

MRS. GREATHEAD

VOL. XXIV., No. 2.

PUBLISHED QUARTERLY.

The Open Door

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

SEPTEMBER, 1945.

L. M. S.
1795 — 1945.

METHODISM warmly congratulates the
LONDON MISSIONARY SOCIETY upon
the 150th Anniversary of its great work
which was founded in September, 1795.

To-day, this great Society, through its
European Staff of 223 and great host of
Native pastors and teachers, ministers to
35,000,000 people.

WHAT GREAT THINGS GOD HATH
WROUGHT!

"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.

REHABILITATION!

Government's Generous Gesture

In response to an appeal from the Methodist Foreign Missionary Society of New Zealand per medium of a deputation led by Mr. C. E. Taylor of Feilding, the Government has taken generous action that will greatly help the Society in the reconstruction of its head stations, all of which were totally destroyed during the Japanese invasion when the Solomons acted as a bastion of defence to New Zealand and Australia. The following is the text of the Honourable Walter Nash's letter to the General Secretary:

"Dear Mr. Scrivin,

I have just written to Mr. Taylor advising him that your representations were placed before Cabinet and that it was decided to make to your Society a special grant of £12,450 as a rebate of Succession Duty paid on the legacy bequeathed by the late Samuel Gorman and also to compensate the Society in part for the Mission Property that was damaged in the Solomon Islands during the war against the Japanese.

I sincerely trust that with the aid of this sum, the Society will be able to re-establish its hospitals and schools and to continue with the good work

that was unfortunately interrupted by the war.

I am,

Yours sincerely,

W. NASH,

Minister of Stamp Duties.

The Mission Board and the people of the Solomons greatly appreciate this generous gesture on the part of the Government which will be of considerable help in the tremendous task of reconstruction soon to be commenced and an appropriate resolution of thanks has been inserted in the Board's Minutes.

We are also greatly indebted to Mr. C. E. Taylor who initiated the appeal to the Government, organised and led the deputation and, with the General Secretary, placed the facts so clearly before Mr. Walter Nash. Mr. Taylor is an ardent and generous Missionary advocate and a valued member of the Foreign Mission Board for many years.

With prices continuing to soar the Rev. J. F. Goldie's estimate of £90,000 as the sum needed for rehabilitation must be regarded as conservative. Therefore this special grant from the Cabinet will be doubly welcome.

Previously acknowledged	£25,339	15	7	Mrs. J. Thompson—Epsom	3	9	School, £2; Mr. H. Lusty, £1.					
McAdam Family		3	0	0	A Member Business Men's Association	10	0	Mrs. Morrison—Trinity	20	10	0	
Mrs. Richardson—Morningside		1	0	0	Mrs. N. E. Church—Blenheim	5	0	0	For His Sake—Hamilton	25	0	0
Anonymous		5	0	0	Anonymous—Auckland	1	0	0	Onehunga	3	0	0
Mrs. Buchan—Mauku		1	0	0	Mairangi Bay Sunday School	15	0	Mrs. A. Nicholls per Mr. T. Rowe—Napier	1	0	0	
Mrs. Ashford—Mauku		1	0	0	Mr. & Mrs. Langdon—Pitt St.	1	0	0	St. Albans	2	2	0
Mrs. Liston Wilson—Remuera	20	0	0	0	Kia Ora—Hamilton	1	5	0	Durham St.	5	0	0
Miss V. Kay—Christchurch		1	0	0	Mrs. C. W. Tritt—Oxford	1	0	0	Anonymous—R.N.Z.A.F. M.T.	225	0	0
Mrs. Boniface		10	0	0	Mr. K. G. Wyness	3	0	0	Cape Egmont Missionary Fellowship	10	0	0
Mrs. Potter—Epsom		15	0	0	Mr. and Mrs. Norman Jones—Wanganui	20	0	0				
Anonymous—Christchurch Extra Bit		1	0	0	Hamilton—St. Paul's: Ladies' Guild, £8; Mrs. A. Gordon, £5; Mr. and Mrs. S. Tefoar, Mr. and Mrs. H. G. Cook, Mr. Tuck, £1 each.							
Birthday Club—Waiwhetu		1	10	0	Ladies' Guild, £1.							
Methodist Ladies' Club		1	0	0								
Sympathy—Pitt St.		1	0	0								
Dovedale		8	15	6								
												£25,716 11 10

LOSS OF THE "FAURO CHIEF."



The "Fauro Chief."

We have sustained further serious loss by the sinking of the "Fauro Chief" in Milne Bay, Papua, just as she was about to be handed back to us by the Australian Navy Department to whom she had been under charter for more than three years. The "Fauro Chief" was our District boat and the only vessel of our Mission Fleet left. Mr. Goldie and his colleagues are thus left with nothing but native canoes and their movements are seriously restricted in consequence. The Mission Board is exploring every avenue of replacement but the shipping situation is very difficult.

It was in the "Fauro Chief" that six of our missionaries and five other Europeans made an exciting and dangerous voyage from the Solomons to Queensland during the Japanese invasion.

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PEACE—SHALL IT ENDURE?

On the great and joyous occasion of the victorious conclusion of the world's greatest and most tragic war, we solemnly and sincerely give thanks to Almighty God for our deliverance. Again and again in our dark days—so dark that some wondered if the light would ever shine again—we cried to God in our distress and extremity. His ear has been open to our cry and His arm stretched forth to save. Linked with our thanksgiving is our prayer that we may be found worthy of the victory granted to us, and that we shall seek the establishment of lasting peace based on justice and the good-will Christ ever seeks to bring to men.

We reaffirm our loyalty to our gracious King George VI., and are proud and grateful for his high example of devotion, and, most of all, that throughout the dark days he has called the Empire to prayer and renewed consecration and declared, "We shall ask not that God may do our will, but that we may be enabled to do the will of God."

Our respectful and heartfelt sympathy is extended to all whose loved ones have paid the supreme sacrifice in the struggle for liberty and justice, and we salute their noble dead in the great words of James Russell Lowell:

"I with uncovered head salute the dead
Who went and who return not. Say not so
I see them muster in a gleaming row.
With ever youthful brows that nobler show
They come transfigured back,
Secure from change in their high-hearted ways,
Beautiful evermore, and with the rays
Of morn on their white Shields of Expectation."

We extend our gratitude to all who have fought, suffered and laboured that we might be spared the horror of Nazi and Japanese domination and the ruthless aggression suffered to an appalling degree by the Jews and by the countries over-run. The sincerity of our thanks will be tested by the degree to which we in turn are prepared to serve, and suffer, if needs be, in the rehabilitation of all who have a just claim upon us—our own servicemen, the widows and fatherless, and those yonder in Europe and Asia whose homes and lands have been desolated in the common cause. Nor may we forget the claims of the Solomons, which stood as a bastion of defence to New Zealand when we were in imminent peril of Japanese invasion.

The task of the Church will be one of unparalleled difficulty, not only in giving a moral and spiritual lead to the world in restoring the immediate ravages of war and fostering a real and permanent peace, but also in combating the aggravated evils that ever follow in the wake of war. On the

other hand we are encouraged by the Atlantic Charter, the Four Freedoms, the Eight Points of the United Churches, and, above all, by the proud fact that amid the unprecedented horrors of persecution, concentration camp, torture and death in Europe, the Church of God has been the one institution that has maintained resistance to the brutal dictator.

Another source of encouragement is that, as never before, the value of Christian Missions has been made manifest. In the Pacific and other places the witness of the Native Church has shone brightly amid the darkness and horror of war. Governments, including those of Australia and New Zealand, have recognised this. In New Zealand both Mr. Fraser and Mr. Nash have given clear expression of their appreciation of the value of the work of the missionary. In a radio message from San Francisco, in response to a message of congratulation from the recent General Conference in Australia, Dr. Evatt, leader of the Australian representatives at the now famous gathering, said:

"Australian policy has been stated in the Australian and New Zealand Agreement, and we are now endeavouring to carry that policy into effect. We have done our best here to have recognised the welfare of native peoples as first objective in administration of dependent territories.

"As you know, we wish to seek assistance and advice of missionary societies in promoting welfare of native peoples in territories in which we are directly concerned and also in those territories in the Pacific in which through regional arrangements we shall be concerned. I look forward to your continued co-operation and help."

Out of the comradeship that comes to men who face great danger and sacrifice together has come, on the part of the Allied Forces, a realisation that the native is not just a 'nigger' or 'coon,' but a man brave of heart, quick in intellect, and, in many cases, radiant of soul. These men, white and black, have lived together, and thousands of small crosses mark the places where they have died together. This closer fellowship marks a real measure of victory.

A further measure of victory will have been achieved and continued peace assured if the Governments implement the policy enunciated in the Canberra Pact, and stressed by Dr. Evatt in the above quoted message, of recognising the welfare of native peoples as first objective in administration of dependent territories. To achieve this the con-

tinued co-operation and help of Christian Missions referred to are essential. This has been clearly recognised by every successful administrator in the Pacific. First and foremost in the welfare of the native—as of any other person—is his spiritual well-being. This is the main function of the missionary, who is also teacher, doctor, counselor, guide, and trusted friend of the vast majority of the South-Pacific peoples. The objectives of the proposed South Pacific Christian Conference and the scope of the commissions set up are evidence that practically all Protestant missions are fully alive to the need and opportunity of to-day.

Already the jungle over-runs military camp, airstrip, and road and in a few years their place will

be forgotten but those who lie where the small white crosses stand will not have died in vain, and those who return will not have served in vain if out of all the strife and tragedy comes a recognition on the part of every man that in a large measure he is his brother's keeper and that enduring peace comes "Not by might, nor by power, but by My spirit, saith the Lord of hosts."

"The tumult and the shouting dies,
The captains and the kings depart;
Still stands Thine ancient sacrifice,
A humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

The Natives are in Good Heart and Greatly Rejoice

NEWS FROM VELLA LAVELLA DATED 7th AUGUST, 1945, BY THE REV. C. T. J. LUXTON.

It will be four weeks tomorrow since I landed here. They have been very busy weeks. I am still under restrictions regarding travelling about, but when the Government launch comes in I hope to hear that those restrictions have been lifted—they were probably imposed for my own protection, there still having been a Jap at large on the island when I arrived, but now that he has been captured there is not likely to be any danger of that sort in the future. Nevertheless, within the restrictions I have already been able to visit a quarter of our mission teachers and to conduct Lotu as often as has been possible. I have tramped many miles, and canoed a few. The canoe trips usually resulted in getting swamped in the surf, despite the excellent seamanship of the boys. One canoe trip was undertaken at midnight to bring medical help to a very sick native, two hours of canoeing each way.

There has been quite a big call upon our little medical post which was one of the very first things I established, my records show nearly a hundred and fifty treatments given, most of them being

the usual simple remedies. A few were a bit more interesting. The worst case I've had to handle so far was that of a man whose arm was torn by a wild pig, had I seen him soon after the accident a couple or three stitches would have helped a lot, but unfortunately several days had passed before he reached here, and it was therefore a little more complicated a job than it should have been.

So far we have no natives resident on the station, but visitors have been numerous and workers fairly plentiful, men come from many miles away to help clear up and make immediate restorations that will enable us to get back into the routine of our Mission Station work. At present there is a party here repairing the old school building (the only buildings remaining of previous Mission establishment being the copra shed and the school). The School is a native leaf building with timber floor, about 36 x 20, the leaf was well worn, and well-ventilated with holes where shells and bomb splinters had passed through; the structure was not damaged however, so we decided to releaf the building to do a term of further service, as both school and church. We hope to re-open it as the Church at the service here next Sunday morning.

Several new churches are under construction in various villages which are being re-established after the term of living in the bush. Tomorrow morning, I shall be setting off up the coast to open a new church at a village which is estimated to be about sixteen miles or so from here. The roads are quite good and one often wishes for a bicycle.

The natives everywhere are in good heart, and greatly rejoice that the Mission Station has re-opened, they are rallying round in good style; as soon as our Mission gardens are ready there will be a big influx of school folk. In the meantime all who come to the station to help must also bring their food with them.



Methods old—Landing timber at Roviana in 1902 for the first Mission Home.

High Service in Peace and War

Nason To Manmaduk.

Nason To Manmaduk was a very fine teacher sent to us about 1937 by the Australian Methodist Mission in Rabaul, New Guinea. He came with his wife Matilda and a child. He proved to be a born leader of men, and exercised fine powers of leadership amongst the teachers and people in the South Bougainville area. He was stationed in a new area at Toiumonapu, on the east coast of Bougainville where he developed a fine Mission centre, and was the means of opening up other centres for our work around those parts.

In 1940 he produced quite a number of dances and drilling displays which were staged by the students of Kihili Training Institution at the time of the Annual Synod there. Movie films were taken of some of those events and have been shown around New Zealand. Two children were born to them on Bougainville, and they were baptised "Bougainville" and "Buin" respectively.

When the Japanese came to Bougainville, Nason gave shelter to a European neighbour of ours, the manager of the Toiumonapu Estate, and a great friend of the Mission. He also sheltered at the same time a fine Chinese trader from Kieta named Ah Hang. The fact that Nason had given shelter to these people became known to the enemy, who raided his village in the mountains, captured Mr. Ebery, Ah Hang and also Nason, and took them in to Kieta.

Later the Japanese tortured and killed Mr. Ebery in tragic circumstances when he refused to lead them to other European units in the mountains, who had control of a radio broadcasting set. News has not yet been received as to the fate of the Chinaman. Nason managed to get away and evade his pursuers. Letters sometime ago from natives stated that it was thought that he and his family had been killed by the enemy, but more

recent news told of his getting through to the safety of Allied positions together with his wife and family, now increased to four children.

Then came a letter from Nason himself, of whom a Chaplain writing said: "He has some thrilling stories to tell, when they can be released." Nason wrote: "Dear Talatala, (Minister) where are you now?"

Jeremaia and I have reached the Marau compound and are now with the Master of Kekere. We are all safe now, with our wives and children.

I have had much trouble. The Japanese wanted to cut 'im neck belong me, for helping Mr. Ebery, Ah Hang, and some soldiers that I hid at Amapo. This made the Japanese angry and they tried to kill me. They caught me, and held me by the hand, but I got away. I went to Siwai, and after a time went back to the vicinity of Amapo, to care for my family.

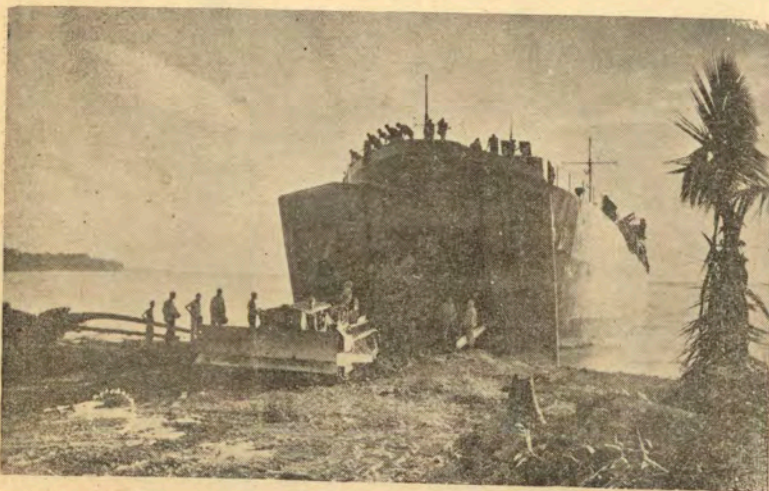
Then your soldiers came, and told me to go with them to help them in the bush. I warned all my people and we ran away from the Japs into the bush and eventually reached Empress Augusta Bay.

When I can see you, I will give you all the news. We have had Lotu with a Talatala from Papua (Chaplain H. Robinson) and I am now going to Cape Torokina, where I hope I may see you. I send my great love to you and Marama and your family.

I sorrow that the Japanese killed Master Ebery, and destroyed all my things.

Goodbye, Goodbye, Your teacher who is very happy now,

Nason To Manmaduk."



Methods New—Landing bull-dozer and other heavy equipment by Allied Forces to drive out the Japanese invader in 1942.

"The characteristic role of missions lies in the word **EVANGEL**. It is the proclamation, in spirit and in power, of a creative gift of God. It is witness-bearing to the saving Presence of God in the very midst of our contemporary need. It is the dynamic presentation of the Fact of Christ which, in its condemnation of our idolatrous self-sufficiency, nevertheless speaks, in healing and hope, of mercy and reconciliation, of power to begin again and build better. It is a Word which can set the bells ringing without any cautious rationing of our thanksgiving."

—'International Review of Missions.'

Early Days of our Solomon Islands Mission

EXTRACTS FROM THE REV. J. F. GOLDIE'S LETTERS OF 1903-1904.

November, 1943. This mail we have both good and bad news for you. First, let me say we are in fair health. When the last steamer left I was very ill—in fact everybody was ill—the natives dying all round the group, and also several white men soon after the steamer left. I got quite well again, and then Mrs. Goldie had a bad time. Now, however, I am pleased to be able to say we are all well again, and hope to continue so.

Then we have to report a little progress in the work. The Sunday services are well attended, and the school continues to prosper. We have been able to settle a man on the Island of Simbo, and are preparing to place a teacher on Vella Lavella some time during October. We had some little difficulty with the natives last month, which has now been forgotten. Miriam, the wife of Joni Legere (leader of the Fijians) gave birth to a daughter, and the natives thought she ought to have observed their foolish native customs at such a time, which are as follows: When a native woman expects a little one, the women of her village build her a tiny leaf house away in the bush (no man being allowed to touch it), and there, in the dirt and damp, with the rain often pouring through the roof, her child is brought into the world. Often under circumstances such as these the seeds of disease are sown which lay either mother or child—and sometimes both—in an early grave. No man is allowed near the place, and the father does not see his little one for at least fifteen days. The women perform some sort of religious ceremony with sprinkling of blood, etc.—the significance of which they do not seem very clear about themselves.

Miriam, of course, did not observe this custom, and her child was born on the station. When it became known, however, some of our boys got such a fright that they ran away for their lives,

and have not since returned to work, though they are now coming to school again. Two of the lads, however, refused to leave us, and laughed at the fears of the others. When passing through the villages, the old people would rebuke Gombi and Kambo for not leaving the station. Gombi quietly told them that such customs were right enough long ago, but since the Missionary came they had been taught better. They asked if he had actually dared look upon the baby. "Look at it," he replied. "Yes, I always take my meals in the same house." They tried to work on his fears, and told him that he would die. He smiled, and said that most men did so, and he supposed he would not be exempt, but as far as he could see, dirt and disease carried more of them off than anything else." He added, "if you were only as much afraid of your filthy habits as of this little child you might live longer." Things have quite settled down again now, the men come about us as if nothing had happened, and everything is going on as before.

The old king proclaimed a sacred day to try and get rid of all the sickness—no one was to leave the house, work, or wash, etc. Some of Mrs. Goldie's girls were asked why they did not observe the day. One of them replied that she only knew of one day that was "hopena" (sacred), that was Sunday. Their sacred day did not drive the sickness away, for we have had as many patients since then as we had before. They also tried hanging up a witch. The poor old woman was suspended by the thumbs for three days, and I believe would have been killed, but for the fact that we gave them to understand, when we learned of it, that the Commissioner would punish them for it.

We had a very rough trip over from Simbo this time. We left there at two o'clock in the morning, and did not get to Gizo till late the same night. The wind was right in our face, and blowing almost a gale all the time. I thought several times we should have to run back. The rain, wind and sea tried us so severely that we were glad to get to our destination, and have a day's rest. . . . I think I said in my last that we hoped soon to have over a hundred men, and women, boys and girls under instruction at Koken-gelo. Our expectations have been more than realised, for considerably more than that number are now on the roll, though we experience great difficulty in getting them to attend regularly. Those who do so are getting on splendidly.

January, 1904. I am pleased to say that we (that is, the white members of our party) are fairly well. I am sorry I can't say the same for the teachers. They are all sick at present except Aporosa. Joni and his wife are both sick, and we had to send Osea to Simbo to take his place for a time. Aporosa's wife is laid up. I was to have taken him and one of the others to Vella Lavella, but they could not go, on account of sickness. Seru and Siasi — two of our Samoans — are going



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

back by this steamer. It is no use their staying on any longer. They are sick all the time, and will only die if allowed to remain.

New Year's Eve. On New Year's Eve we held a watchnight service at Kokengelo. We did not invite any of the natives, as we intended just to have a quiet time ourselves. However, about fifty turned up to our midnight service, and we had a rich time of blessing. The Master came very near to us, and we felt like the disciples who said, "Did not our hearts burn within us as He talked with us on the way?" As we stepped over the threshold of 1904, it was with our hands in the hands of our Father God—it was with a firm trust and confidence that

"He Who hath given us grace
Yet more and more will send;
He Who hath sped us in the race
Will speed us to the end."

This year we are expecting great things from God in the work at the Solomons.

March 28th, 1904. The natives continue to manifest great interest in our work, and in both Church and School we are getting along well—much better, in fact, than we expected. The lads in the Morning School are doing well, and, in the class for mat-making and sewing, the women and girls are making great progress. The natives of Rubiana Island still object to taking a teacher, but they agreed to allow Mrs. Goldie to go up to teach them once a week in their own village. Most of the people are quite willing to take a teacher, but the older men are still very much afraid. They come to the Mission Station to "Lotu" and for medicine, etc. but are greatly put out if we suggest giving them one or two missionaries to themselves. So every Monday Mrs. Goldie and some of her girls pull up to Rubiana, taking medicine, etc. to doctor the sick, and the material to teach them mat-making, sewing, etc. They appreciate her visits very much, and on one occasion, after the class was dismissed, she attended to no less than forty sick and suffering ones, including

old Liliti, the chief himself. Altogether in the Lagoon we have about 200 under instruction, with an average attendance of about half that number. This is our chief difficulty—so many of our brightest and best scholars cannot be persuaded to come regularly. Still, things are improving in this direction, and we hope that, as they grow in knowledge, they will take a keener interest in school work. Certainly, the girls are beginning to value the instruction given, and come to "Lotu" very suitably and neatly dressed in garments which, in many instances, they have themselves made; while in many houses in the villages they will point with pride to their first attempts at mat-making.

Branching Out, and First Native Advocacy.

I have just paid another visit to Simbo, and although Asea has been laid aside by sickness a good part of the time, he is doing very well. He gets all the chiefs and a good number of the people to "Lotu" on the Sunday, and now that he is able to get about again, he will visit all the villages on the island, and start school work amongst the boys and girls. I have also been to Vella Lavella, and left a teacher at Bilua (Aporosa). At first there was a little opposition on the part of some of the natives, and I thought they would refuse to receive him. The chiefs were got together on the Bondai, and after a long talk with them, they at last said that they would have a missionary. I had Gumi and Veo—two of the Rubiana, or rather Munda, chiefs—and these men did all they could for us by explaining our work at Rubiana. It was the first time I had heard one of the leading men of our own place trying to explain to another in his own simple way the work of our mission at Munda. As they talked in the Rubiana language, I listened, and my heart burned within me as I heard them picture in glowing terms the efforts of the missionaries to teach them and do them good. I could not stay at Bilua, as the anchorage is not good, and it looked as if we were in for dirty weather; so at sundown, after seeing Aporosa comfortably settled, we weighed anchor and got out to sea. I saw Aporosa again about a week ago, and he gives a good account of the natives. He had about 100 at the morning service, and 80 at the afternoon service. He tells me that they all seem anxious to help him, and willing to learn of him. We must certainly put two more men at Vella Lavella—one at Java and one at Dobl. From these places they could reach all the other villages. We also want two men for Ranonga.



(Mrs. Goldie and her girls setting out on one of her many errands of mercy in the pioneering days.

TRAINED TEACHERS WANTED FOR THE SOLOMONS.

If God is calling you to
this high service, write at
once to:

The General Secretary,
Foreign Mission Dept.,
P.O. Box 23w,
Auckland.

Rebuilding a Village

Patutiva As I Found It.

BY THE REV. C. T. J. LUXTON.

From the hill top just above the Mission House, one has a magnificent panorama of part of the largest Lagoon in the world. Standing there, we look out upon the great Marovo Lagoon; to our right it extends to beyond the horizon, its calm, sparkling waters besprinkled with hundreds of islands and islets; to our left also it reaches out as far as the eye can see, but there, between the islands we can see the ocean swell and the breaking of the waves as they roll in across the bar at the lagoon entrance. In front of us is part of the large island of New Georgia, while at our back there rise the hills of Vangunu Island.

All is so peaceful and quiet that one may well question whether the war has really passed this way. It is difficult to picture these calm waters churned by the speed and wide spreading wake of swiftly moving barges, or to imagine these silent green hills echoing to the roar of gunfire, or this still atmosphere throbbing unceasingly with the sounds of aircraft.

Below us to the right are some small low lying islands, swampy and mangrove skirted. It was there that crowds of natives built their temporary homes when they fled from their villages at the time of the invasion. Some still linger, but there has been a gradual returning to their former villages.

Just across the Pass, and seemingly only a stones throw distant, is a plantation; among the palms still stand the remains of a military camp, and at the point where the lagoon widens, is a deserted signal tower beyond which lies the no longer useful fighter strip, now disappearing under the encroaching tropical growth.

Leaving the hill-top where there had been a look-out post, (the only evidences are some empty petrol drums scattered in the undergrowth), we turn down the track which had once been a well-formed road, but now, after being torn up by much jeep and truck traffic and further worn by water courses it is only a rough narrow track. There is a plantation round about us, but the undergrowth is so thick and the secondary bush so tall that one could almost imagine that we were in the jungle.

Quite suddenly we step from the riot of bush growth into the cleared mission area. Before us is the mission house with its surrounding fruit trees, shrubs, coloured croton-bordered paths and the lawn of clover. From nearby comes the harmony of native voices lifted in a hymn tune. The Mission House is a leaf building, with sawn-timber floor, a comparatively new building, and in very good order, it was erected in 1941 to replace the earlier Mission House which had served its day.

As we turn down the path that leads to the water front the hymn singing ceases, and instead we hear about the "Pistol Packin' Momma." A party of natives come from the direction of the fresh water spring, the women carrying baskets of freshly washed laundry balanced on their heads,

the younger folk carrying bottles of water. An American steel helmet scuttles by, a little pair of black legs protruding from beneath. One lad in passing reveals a large lettered sign across his seat, "50lbs Coffee, Use No Hooks."

Here and there amongst the trees are large dug-outs, foxholes and bomb shelters. Most of these have already been filled in as their need has passed. Along the waterfront there are several barricaded and sandbagged positions, machine gun posts and searchlight positions, we are informed. Out from the shore is a rubber buoy where planes moored.

The raised pathway along the low stone wall that bordered the waterfront is now broken and partly washed away, destroyed by waves created by barges speeding through the narrow pass.

Beyond the wharf is the new hospital, not yet completed. Its mottled walls of brown and green bespeak its military origin. Previously a ward at the American camp opposite, it was presented to the natives as a mark of appreciation. The natives demolished it, transported it in their small canoes to a site of their own choosing, and there erected it. It comprises two wards, dispensary and consulting room.

We climb the hill again, along a path that leads past the residence of the Tongan minister, Paula Havea who has laboured faithfully for fifteen years among the people of the Lagoon. We reach the school, the largest building on the station, at present doing duty as school, boys' dormitory, and as church; we recently had 650 persons in this building at one of the services. At present there are only about fifty in attendance at the school, many scholars not yet having returned from their war-time villages.

Outside the side door hangs the new school bell, a long brass shell case.

Around the school and extending through the village area is a garden, mostly of sweet potatoes. Soon after his arrival the Chairman persuaded the people to plant this garden, and already they are harvesting it, thus they have food growing right at their doors while they are engaged in the reconstruction of their village. When the garden has been completely harvested it will be laid out in paths and lawn as previously, a fitting area in the centre of the village. The old church, once the pride of these skilled builders, is now in a state of almost complete collapse, and around it many of the remaining buildings of the former village are falling in ruins. But a new village is rising amongst the ruins of the old. The new houses stand in the shape of a horse shoe round the area which will comprise the village green, their gable ends all facing inwards. When the houses have been completed and the people re-established in the village, there will be a united effort in the construction of the new church, the site being as of old, central.

PAGE OF TONGA

THIRTY-SEVEN YEARS' CONTINUOUS SERVICE—1908-1945.

The Rev. R. C. G. Page has the honour of being the senior Australian Methodist Missionary still on the Mission Field—with the exception of the Rev. J. F. Goldie, now attached to the New Zealand Conference.

Probably most people do not realise how difficult it is to give a long term of service on the Mission Field. So many things combine to send one back home—health, education of children, loneliness, etc.—that it is all the more wonderful to think of and appreciate the work of, those who give their whole lives in another land.

One of the most trying phases of island life is sea-travelling. Most of us feel we are quite good sailors on a big ocean liner, but our feelings are quite different when lying in the broiling sun on the deck of a cutter. For Mr. Page, sea-travelling is a nightmare, as he is sick all the time, even on big boats. Some time ago the Tongan Government asked him to represent them at a banana conference in Wellington. Rather reluctantly Mr. Page agreed to go, but writing afterwards he said he doubted if twenty-one days' sickness, with only seven days in New Zealand, was a wise way of spending a month. This illustration is included for those of us to remember when the sun is baking one, and the stench of bilge water and stale copra is almost too much to bear, that here is a man who has done such travelling on small boats in the interests of the Master, without complaint or thought of giving in, for thirty-seven years.

To review Mr. Page's years in Tonga is to review the history of our Church in Tonga practically throughout this present century. In 1908, only a remnant of the former Wesleyan Church remained as a district of the New South Wales Conference. Conditions were not cheering, party faction still ran high, and it was certainly a difficult task for a young man, unmarried, with no knowledge of the language, to be left with the task of holding together, and guiding the flock left in his care.

After some years Mr. Page married, and all who knew the late Mrs. Page realised what a support she was at all times, and especially in face of great disabilities during the last few years of her life. Mrs. Page passed away in 1939 and lies buried near the sea front of the Capital where she lived for so many years exerting a very gracious influence upon all who knew her. Mr. Page has continued through

these last six years of loneliness to serve the Master and His Church in Tonga.

During these years much real construction work was accomplished, culminating in the union of the Churches in 1924. One far-reaching step was the removal of Tupou College from Nuku'alofa. Sentiment caused great opposition to the removal of the college. The appointment of the Rev. A. H. Wood, M.A., B.D., coincided with the union of the Church, and this year Tupou College has some three hundred and eighty male students under the Rev. E. V. Newman, B.A., B.D., B.Litt., and some two hundred and eighty girls under Mrs. M. E. Thompson and Miss D. Rowlands.

The credit of the splendid educational achievements, of course, goes to the various principals and their staffs, but behind it all has been the guiding hand of Mr. Page devising ways and means, even lying awake at night wondering how he is to find the money for increased accommodation.

But the real genius of Mr. Page lies in his ability to steer a middle course, and combine opposing factions, so that a meeting breaks up with both sides perfectly satisfied. Despite the bitterness apparent in 1908, Mr. Page refused to retaliate in any way at all, and after many years of patient work, it gradually seemed as though union was not an impossible dream. When the Queen of Tonga began to take an energetic interest in combining the two sections of the Methodist Church, the dream began to take shape. Thus in the fullness of time the impossible was accomplished, and in 1924 a union took place. This was but the beginning of a bigger task, that of moulding the two sections into a composite whole. For twenty consecutive years Mr. Page has been elected to the Presidential Office and leadership of the re-constituted Free Wesleyan Church of Tonga. Only a knowledge of the past bitter divisions and of the present unified and harmonious Church can give any adequate conception of the tremendous task which faced Mr. Page in 1924 and of the masterly way in which he has led the Church in Tonga to this present day. Although the union of 1924 was not complete by any means, the Free Wesleyan Church of Tonga numbers today, 20,700 adherents.

Now in 1945, Mr. Page is still at the helm, and I am sure that the whole Methodist Church rejoices that God has so used this beloved man in Tonga.

Reaping the Harvest

HENRY P. VAN DUSEN IN THE SATURDAY EVENING POST:

In our Southwest Pacific warfare, a decisive factor in assuring the safety of countless Americans has been the heroic devotion of Christian natives. As Senator James M. Mead put it: "American doughboys are reaping heavily where the missionaries have so long and patiently sown."

A half century ago the inhabitants of the Solomons were treacherous and inveterate head-hunters. Even the missionary was likely to pay with his life. Yet it was from New Georgia in the Solomons that a GI wrote:

"The success of this campaign depended on the co-operation we received from the natives. Because a handful of heroic missionaries taught them Christianity—and trust in white men—the number of lives saved by their tireless efforts can't be estimated. They have worked ceaselessly on behalf of the American Army, carrying ammunition and food, medical supplies and water."

Wherever the far-flung American forces have landed they have found dark-skinned natives with friendly welcome, succour and protection, tiny mission stations with food, medical care, boundless hospitality; and a quality of life and faith which they have seldom met in "Christian America." They have found, in short, that the Church has been there before them.

—"The Reader's Digest."

The Lord is Mighty to Help—Gratitude for Mr. Goldie's Return

EXTRACTS FROM RECENT NATIVE LETTERS.

From Opeti Itu of Ranonga, one of our most reliable Catechists on Bougainville since 1929.

Dear Mr. Joyce,

I want to tell you about our welfare. We have been in much trouble. For two years we have been suffering a famine. Also the Japanese have destroyed everything belonging to us, houses, churches, school materials, including blackboards, slates, and also our Bibles. We have nothing left.

Many teachers too, have died during this time of hardship. Seven teachers died of sickness, and one, Masau, was killed by an American bomb. At this time, I tell you, everything belonging to us, and all your possessions are destroyed.

But we are alive, and we have tried to hold on to our LOTU. We have continued to pray to God, and He has helped us. Now we have been cheered to be visited by one of your Ministers, Mr. Robinson. He came to Morokaimoro, held Lotu with us, and baptised children.

Now we are all being cared for by ANGAU. We did not give up our Lotu during the Japanese occupation. They threatened us: "You no mekim Lotu Bible, me fella cut 'im neck belong you fella. Japan 'e talk all same along me fella, now me fella 'e no fright, now me fella 'e make 'im Lotu time me fella 'e hide along bush." We held Lotu and observed Christmas celebrations also.

We do not forget you, our Minister, as well as Marama and Sister Ada Lee. May God help you all and us "along strong belong Him." You pray

for us, as we ever pray for you.

Finish,

I am your teacher,

OBED ITU.

FROM WARRANT OFFICER FRANK WICKHAM, M.M., UNTIL RECENTLY AN ABLE CATECHIST AND CANDIDATE FOR THE MINISTRY.

Dear Mr. Scrivin,

I wish to express my deepest words of compliment to you and the entire Methodist Church in New Zealand for sending our pioneer Missionary back (Mr. Goldie). I cannot express in words good enough for returning our dear old Chairman to the sheep he himself led for so many years. I repeat—thank you ever so much.

I know I am not in the Mission field now, but I am still interested in the work we all love, and I am ready—always ready—to render all possible help in our Mission.

I still remember the day you visited Mono (Treasury Island) with Mr. Goldie when at that time I was a Teacher there. You made a wonderful speech to the Lotu people there they all had a feeling of thrill and joy. When Mono was still an occupant Island by the enemy, I was approached by some N.Z. and U.S. officers for information of the place. Rev. Joyce, no doubt, revealed to these officers that I know all about the Treasury group well—since I was a teacher there for approximately six years. However, I gave them all necessary information of the place, not expecting that I would be the one

to be first sent there—it happened though—and believe me it was the first time I ever handled a rifle since I was a baby. First I tried to hit a coconut with it—I did too and finally said to myself "This thing is pretty accurate alright." At any rate, to make a long story short, I made the first landing there with one N.Z. Intelligent Sergeant, one U.S. Corporal and one of our own Defence Force Sgts., and a few days later our N.Z. soldiers (36th Battalion) done a splendid job of recapturing Mono.

All our Lotu people down West are still holding firmly to the work we all love. With Revs. Goldie and Luxton things should be all in shape again.

We are all anxious to see our other missionaries back and the Sisters too.

Yours sincerely,

FRANK WICKHAM.



Chaplains, Officers and Men at the Dedication of the Falamai Memorial Church, Mono (Treasury Island). The native is Timothy Piani, a probationer in our ministry who rendered outstanding service during both Enemy and Allied occupation. The Rev. A. A. Witherford, C.F., is in the centre of front row. A description of this fine church built by the Allied Forces as a Memorial to their fallen comrades and a tribute to the loyalty and help of the Natives has already appeared in the "Open Door."

Services in the Solomons

by REV. T. C. RENTOUL, Chaplain General to the Forces and Secretary General of the General Conference of Australasia.

In connection with my duties as Chaplain General I am increasingly being brought into contact with native affairs in the Pacific—as the Army through the organisation known as A.N.G.A.U. has many thousands of islanders in its service. We succeeded in getting for these Angau natives three Chaplains of their own—C. of E., R.C., and Methodist. All are ex-missionaries and they visit the various detachments over the whole war area and conduct services, etc., for their own people. One of their most important duties is to put "regular" Army unit Chaplains, who may be stationed near these labour groups, into touch with them and instruct the Padres how to conduct services with the natives as opportunity offers. Our Methodist Chaplains are entering into this bit of "extra" service with zest and real success.

When recently in the Solomon Islands arrangements were made to take me out to the A.N.G.A.U. compound where many refugee natives had been gathered for protection against the Japs and also for medical attention. Among other things I learned at first hand why Overseas Missionaries are so supremely enthusiastic in the cause, nothing could equal the fun of being in the midst of a crowd, of these merry-eyed, laughing youngsters. And their "Marys" (mothers) are like mothers the world over—so obviously pleased and flattered by any attention to their own little ones.

We journeyed out several miles through the jungle with awe inspiring views of a nearby volcano, 8,470 feet high, from which spiralled and billowed up ceaseless white smoke, not only from the crater at the top of the pointed cone, but also from vertical fissures down the sides. Earth tremors occur about once a week.

NATIVE COMPOUND.

The compound has regular lines of bungalows roofed with woven palm fronds, built by the natives themselves. There is a well equipped hospital as part of the Army's contribution to their welfare. Down below the camp area, which was levelled by bulldozers, rushes and leaps a swiftly-flowing river, the Bagana. From the water's edge on the far bank rises a sheer mountain side clad with jungle.

Chaplain Jim Henderson took charge of the service and the natives sang the Lord's Prayer to a beautiful chant. We then sang "What a friend we have in Jesus," and Luke, one of our Methodist Native teachers read the Beatitudes in the native tongue. As the men, except the older ones, were away at work (it was a week-day) the congregation was largely composed of women and children. The women's choir sang an anthem in their own language.

I spoke to them of the love of God and I seemed to speak to them by the Spirit of God, finding no difficulty in choosing simple words mostly of one syllable. Luke afterwards translated this into "pidgin." He followed me almost word for word only pausing once to ask the next point. As they were nearly all Methodists I remembered to tell them that I knew Mr. Goldie and that I had once

travelled on a big ship across the sea with Mr. Scrivin. As I mentioned these names the faces of the older ones lit up and they exchanged smiles with one another while the youngsters looked up at them inquiringly. Luke, who speaks English well, told me that he remembered Mr. Nicholson also.

His ability and character make him a leader among these temporarily exiled people. Luke was a prisoner, but escaped by leaping over a cliff and swimming several miles from an island, across the open ocean to the mainland. He then commenced to smuggle families away at the South and to safety. He has two children, John, aged three, and Margaret, a couple of years older. He was trained at New Georgia and belongs to Buka.

Another splendid Methodist man, is Oke, a cultured teacher, quiet, reticent, but of fine mind and spirit. His wife, Miriam, was a faithful teacher of natives under the Rev. Mr. Voyce of the Kahili area.

Our Church owes a debt of gratitude to Chaplain Henderson, formerly of the N.S.W. Far West Mission, and to Chaplain Hedley Shotton, of Victoria, formerly missionary in New Guinea.

The Chaplains have been conducting services since the Australians landed on Bougainville. Approximately 300-350 Methodist natives are interested in our services; of these 130 are Church members. The Sacrament of the Lord's Supper has been administered each month. Class meetings are being held. These people had remained true to the Christian ideals which they had been taught. There have been 16 baptisms since the padres took up this work.

Could any finer tribute be paid to the nature and spiritual value of the work of our Methodist missionaries than the lives of these faithful Christians who for years have been persecuted, tortured, sundered from their dear ones and driven into the wilderness, without missionaries or comfort of white guidance? Perhaps in the Divine providence, where all things witness to the outworking of a larger good, this enforced self-reliance may be gain.



Namatoa Village, Bougainville, Rev. A. H. Voyce in foreground.

The Work Overseas—not Optional but Essential

1945 May Meetings at Westminster.

A RECORD INCOME.

Has it ever struck you that most British missionary societies are simply "private associations of earnest clergy and laity for missionary purposes" and that the Methodist Missionary Society is nothing of the kind? It is the whole Church doing the work of evangelism, the whole fellowship of the Methodist people engaged in preaching the Gospel to every creature.

No, the distinction is not a quibble. It is the recognition that the Church accepts the work overseas not as an optional "sideline," but as an essential part of its responsibility. You will not, therefore, dismiss this and other reports of the annual meetings of the Methodist Missionary Society as something of no concern to you. If you are a Methodist, it does concern you, for you sent these men and women to India and Africa, to China and the West Indies—and that means, in these days, that you sent many of them to face danger and long years of lonely service. Of course, then, you will want to know how they have fared, and what word they bring from the frontiers of the Kingdom.

At the annual meeting, which drew a large company to the Central Hall, Westminster, on Monday afternoon, the chairman was Mr. Thomas J. Moullin, of Ealing. By birth a Channel Islander, he has won for himself a warm place in the heart of London Methodism. He is a loyal and generous friend of all good causes, and in his quiet, unassuming way he told us of his first gift to missionary funds when, as a boy, he took his first pound from his money-box. He had, he said, never regretted it, for the little we could do for God always brought its own blessing with it. He bade us look back over the years of war from which we were now emerging. Could we think of our despair at the time of Dunkirk without thinking, too, of the wonderful mercy of God? He had spared us and "pulled us through." Now let us prepare to do all we could for Him and His Kingdom in the world.

Happy the treasurer who has such a report to make as that which Mr. Vernon Booth presented! With a record income from the Home Church of £309,000, an increase of £21,000, we might well feel jubilant—but for Mr. Booth's reminder that to face the enormous responsibilities of post-war reconstruction we had a reserve of less than £30,000 (He wished it were ten times as much!) Commenting on the growing measure of self-support in the Churches overseas, Mr. Booth reported an increase in the overseas income of £35,000—a percentage increase of 21 compared with a 7 per cent. increase at home. Sitting week by week in the officers' meeting, and listening to the reports coming in from all over the world, he was impressed by the fact that the influence of the Church was out of all proportion to its numbers. God was certainly blessing our work, but there was a plain demand for the reconsecration to His service of all we had—including our money.

Mrs. E. G. Early had equally encouraging figures.

to present in her report on Women's Work which showed an increase of £13,000 with the Girls' League income up by £2,000. But she urged that money was not the only—nor, perhaps, the primary need. Reinforcements of staff were badly needed. Educationalists, nurses, sister-tutors, social workers, people with experience of nursery schools—all were wanted. There was, indeed, no gift that could be used in the service of others that God could not use. (This note was struck again and again during this year's meetings).

THE PRESIDENT.

Dr. Howard drew our thoughts to the remarkable parallel existing between the history of the first two centuries of Christianity and that of the last century and a half of modern missionary work. There was in these days, as in those when Paul went forth into the Roman Empire, suffering and tribulation facing those who served the Kingdom of God. Upon those who first went out, too, there was thrown the great task of thinking out the essentials, the vital things, in the Christian message. We owed an immeasurable debt to those ministers and missionaries of the early Church for what they did to establish Christianity as a religion which could challenge the life and thought of the best of their contemporaries. Did we not, too, owe a debt to our missionaries who had gone out to confront the immemorial religions with all their customs and traditions and their very different worlds of thought?

In the time of the Early Church we saw an age in which there was the subtle danger of some mortal change in the very quality of the Gospel itself, and there was something astonishing in the way in which Paul went out and boldly claimed from contemporary philosophy the noblest in Stoicism and baptised it into Christ, and then asserted Christ's supremacy. So to-day our missionaries were taking the best in the thought of the world beyond Christianity and showing how it found its fulfilment in Christ.

The world in which the first apostles went out was one longing for redemption. But redemption from what? From the coils of Fate—but they proclaimed, as do our missionaries to-day, that men needed redemption from sin. There was, too, then as now, the subtle and insidious attempt to accept the message of Christianity and then transform it into something else, something in which the Gospel ceased to be "good news." Could the captivating "Song Offering," the *Gitanjali* of Rabindranath Tagore, or the inscrutable character of Mr. Gandhi, offer India what Christianity had to offer? When all was admitted of the character and work of such men, it was true, as Mr. John Mackenzie had pointed out, that the Hindu and the Christian were not fellow passengers on the same line. They were travelling on different lines—and as in the early days, so now we were called to discover what was the "open secret" which tells of the power of

(Continued on next page.)

Methodism a World Church

Bishop G. Bromley Oxnam, of New York, one of the most distinguished of the Bishops of the Methodist Church of America—to Rev. W. J. Noble, Senior Overseas Missionary Secretary of the British Conference:

"And what," I asked, "about Anglo-American Methodism?"

"I have some strong views about that," said Bishop Oxnam. "We have our Ecumenical Council in two sections, one here and the other in America. But we have never, on either side, taken the matter seriously enough. We are a World Church, and not only America and Europe, but Australia and New Zealand, South Africa and every country in which Methodism is found, should be linked up closely and for our common benefit and that of the world. We like you, are deeply concerned about the problems of evangelisation in the coming years, and we have much to learn from one another. An Ecumenical Conference once in ten years is of little worth unless there is intimate interchange, not in terms of resolutions and correspondence, but of persons. Recent visits from leaders of British Methodism have been greatly

welcomed in America, and greatly blessed to our people. They have reminded us again of our common origin, taken us back to our founder, John Wesley, with his dual emphasis on evangelism and the building of the Church. Moreover, those who come to us from British Methodism are able as no others are to interpret to your people the strength, the magnitude and the outreach of American Methodism. We all need a greater world-sense in our thinking about the Church. The units of Methodism should come together to plan in concert for the evangelisation of the world in the vast areas in which we are committed to that task. Thus an Ecumenical Council, held at shorter intervals than has been our practice, would be both a consummation of work done and an occasion for planning for further common service. I earnestly hope that in the post-war years there will be this frequent interchange of visits, and with them really profitable meetings of the Ecumenical Council, so that the separate sections of the Methodist Church throughout the world may be knitted together for more effective action in bringing in our Lord's Kingdom."

Promising Tongan Scholar

During the war years thousands of the Allied Forces have had the opportunity of seeing for themselves something of the excellent results of the education policy of Christian Missions in the Pacific. From time to time some of the more advanced students come to New Zealand to continue their studies. Ravuama Vunivalu, whose articles for the "Open Door" are greatly appreciated, came from Fiji early this year and was introduced to our readers in the June issue. It is now our privilege to welcome Sioni Siosiomalohi a prominent Tongan scholar of our Methodist College, Nukualofa, of whom the Pacific Islands Monthly reports:

"Sione Siosiomalohi, of Nuku'alofa, Tonga, entered the Central Medical School, Suva, in January, 1941, aged 17. In the first year he became top of his class and won a prize in Biology. In his second year, 1942, he was top again of his class and won a Gold Medal in Anatomy, Physiology, Surgery, Medicine and Matera Medica. The third year saw him top again of the class and he won prizes in

Forensic Medicine and Diseases of the Eye. In his final year, 1944, he became top of the class again and was made Head Student. He qualified as Native Medical Practitioner, aged 21 years, and won Gold Medals in Surgery and Medicine and a prize in Midwifery.

In January, 1945, he returned to Tonga and started work as a Tongan Medical Practitioner. The Tonga Government decided that he was too good a scholar to be limited to the work of NMP so they are sending him to New Zealand for a full medical course. He proceeded last month (May, 1945.) to the Auckland Grammar School for three or four years, to pass matriculation, and thence to the University for about six years. After that he may return and practice in Tonga.

He is a keen athlete, and plays football and tennis."

Sione has found a happy home in New Zealand with the Rev. and Mrs. Wesley Parker and has been warmly welcomed into the fellowship of the Remuera Church.

The Work Overseas—Not Optional But Essential—continued from previous page.

the Christian's redemption from sin. We could leave it to our missionaries in India, so well equipped to do so, to deal with Hinduism—but what about our own relations to Christianity?

Surely, said Dr. Howard, we had the responsibility of finding for ourselves what vital message Christ had for us, and of seeking in Christian fellowship that character which is the best authentication of our religion? Methodism had been a

great creator of missionaries, but had it been a great nursery of saints? Oh, yes! But far too few. Our personal devotion to Christ was of supreme importance if the Christian Church was to be the mightiest instrument for bringing to the whole world the recognition of the glory of the redeeming love of Jesus Christ.

—"The Methodist Recorder."

The House of God the Finest Building in the District

New Hospital for Patutiva and B.E.M. for the Chief.

EXTRACTS FROM LETTER DATED 1st AUGUST, 1945, FROM THE REV. J. F. GOLDIE.



I. NGATU.

I have just opened the new hospital at Patutiva, and it will be a great boon to the people in this district, as the medical boy here—one of our own trained lads—is doing very effective work in this locality. Mr. Luxton spent most of his time here supervising the erection of this building. The building is over 80 feet long, and in addition to two large wards, has a dispensary, and also an office and consulting room for the doctor. Paul and Ngatu are very proud of it. The building is of rough material left by the Americans, and the roof of native material. The S.D.A. natives assisted in the building, and many of them were present at the opening ceremony.

Mr. Luxton is now established on Vella Lavella. I have not heard from him since, but from native sources I learn that our people there must have been expecting him, and in the meantime were devoting one day a week to clearing the place. When leaving, the Americans offered to leave one of their houses for me to live in. The natives say that this is still in good repair, so Mr. Luxton will have some place to live in.

I am writing a short account for the opening of the large church at Roviana. It is a real credit to us, for as Sakiri Goldie declared: "I am desirous of making the House of God the finest building in the district." He has succeeded in doing this. The Wana Wana church has not yet reached completion, so it will mean another trip that way. I spent a very happy time with our people there, however, and baptised a great many adults and children. A notable feature was the Council of elders and chiefs where we discussed the future.

Choiseul. Paul Havea has just returned from another canoe trip to Choiseul, and reports that all is well there. The teachers are all at their jobs, and very happy now that the enemy has been cleared out. I had a promise from Major Clemens that opportunity would be afforded me to visit Choiseul and Mono, but he declares that it is impossible for the time being.

A Different Man. Dr. Rutter is quite right regarding the increasing difficulty about stores. The Americans have been very kind to me, and only last week the Officer in charge of the C.B.'s brought me back from Roviana, and with his men remained three days here. They came back yesterday, and brought me a stock of things—coffee, milk, and other necessary things which I am very glad to have. These men were at the opening of the new Church at Roviana, and one of them told me he had not been in a church for fifteen years, but has been so impressed by the Methodists of New Georgia that he for the future would be a very different man. They are very anxious to help us in every way possible. They are shortly leaving this area, but they declare that when they get home to the States they will assist our work in every possible way.

Bougainville. The statement of the Minister for Territories is satisfactory so far as it goes, and from the fact that our men have been allowed to go back to Papua, I have no reason to doubt that the way will soon open for Mr. Voyce and others to return to their work on Bougainville. I have received several letters from Luke Zale (teacher at Petats) and others assuring me that they are all well, and doing well. The one sad item is the report of the death of one of our good teachers—Eroni Lipa—a young man from Ranonga. The clearance of the Japs from that area seems to hang fire, but there will be a clearance soon.

Honours List. I. Natu, who is Government Headman for the whole of the Marovo and Ramada districts has been awarded the British Empire Medal, and he richly deserves it. He is devoted to our church since his conversion many years ago.

Problems of Rehabilitation in Papua

EXTRACT FROM RECENT LETTER FROM THE Rev. J. R. ANDREW, Chairman of the Papua District.

We are in a pitiable position as to staff. I am writing this at Mr. Davis's old station, having just taken over from the man here, going South for good. This leaves J. W. Dixon at the District Training Institution, E. A. Clarke down in the South East, and myself to manage the whole District. The only boat we have left is the Sisters' rowing boat, 'Mekera.' If we want to go anywhere we hitch hike. It is rather trying to see our boats running round for ANGAU and it looks as if it will go over to the new administration and permanently equip them. All launches, sailing boats and whaleboats have gone, most being still in use by ANGAU. The Technical School is as bare as Mother Hubbard's cupboard, as is the hospital. There is a large Government Hospital four miles away, which has swallowed up all our trained personnel.

We have three nursing sisters back without any equipment except the building with the furniture such as beds. Misses Twyford, Pitty, and Richardson are over there all engaged in school work, rather than set up in opposition to the Government Hospital, and the same applies to my own station. At the District Training Institution village youngsters are brought in as boarders for part of the week so that they have a roll of some 250 here. Mr. Clarke has a similar system down at his station, in fact he started the idea. We shall leave the medical I think, until such time as we have a Government that can formulate a policy. What is a great cause for thankfulness is that all through the District the village work went on, though there was some halting at times, and membership is not yet back to normal.

Personal and General

MRS. A. F. SMETHURST.

In the passing of Mrs. Smethurst the Missionary Cause has lost a devoted and honoured worker. As far as overseas work is concerned her name will be long remembered as the Dominion Gift Base Organiser. The numerous cases of valuable goods despatched to the Solomons each year have been a striking tribute to Mrs. Smethurst and those associated with her. Our regret has been that this devoted worker was unable to travel with the boxes and witness the joy and gratitude of multitudes of the native people she loved. But she sees now with undimmed eye and knows how greatly her service has been honoured of God.

MR. L. N. DENBY.

For many years the General Secretary in his constant travels, missionaries on deputation work, and many others travelling in the interests of the Kingdom of God have received much courtesy and kindness at the hands of Mr. L. N. Denby in his capacity as Manager of the Passenger Department of the Union Steam Ship Company, Wellington. Mr. Denby has just retired and will be greatly missed. At a recent meeting of the Foreign Mission Board the General Secretary referred to the debt of gratitude we owe to Mr. Denby and with warm unanimity a resolution of thanks and appreciation was carried.

NGATU AND BILLY BENNETT HONOURED BY THE KING.

Ngatu, high chief of the Marovo and Government Headman, has been awarded the British Empire Medal for invaluable assistance to the Coast-watchers of New Georgia and the fine example he set his people with an utter disregard for his own personal safety. A great trophy of God's grace won from fierce heathen savagery by John F. Goldie in the early days of our Mission, he is to-day a local preacher and an outstanding Christian leader who delights in the service of the Kingdom.

Billy Bennett was a student of our District Institution at Roviana and has received the Military Medal for bravery during the time he was a member of the B.S.I. Defence Force. He took part in all but one of the actions fought against enemy patrols during a period of 15 months and showed repeated gallantry and devotion to duty. At present he is undergoing technical training in Radio in Fiji.

REV. PAUL. HAVEA.

In recent letters the Revs. J. F. Goldie and C. T. J. Luxton write in high terms of the able and faithful service rendered by the Tongan minister, Paul Havea, who has exercised outstanding leadership through the war years after the evacuation of the European staff. He has made a second lengthy patrol of Choiseul involving a long open-ocean journey by canoe and brought back a very encouraging report of the work of the Teachers and the steadfastness of the Native Church.

REV. NATHAN KERA.

The President has received through Nathan Kera the congratulations and good wishes of the Native Church in the Solomons upon his induction to the Chair of Conference. The letter is of considerable interest and very inspiring and will appear in the Foreign Mission columns of the Methodist Times.

PITT STREET TAKES THE LEAD.

For a long time Mr. H. Bosomworth of Durham Street, has held the blue ribband for the Dominion as "Open Door" agent with 150 subscribers, but Mrs. J. C. Elliott of Pitt Street now moves into top place with 160 copies per issue to her credit. This is a fine performance and we extend to Mrs. Elliott our warm thanks and appreciation. Another splendid agent who is running neck and neck with the leaders is Miss H. Jessop, of Ashburton with 146 subscribers. This inspiring missionary magazine should be in every Methodist Home. Quarter by quarter tells of the growth of the Kingdom in the Solomons and on other mission fields. We respectfully ask all subscribers to commend the paper to their friends.

THE DEPUTATIONS.

The Rev. A. H. Joyce in North Canterbury and the Rev. A. W. E. Silvester have been well received as the 1945 Foreign Mission Deputation. They will continue their fine work in Nelson, South Canterbury and Otago-Southland Districts. The news coming through from the Field is most encouraging and Messrs. Joyce and Silvester are passing it on in a most effective way. Be sure and hear them.

Mrs. A. G. RUTTER and Family Return to Solomons

Permission was granted in July by the Authorities for Mrs. Rutter and her three children to join Dr. A. G. Rutter in the Solomons on the condition that she undertook regular bacteriological work for which she is qualified. The Royal New Zealand Air Force generously co-operated with transport with the result that the Rutter family is happily re-united in the service of the Solomons. Their headquarters at present are on Guadalcanal. Dr. Rutter is Acting Senior Medical Officer to the Government and makes regular visits to our own Mission District where he renders outstanding service to the natives who love and trust him.

JAPANESE PRISONERS.

The surrender of Japan and consequent contact with prisoners of war and internees is that country have raised our hopes that word may reach us any day of the near home-coming of the Rev. D. C. Alley. Beyond the news received in April last that Mr. Alley was alive and well in Japan, no word has reached us.

Official news has reached Sydney that the four Methodist Mission Nurses who were interned when the Japanese captured Rabaul are alive and well, and it is hoped that word of the safety of our other New Britain missionaries will soon be received.

South Pacific Christian Conference

Laying the Foundations

A Conference fraught with great possibilities was held in Sydney on the 28th and 29th May, 1945. Its personnel were representatives of the Australian and New Zealand National Missionary Councils and missionary leaders from the Pacific Field, and its purpose to make preliminary arrangements for a South Pacific Christian Conference to be held about two years hence, probably in Fiji. The following are some of the resolutions adopted and the prayers of the whole Christian Church are earnestly sought that the Divine blessing and guidance may be granted to those called upon to implement them.

MEMBERSHIP OF CONFERENCE.

"That the Churches and Boards to be invited to the Conference be restricted to those that are represented upon the National Missionary Councils of Australia and New Zealand, it being understood that if there are independent Missions or Churches which in the view of the Conference Committee may have a contribution to make they may be invited as visitors."

"That the Conference Committee be instructed to arrange for a majority of the delegates to be representatives of the younger Churches, the balance of the representation being made up of Missionaries, Missionary Executive Officers, and visitors."

"That representatives from Missions, in Dutch New Guinea, the French Islands of the Pacific, and amongst the Australian Aborigines be invited to be present."

LANGUAGE.

"That the official language of the Conference be English."

FINANCE.

"That the Conference instruct the Committee to draw up a budget of the expenditure, to inform the constituted bodies, and to suggest ways in

which the money may be raised with special reference to the possibility of seeking generous donations from interested persons."

THE OBJECTIVES OF THE CONFERENCE.

1. "A comprehensive survey of the development and prospects of organised Christianity in the South Pacific."

2. "Closer co-operation in the approach to common problems with a view to greater efficiency and economy in working."

3. "The encouragement of Indigenous Churches in growth towards full stature."

4. "The more rapid extension of Christianity in the South Pacific through the encouragement of greater responsibility in this work on the part of the Churches of the area."

5. "The healthy integration of these Churches into the general life of the people and nations of the South Pacific, leading amongst other things, to the emergence of an informed Christian opinion on Pacific public questions."

APPOINTMENT OF COMMISSIONS.

IT WAS AGREED:

1. "That we approve the principle of the appointment of Commissions to prepare statements on all major questions to be considered by the Conference, bearing in mind the importance of representation of the younger Churches where possible."

2. "In regard to personnel for the Commissions to be set up in connection with the South Pacific Christian Conference, that this Conference make suggestions as to suitable persons to act as convenors and correspondents, and that the Conference Committee be given power to appoint and add additional names."

3. "That facts and methods concerning Roman Catholic Missions be taken into account in the work of the Commission."

The following Commissions were appointed:—

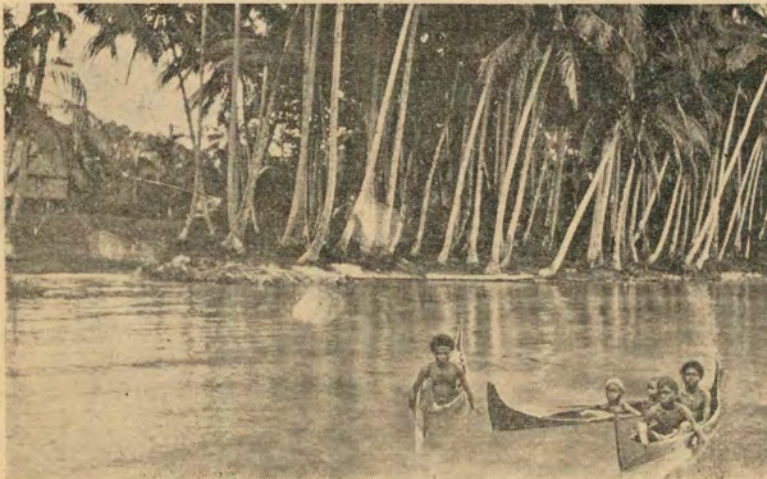
(a) **Native Culture in the Growing Christian Church**, including the bearing of native culture patterns and customs on missionary work, and the place of native culture in the growing island Christian communities.

(b) **The Islander and the Gospel To-day**. An up-to-date geographical and statistical survey. Unoccupied and insufficiently occupied areas, or unevangelised groups.

(c) **Women's Work**, and special methods of reaching children. The Christian Home.

(d) **Church, Community and State in the South Pacific**.

(e) **Education**: to include amongst other aspects—The com-



Such as these are vitally interested—although they don't know it—in the forth-coming South Pacific Christian Conference.

mon educational problems of the Pacific. Religion as the basis of education: Types of educational work in existence: The place of primary, secondary, agricultural and technical education: Adult literacy: the provision of adequately trained teachers: the relations of Governments and Missions in education: a Christian educational policy for the whole Pacific and the first steps for its execution: Co-operation in higher education: Special schools to develop native leadership: the place of the Pacific peoples in the family of nations.

(f) **Medical work and Public Health** to include amongst other topics—The relations between Government and Missions in these matters: General Programme for Medical Services and Medical Education: Training of Native nurses: Teaching of hygiene: Need for a Christian Hostel or Hostels for Medical Students at Suva.

It was agreed that the survey on Medical Work in the Solomons prepared by Dr. Rutter should be passed on to this Commission.

(g) **Economic Welfare.** It was agreed that the International Missionary Council be asked to make

available the services of Dr. Merle Davis to make a survey of social and economic questions as related to the life of the Church in the Pacific; and that we enquire as to what proportion of the cost of the survey the International Missionary Council would be prepared to pay out of the special funds which they have for such purposes.

(h) **The Indigenous Church.** Review of the present position and future possibilities as regards (1) Worship (2) self-support (3) self-government (4) Church extension at home and abroad.

(i) **Literature.** (1) The provision of literature for the Island peoples, and especially for the growing Church. A review of literature programmes already carried out. Cooperation through the Pacific Christian Literature Society in an adequate programme for the Pacific Field. (2) The place and importance of the vernacular in Christian work. The need for a second language that must be a lingua franca for the whole Pacific Field. (3) Development of the literature on Pacific Missions by the Edinburgh House Press and other publishers.

A New Problem in Fiji

By RAVUAMA VUNIVALU.

The increase in population of East Indians settled in Fiji has been very rapid, more particularly during the last two decades.

In this the progressive type of Fijian sees the development of a new problem which may some day prove to be a menace to him and his fellow country-men; he realises, too, that his race must work hard to compete economically with the Indians. Threatened with the possibility of being left behind, the more enterprising Fijians have, in recent years, been very keen to take part in any government scheme which is aimed at their social and economic betterment.

A comparatively recent Government experiment has been the settlement of keen Fijians as peasant farmers, away from the village and completely free from all "communal obligations." This idea entirely new to the Fijian mind whose love for the communal system of livelihood is so deep-rooted, having been an integral part of the race as far back as it could trace its history.

This scheme is aimed at teaching the Fijian to be individualistic, to utilise his lands to the full, and to educate him to be less dependent on the guidance and leadership of his chief who governs the village. The fundamental idea underlying this policy is to train and equip Fijians to take a much more prominent part in the economic life of their islands, which, by reason of the increasing population of a foreign race with a new and alien culture, has become much more competitive.

A direct result of this scheme has been the establishment of a Fijian Farmer's Co-operative Association in Nausori, 12 miles out of Suva. This Association, as its name implies, consists of Fijian farmers exempted from communal duties and it satisfies a dual requirement, by providing a market

for the produce of the individual "peasant" farmer, and selling and exporting Fijian grown produce to New Zealand and elsewhere. The Association has done magnificent work in recent years by providing vegetables and fruits to the Allied Forces stationed in Fiji, and other islands of the southwest Pacific war theatre.

Whether the "individualistic" system is better for the Fijian than his time-honoured "communal system" of life is a very debatable question, for while the former may have certain economic advantages, its development will mean the gradual abolition of native ancestral villages, the sacrifice of the communal system, and worst of all, the loss of native traditions, and native customs and native arts and native crafts. Furthermore, the Fijian is tied very closely to his own clan land by settlement and tribal tradition and he prefers to farm it, even though it is not fertile or is unproductive.

Rather than have native customs and traditions swallowed up by Western civilisation, the Government's policy is the stabilisation of native character and the preservation of ancient customs.

In embarking on the experiment of teaching the Fijians to be more individual therefore the government established "experimental" farms or villages for them rather than settling them on separate farms in houses more or less separated from one another. By this method the old communal village life can be maintained, while at the same time educating them in their new experience as independent persons to the use of western economic and social institutions.

This scheme is still in its experimental stages, and has not by any means been accepted as the best way of furthering the Fijians' economic interest.

WOMEN'S PAGES.

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dear Open Door Friends,

The weeks slip past and once again it is time for me to send you a greeting.

The close of another Union year is here, and the time for stock-taking.

How much have we accomplished individually, and as a Union?

We set out on the year, with high hopes and great expectations. Some have been realised, and for this we give thanks, but always we fall short of our goal.

So again, as we enter the year ahead fresh from the hand of God let us pray that the entries on those pages be worthy of the high standard set by the pioneers of our movement, and that the year may be truly one of active service.

So much depends on the women to-day. During the past few months, the Vice-President of the Conference, Mr. W. E. Burley, B.A., has been travelling in various parts of the Dominion. Being interested in our Women's work, Mr. Burley offered to do anything in his power to further our work. He has met with, and spoken to several of our Auxiliaries, and our members have appreciated that contact.

I asked Mr. Burley if he would send a message to the women of the M.W.M.U.. Here it is:

"As these days are passing so rapidly before us, new powers—impossible a few short years since—are finding their way into our hands and we must plan that these be controlled by God-fearing men.

"The consequences resulting from their use are not yet known in detail, but so portentous is the tone of official statements given to us that the Christian gladly takes refuge with a God 'whose thoughts are not our thoughts, whose ways are not our ways'. We are not yet through our years of war, where opportunities have been seized to try out discoveries and inventions which without that 'peace which passeth all understanding' must condemn us to an existence of perpetual fear.

"Man expects much then, from woman that his thoughts may be turned into right channels—

"If she be small, slight-minded, miserable,

How shall men grow?" (Sister Rita Snowden).

"We know 'that the Church could never have come into existence but for the heroism of its women.'

"The signs of the times are that devotion, loyalty, and love, continue to be necessary, that there be realised that ideal which we can sense Christ experienced of that invisible Church ahead, when Peter said, 'Thou art the Christ' and Christ replied, 'Upon this Rock, I will build My Church.'

"Turn us again, that we walk closer with God, that things learned during war years, may be directed along paths of peace, for the greater freedom

of His Service and to His honour and glory."

The Dominion Executive is busy with preparedness for the Annual Conference of the M.W.M.U. to be held in Nelson from October 10th to 15th inclusive.

Will you remember us as we plan, that only those things that will make for the extension of the Kingdom may be considered.

Our congratulations go to Sister Ivy Jones on her appointment with the Orphanage Board, but how the Women of the M.W.M.U. are going to miss their Sister Ivy! After seventeen years of outstanding service, the time has come for us to say goodbye, and as we do so, we record our appreciation of all that Sister Ivy has given. She leaves a very fragrant memory among those who have grown to love her.

Greetings to you, one and all, Your friend,

MABEL R. NICHOLSON, Pres. M.W.M.U.

MANAWATU DISTRICT CONVENTION.

The Manawatu District convention was held on May 23rd in Cuba Street Church, representatives being present from Ashhurst, Dannevirke, Feilding, Foxton, Halcombe, Pahiatua, Rangitahi and Woodville, as well as from Cuba Street and St. Paul's churches. Proceedings commenced with morning tea in the schoolroom, followed by a communion service in the Church, conducted by Revs. J. F. Jack and L. A. Brooks. Sixty-five representatives participated. After the service, Mrs. W. A. Boniface, district president, voiced a welcome to the visitors. Reports from auxiliaries were received, showing that both interest and effort were being maintained at a high level. Contributions brought in amounted to £188/3/10. Afternoon attendance was between 70 and 80. Devotional exercises were conducted by Mrs. Hodder and were followed by a solo from Mrs. W. Lyon "I gave my life for Thee." Mrs. Flavall, of Feilding then paid a tribute to the memory of the late Mrs. Smethurst, speaking of the valuable service she had rendered for so many years as Box Organiser. Mrs. Hodder also spoke words of appreciation. The speaker for the afternoon was Mrs. J. F. Jack, who spoke on "Kurahuna" and Sister Ivy Jones' work among the Maori in Auckland. A cordial vote of thanks was accorded her for her instructive address, after which a National Intercession period was conducted by Mrs. D. H. Coles. Delegates then partook of afternoon tea before departing for the buses and so a happy and interesting day was brought to a close.

SOUTHLAND DISTRICT.

At the annual Thanksgiving meeting of the Invercargill M.W.M.U. held in Central Methodist S.S. on Thursday, 7th June, the sum of £21/16/- was collected. In the absence of Mrs. Stanley Brown through sickness, Rev. A. E. Jefferson presided at the annual meeting of the Invercargill auxiliary

THE OPEN DOOR

on June 5th. The balance sheet showed an income for the year of £120/1/8. Mrs. Stanley Brown was elected President; Mrs. V. Clark, Secretary; and Mrs. Ashley, Treasurer. The Southland District Council held its annual meeting on Friday, 13th, July. Mrs. Stanley Brown presided. Representatives were present from Invercargill, Invercargill Evening, Bluff, Gore, Mataura, Riverton and Tuatapere. The following officers were elected: President, Mrs. Stanley Brown; Secretary, Mrs. V. Clark; Treasurer, Mrs. R. M. Stead; Distributing Secretary, Mrs. Aitken; Gleanings Secretary, Mrs. Crighton; Stamp Secretary, Mrs. F. Thompson; Depot Manager, Mrs. R. M. Stead. Each auxiliary presented its annual report and balance sheet and moneys handed in for the quarter totalled £118. Several auxiliaries report increased membership and all stress the help received from attendance at District Council. Delegates appointed to conference were Mesdames S. Brown, D. Brown, Hefford, Chisnell and Lockett.

The ladies of Invercargill Day and Evening auxiliaries were entertained at a banquet in Central S.S. on 14th, July. This was organised by Central Youth Council in order to educate our young people on missions. Toasts were honoured as follows: "The Universal Church" "Missions Overseas" "Missions in the Solomons" "Missions on the Home Field." That of the "Methodist Women's Missionary Auxiliary" was proposed by Mrs. Stanley Brown and responded to by Mrs. F. Thompson.

SOUTH CANTERBURY.

The fourth annual Methodist Women's Missionary Convention was held in Wesley Hall, Timaru, on April 19th. Members were present from all parts of the district. Mrs. Avery welcomed the visitors. The morning session was opened by the singing of a hymn, followed by prayer. Mrs. Avery gave a helpful talk, her subject being "Ye are the Light of the World." The minutes of the previous convention were read and confirmed. It was decided to hold the annual meeting of the District Council on August 16th. The quarterly report of finance was presented by Mrs. Darling and showed a satisfactory position, the receipts totalling £113 14/2. The morning session was concluded by a communion service conducted by Rev. J. Richards assisted by Rev. W. W. Avery. The pre-communion address was given by Rev. Burnet who spoke on the words "Bread of Life." A duet by the Misses Hill was sweetly rendered. The opening devotions of the afternoon session were conducted by Mrs. Osborne. Mrs. Hanan, the Mayoress, extended a welcome to visiting delegates, from Ashburton, Willowby, Waimate, Geraldine, Temuka, Woodlands Road, Bank Street, and Oamaru. Greetings were received from the Sister Churches. After the rendering of a solo by Mrs. Horsely, Sister Marion Campbell gave an address on "Nehemiah." The educational session followed and various phases of the work were discussed. Mrs. Smart dealt with activities of home sisters. Mrs. Darling introduced the subject of Depot Manager. Gleanings boxes, Kurahuna, and used stamps were also discussed. It was suggested that the special objective for next year be the establishment of a girls' school, in the Solomons. After a reading by Mrs. Richards the convention was closed with the Benediction.

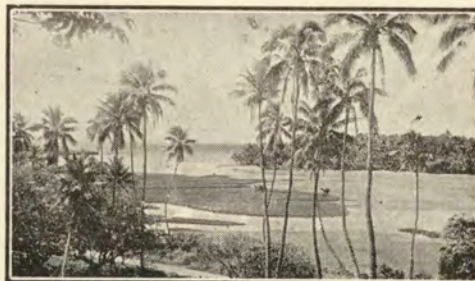
TARANAKI DISTRICT.

The convention opened with a hymn, then before

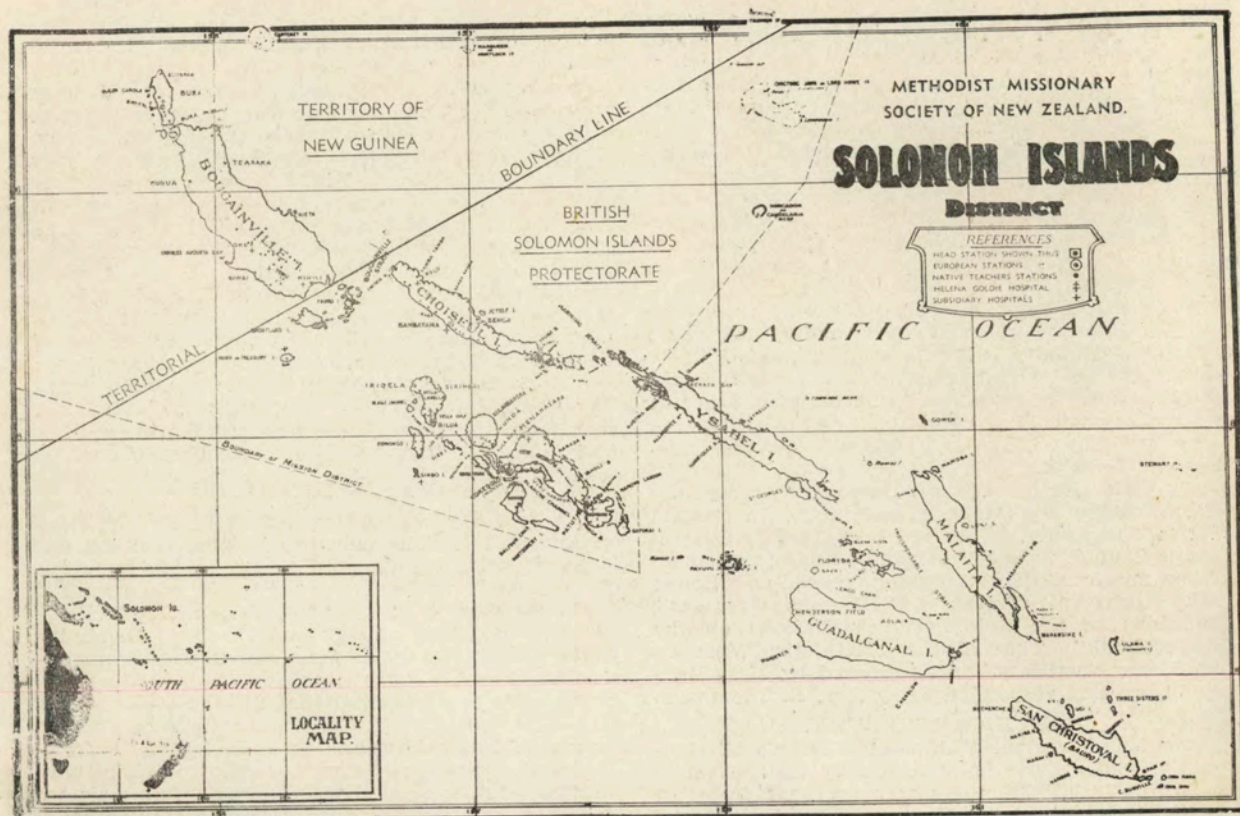
the communion service, Rev. Allen of New Plymouth, dedicated a beautiful new communion table, that was used for the first time that day. After the communion service the Mayor of Waitara welcomed all auxiliaries to the town, and hoped they would have an enjoyable and profitable day. The council meeting was then held. Each auxiliary gave a short report. Mrs. Richards, stamp secretary, gave a detailed report on the stamps she had received. During the afternoon session, discussion took place about gleaners' boxes. Mrs. Meads, gleanings' secretary, reported that boxes were needed for Rahotu and Okato. The devotional service opened with hymn 504. Mrs. Sutherland took her reading from Matthew, chapter 27, verses 16 to 20. Sister Dorothy Pointon gave a talk on her work among the Maori people. A solo "Into Thy Hands" was sung by Mrs. Harper. Miss Bates then took the close of day session. An interesting and profitable day was thus spent in Waitara.

NELSON DISTRICT.

A whole day convention was held in Blenheim on August 1st. The morning session, commencing at 10 o'clock, was devoted to the annual meeting of the district council. A welcome was extended to the visiting delegates from Nelson, Lower Moutere, Picton, Spring Creek and the local Blenheim ladies. Annual reports from auxiliaries were received. District membership is now 153. The treasurer's report showed that £220/15/- had been raised in the district. The gleanings' secretary reported 22 members and an increase of £6 from the boxes. The depot manager reported that eight sacks of clothing had been sent to a home sister. Mrs. Blair of Nelson and Mrs. Gamble of Richmond were appointed delegates to conference. The afternoon session was of an entirely devotional nature. Mrs. Lucas, of Blenheim, conducted this part of the meeting and led us to think of the good and right things our British nation had done. England sent Carey to India, Judson to Burma, Hudson Taylor to China, Chalmers to New Guinea and Marsden to New Zealand. She showed how New Zealand in turn set out to Christianise the Solomon Islands, and how the Solomon Islands Christians had saved the lives and cared for many Allied soldiers and airmen during this dreadful world war. Prayers were offered by members. At this stage, Rev. Sharp conducted the service and administered the sacrament to 27 auxiliary members. He gave an inspiring address stressing the duty of the Church to be missionary in outlook and deed. The evening meeting was in the hands of Dr. Ivory, who, on the eve of her departure from Blenheim, to return to missionary work in India, came so willingly to speak on the work she loves.



THE OPEN DOOR



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