Miss Allison Copeland. The two former have nearly completed the full nursing and maternity training courses while the latter is completing her second year at Training College. We thank

God for the vision and sense of call that have thus come and pray that others, especially trained teachers, will also come under constraint of the Spirit for work on our Mission Field.

VALUABLE GIFTS OF RED CROSS MATERIAL.

During recent weeks the Mission Board has received, for use in the Solomons, generous gifts of First Aid material etc. from the following Red Cross Centres:— Mission Bay, Auckland; Gisborne; Ikawai, Waimate; and has also been advised of similar gifts from Kaikohe.

We greatly appreciate the vision and generosity that have inspired these gifts and commend them to other Red Cross Centres that are closing down. When our medical work is fully resumed in the Solomons at no distant date we shall be in great need of all kinds of medical and nursing supplies.

LEPERS' TRUST BOARD.

At the request of the Lepers' Trust Board and the Foreign Mission Board, the Rev. M. A. Rugby Fratt has accepted a seat on the former Board as a Methodist representative. During the past two years the Lepers' Trust Board has greatly extended its beneficent work and has made substantial grants to all missionary societies engaged in the Solomon Islands in the Christ-like task of cleansing the leper.

EDUCATIONALIST FOR THE SOLOMONS.

Mr. Allan H. Hall, recently returned from several years of military service overseas, has been nominated by the Pitt St. Quarterly Meeting and the Auckland Synod as a candidate for the Ministry. Mr. Hall is a qualified teacher and hopes, if his candidature is sustained by the Conference, to complete his B.A. and Dip.Ed. degrees during the course of his theological training. He has been nominated by the Foreign Mission Board as Tutor of the Solomon Islands District Training Institution.

The Rev. Tom Dent, now of the Queensland Conference and who rendered valuable service in the Solomons from 1922 to 1934 has generously offered to return to the Mission District to supply the position of Tutor during Mr. Hall's further training.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

54 Apuka Street,
Brooklyn,
Wellington, S.W.1.

Dear Friends,—

How the months slip away, and now here we are are nearing the end of 1944. For some of you the year has brought many anxious moments. Others have been called on to carry heavy burdens, yet never without the promise "As thy days, so shall thy strength be" and how often we have proved the truth of those words.

Conference days have come and gone and we experienced the warm hospitality of the Timaru friends.

What busy days those were, and yet how worthwhile we found them as we discussed the problems of the future work both in N.Z. and in the Solomons.

"Kurahuna," our school at Onehunga for Maori girls, has been suffering some growing pains, and we have decided that it is time for us to launch out into a wider sphere, and we hope at a not too distant date to increase our accommodation, and so make it possible to bring more Maori children into our "Kurahuna" family.

Sister Ivy stressed the urgent need for caring for these little ones, and if only we had the room how much more we could do. The challenge is there my friends and we must accept it.

At present we realise it would be unwise to embark on any building projects, but we must be like the politicians and keep it steadily in view! More than that, we must work towards it.

After giving a wonderful service to "Kurahuna" for the past twelve years, Sister Nitta Gittos finds it impossible to continue as Matron. The years have demanded much from Sister, and much has been given. We pay tribute to her, for her faithful care of the girls who have passed through "Kurahuna" during her time as Matron. Many there are who call her blessed.

We would also specially thank the members of "Kurahuna" Committee, for the fine service rendered by them, and as we move on another step in our work, we pray that the call may come to someone fitted to take up the work at our Maori girls' school.

Our Special Objective for the coming year made a big appeal to Conference delegates, as I feel sure it will to each one of you—Maori Extension work. Can you think of a greater challenge?

Once more we draw near to the season of peace and goodwill.

Amid all the strife and chaos, our thoughts turn to the Christ Child—that tiny babe that came to this world to bring life—abundant life.

So let us bring to Him this Christmaside our lives—an offering greater than anything money can buy.

"Say, shall we yield Him in costly devotion,
Odours of Edom, and offerings divine,
Gems of the mountain and pearls of the ocean,

Myrrh from the forest, or gold from the mine?
Vainly we offer each ample oblation,
Vainly with gifts would His favour secure,
Richer by far is the heart's adoration.
Dearer to God are the prayers of the poor.
Brightest and best of the sons of the morning
Dawn on our darkness and lend us thine aid.
Star of the East, the horizon adoring,
Guide where our infant Redeemer is laid."

May you each one be conscious of an inner peace
this Christmas season. My greetings to you,

Your sincere friend,

MABEL R. NICOLSON.

HAWKES BAY DISTRICT COUNCIL.

The Hawkes Bay District Council held its annual meeting in Hastings on Wednesday, August 16th. Mrs. Virtue (President) presided. Representatives were present from Wairoa, Dannevirke, Napier auxiliary and evening branch, and Hastings. Apologies were received from two Gisborne auxiliaries and Waipawa. The morning session was from 11 a.m. to 1 p.m. and the afternoon session 2 p.m. to 4 p.m. Mrs. F. Horn opened the morning meeting with devotions. The President then welcomed all the visitors and officers present. The roll was then called. Mrs. Virtue gave a challenging address on "Women's Work in the World." The minutes of the first annual meeting were read by the Secretary, Mrs. T. Rowe. She then followed with her second annual report. The reports of the different auxiliaries and branches showed an increase in all departments. There are six auxiliaries and two evening branches, with a total of 183 financial members. Mrs. Rowe was thanked for her comprehensive report. The Treasurer, Mrs. Burkitt, then presented the annual Balance Sheet. The total income was £268/0/11. The remainder of the morning session was taken up in discussion on the Secretary's report and on ways of increasing still more interest in our missionary work. Visits have been paid by the President and Secretary to Napier, Waipawa, Hastings and Gisborne.

After luncheon (served on the premises) the afternoon session commenced. Mrs. Hopper opened with devotions. The rules governing District Councils were read and fully discussed. The remits for the M.W.M.U. conference were then read and carefully considered by all present. Then came the final business on the agenda—the election of officers for the coming year. Those elected were: President, Mrs. E. Virtue (Napier); Vice-presidents, Mesdames Oldham (Napier); Hopper and Loach (Hastings); Secretary, Mrs. T. Rowe (Napier); Treasurer, Mrs. E. S. Burkitt (Napier); Stamp Secretary, Mrs. S. Russell (Hastings); Depot and Cleaners' agents to be elected at a later date.

After thanks being given to the hostesses for the day, Mrs. Virtue closed the day with the Benediction.

The Annual Meeting of the Council of the Methodist Missionary Auxiliary was held recently in the Parlour, Wesley Church, Taranaki Street. The President, Mrs. H. W. Smith, presided over a large attendance. The Secretary, Mrs. Trembath, read the 36th Annual Report. The income for the year amounted to £557/8/-. All branches report progress. The Dominion President, Mrs. H. Nicolson, thanked all officers for assistance given during the year, and congratulated the Secretary on her

excellent report. The sales for used stamps during the year, amounted to £400, a record for New Zealand. Mrs. Nicolson addressed the meeting, speaking of the past and present activities of the Auxiliary, and the great work being done by the faithful missionary workers in the Solomon Islands, also by the Sisters in New Zealand. Mrs. McQuade rendered a vocal solo, after which afternoon tea was served. The meeting then closed with the Benediction.

Advances at Makogai.

by Mr. RAM BRICH.

Makogai is the great leper station in Fiji which serves the need of the South Eastern Pacific. Roman Catholic Sisters are in charge of the station, but we have our own Fijian Methodist Minister who exercises pastoral care over our people. Mr. Ram Brich is one of our Indian Christians and a patient at Makogai.

On 14th July, 1944, the Rev. S. G. Andrews and Mrs. Andrews, accompanied by the Rev. Ropoama Vunalece of Levuka and the Rev. Eroni Kotosoma from the Solomon Islands visited the leper station here. The warm welcome of the meeting was expressed by Sesi Tokatavuki to the visitors, and the work was progressing. He also pointed out that the Church building needed some repairs.

Mr. Eroni thanked the patients for their welcome. He said he was pleased to see the fine work of the Church here, and added many interesting news of the work of the Church among the native Bougainville people before the war broke out there. Now the war had caused terrible things on Bougainville, and many Church buildings had been blown up by bombs and shells. In conclusion Mr. Eroni said that the people of Bougainville have no churches left with which to worship God, but their churches and prayers were in each soul.

During the visit of the Circuit Superintendent, we had morning and afternoon Church service. Mr. Andrews conducted the Church service assisted by Ropoama and Eroni. It was a great joy to hear of the assistance that the Church people of Fiji were giving so that our Church building could be repaired and a cement path built outside it.

Our minister, the Rev. Paula Seru, the successor to the late Rev. Kitione Tifare, is widely known by many friends in North Australia, where he served eight years among the Milingimbi people. Mr. Seru has willingly undertaken the work among the patients, not only preaching, but going to those who are cripples and helpless and praying with them in the hospitals. He has organised a young men and women's Christian Endeavour, or **Tovata**, Bible Class for twenty-seven local preachers, and Sunday School after morning service from 10 to 11 a.m. for the twenty-eight boys and girls. Here some of us are helping him. Most of the boys and girls here belong to the Cook Island Group, so for some months it was difficult for them to read the Bible or understand the Fijian hymns, but now some of them are able to read and learn the memory verses.

Among the patients who were discharged in 1943-44 were four local preachers who are now preaching the Gospel in their own villages. Please pray for kind mercy on us that patients may be released from this dreadful disease.

"All denominations of Christianity are represented amongst those inmates, and are visited by their respective pastors, and they have their separate religious services. But quite seventy-five per cent of these inmates are Methodists, since that denomination is the strongest in that part of the Pacific, and most Fijians belong to the Methodist Church.

"I wish you could see those wards, gentlemen, and compare them with the squalid misery of our own Home (in Jamaica), or even, if that comparison is not fair, with the soulless material efficiency of the Malayan home. Clean, airy, beautifully-kept wards, where the advanced cases are not mixed with those in the early stages—separate children's wards—a dozen or so little cots in each, with the centre tables piled high with dolls and teddy-bears, and toys of all descriptions sent in lavish abundance by the Anglicans and other denominations of New Zealand, and by the Methodists of Fiji—sent to the Sisters to help them with their little charges.

"Gentlemen, it is the birth-right of every child to have a little light and a little laughter. There is no childish laughter in the Spanish Town Home (Jamaica), nor is there anything but adult depression. The word Home is a mockery. At Makogai in the Pacific, the Sisters radiate their own atmosphere of loving care, of cheerfulness, and of hope. Yes, gentlemen—hope. Because every year the Director of Medical Services holds a Medical Board with the Resident Medical Officer, and half-a-dozen or perhaps a dozen patients are discharged as cured, and restored to their friends.

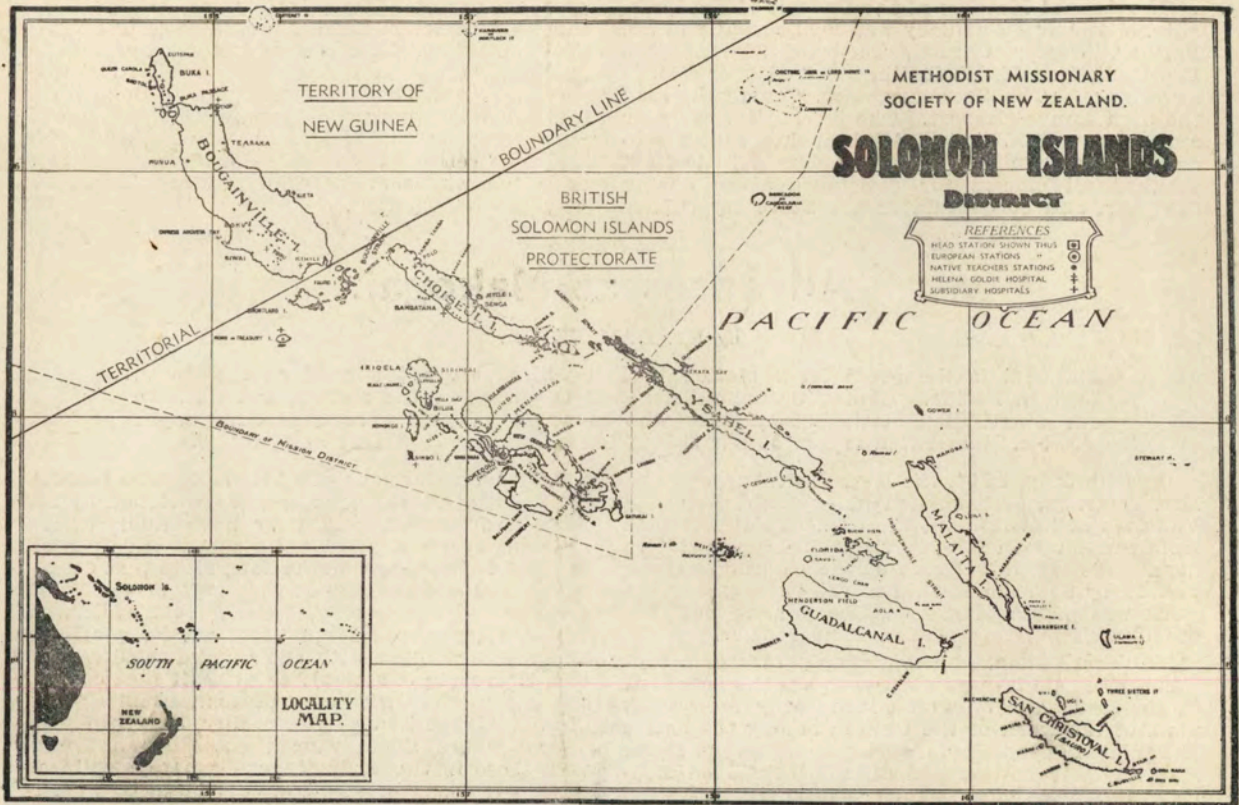
"And may I say here, gentlemen, lest their cheerful, smiling efficiency and their lifelong devotion should obscure the nobility of their work, it has been found that only an exceptional doctor can stand the strain of service on the Leper Island for more than two or three years. He is then changed. Does it matter that the Sisters are strengthened in giving their lives, for it is no less that they give, because of the faith that is in them? Did it matter what were the religious convictions of the Good Samaritan?

"You will remember that it was said: 'Greater love hath no man than this, that he should give his life for a friend.'

"You may also recollect that in Kipling's story, the little Indian boy Kim was called 'little friend of all the world.' Gentlemen, that is what these Sisters are—little friends of all the world."

—Reprinted from "The Missionary Review."

THE OPEN DOOR



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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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