Mrs Greathead

VOL. XXIV., No. 3. PUBLISHED QUARTERLY.

The Open Door

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

DECEMBER, 1945.

The late Rev. D. C. ALLEY.
(See Page 1).

"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.

Wanted Urgently !

Doctor . .

The Foreign Mission Department desires urgently to hear from a young Christian Doctor who might feel the call to service amongst the native people of the Solomon Islands, and who would consider accepting the position as Medical Superintendent of the Helena Goldie Hospital. There are many offers of service from the Christian nurses, and numbers of these have been accepted, and it is anticipated they will be going to the Solomons as soon as the way opens, but the Department is urgently in need of a trained Medical Officer.

Teaching Sisters . .

Appointments are available for several qualified teaching sisters, and any young woman who feel a call to such work in the Solomon Islands, are asked urgently to communicate with the General Secretary for Foreign Missions. This is an avenue wherein consecrated young women who feel a call to such influence on a young church which will be seeking greater autonomy.

Dropped over Bougainville Prior to End of War.

The accompanying photograph is the replica of a leaflet dropped by Allied 'planes over Bougainville, offering to the Japanese honourable surrender terms. On the reverse side of the leaflet the message was printed in Japanese, with an explanation at the bottom in English, that the bearer of the surrender form was to be treated in accordance with International Law and taken immediately to Allied Headquarters.

OL MAN BILOG NUKINI

HARIM TOK BILOG GUVMAN

MAN-O-WAR NA PITI BOT BILOG YUMI I PASIM ROT BILOG OL SIP BILOG JAPAN. OL JAPAN LONG NABIS I NOKAN KISIM NUPELA KAIKAI, BAIMBAI SITILIM LONG YUPELA DASOL. NOGUT JAPAN I STAP LONG PLES BILOG YUPELA, NA PEKPEK NABAUT, NA YUPELA KARIM SIK NOGOT.

GIVIM DISPELA PAS LONG JAPAN NA SIPOS OL I LAIK PINIS LONG PAIT, ORAIT, YUPELA YU BRINIM OL LONG SOLDIA BILOG MIPELA. IGAT PEI BILOG YUPELA LONG DISPELA WOK.
SIPOS JAPAN I NO LAIK PINIS LONG PAIT, MASKL YUPELA KILIA LONGWEI.

The photograph shows Melanesian Pidgin, or pidgin English, printed in phonetics, as Missions have always used it. In this form it is easily understood by natives, whose native tongues have been committed to writing in phonetics. Only since the war have official Government authorities adopted the Mission method of writing pidgin, of which this is one of the many examples to be seen. A translation is here given, first in Anglicised pidgin, and then in English.

"All man belong New Guinea, hear 'im talk belong Government. Man-o-war, now P.T. boat belong you me 'e fas' 'im road belong all ship belong Japan. All Japan along beach 'e no can catch 'im new fella kaikai, by and by steal 'im belong you fella thats all. No good Japan 'e stop along place belong you, now pekpek about, now you fella 'e carry 'im sick no good. Give 'im this fella pass along Japan, now suppose all 'e like finish along fight, alright, you fella bring 'im all along soldier belong me fella. 'E got pay belong you fella along this fella work.

Suppose Japan 'e no like finish along fight, maski. You fella clear long way."

"Inhabitants of New Guinea, hearken to the instructions of your Government.

Allied warships and P.T. boats have blockaded the Japanese. The Japanese in your lands cannot receive new supplies of food so will soon be stealing yours. It is not good that they should remain to spoil your land and spread epidemics among you.

Give this pass to the Japanese, and if they desire to surrender, bring them to Allied forces, and you will be rewarded. If they don't desire to surrender, keep well clear of their encampments."

THE OPEN DOOR

Price - One Shilling per Annum
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The Missionary Organ of the Methodist Church of New Zealand. . . .

VOL. XXIV., No. 3. DECEMBER, 1945. PUBLISHED QUARTERLY.

The Tragic News of the Loss of the Rev. D. C. Alley

On the opening morning of the Auckland Synod, a telegram was received from the Prime Minister telling of the tragic loss at sea in 1942, of the Rev. D. C. Alley.

Ever since Don Alley was taken prisoner, rumours of his safety and welfare have drifted through. The first was a report that he had been seen by a native who knew him, working behind barbed-wire in an internee camp near Rabaul, in the middle of 1943.

Then in April last came the official intimation from the International Red Cross to his wife that he was safe and well, a prisoner in Japan.

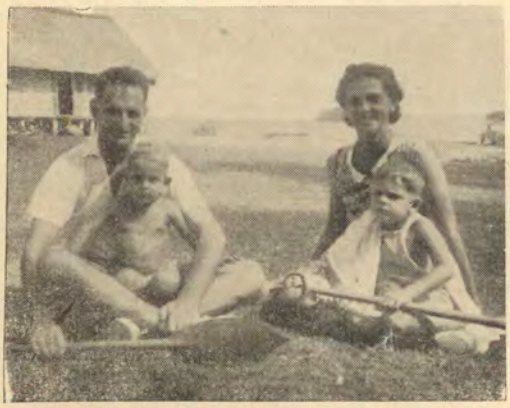
At the end of October an official intimation was received from the New Zealand Army Department that the Rev. D. C. Alley had been found safe and well in Shensi Province in China.

This was later contradicted, and it was stated that his name had been confused with that of Rewi Alley, another New Zealander, who has been doing work in China.

Now comes the tragic telegram which reads:

> "Deeply regret to inform you the Australian Government advises that translation of a nominal roll of a Japanese vessel, the 'Montevideo Maru,' which was lost with all personnel after leaving Rabaul, June 1942, shows the Reverend D. C. Alley was aboard the vessel. On behalf of the New Zealand Government I desire to express my sincere sympathy.
>
> —P. Fraser, Prime Minister."

The whole Church will extend to Mrs. D. C. Alley, and her two sons Donald and David, and to Don Alley's mother, their heartfelt sympathy in this tragic news. The whole Church will bear up in prayer those gallant souls who have hoped and prayed through more than three years—years of agony and suspense—and will believe that the God of the martyr will sustain and comfort the widow and her children, and the mother in their great grief.



Rev. D. C. and Mrs. Alley and children.

The official intimation of the fate of the personnel lost on the "Montevideo Maru" reads:

> "It has now been ascertained the Japanese Navy Department officially informed the Tokio Prisoner of War Information Bureau on the 6th June, 1943, that the s.s. "Montevideo Maru" sailed from Rabaul on approximately June 22nd, 1942, carrying 845 prisoners of war, and 208 civilians, and that this ship was, during its voyage, torpedoed near Luzon with a total loss of the prisoners of war and internees embarked at Rabaul.
>
> "Those servicemen and civilians who have lost their lives in such a manner have undoubtedly given their lives in the defence of Australia, just as surely as those who died face to face with the enemy. To their next of kin the Commonwealth Government extends its deepest sympathy."

When in January, 1942, the Rev. C. T. J. Luxton was ordered by the District Officer, the magistrate in charge of the district, to bring away from Bougainville a party of government officials and planters on the mission ketch "Bilua," his first concern was for Don Alley, who was living in the area further to the North directly threatened by the Japanese tide of invasion, but he was refused permission to go there and attempt to bring Don out.

Again, after the "Bilua" reached Port Moresby, 1,000 miles away to the west, Mr. Luxton sought permission from the Naval Authorities to return for Don, but he was refused permission.

Even had permission been granted for contact to be made with Don, it is very doubtful whether he could have been persuaded to leave his people. Several opportunities were afforded him of leaving the island with other Europeans in small boats, but he decided to stay with his people.

I wrote to several of those men who came out early in 1942, and received the following letters. First from Mr. R. Cambridge of Soraken, Bougainville, a Justice of the Peace:

> "Regarding Mr. Alley, the last time I saw him was at Kieta on February 26th, 1942, when our two Soraken pinnaces left for the Solomons. He gave me letters for Mrs. Alley, and these unfortunately were collected by the authorities when we arrived in Sydney, but should have reached her long since. We brought the Fijian and his wife and two little girls from Teopasina to Kieta, and they were

then going on to Kihili with Mr. Alley. The Latter, I fancy, intended remaining there a time ere returning to Teop."

From Mr. D. Thompson, of Numanuma, Bougainville, also a Justice of the Peace:

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

It was the "business" of the King of Kings that Don had in hand, and he was prosecuting that with the utmost vigour up until he was taken prisoner, making very long journeys, necessarily on foot, to Buin and to Buka, to ensure the proper conduct of the work of the district in the absence of the missionaries. Two brief letters reached me early in 1942, from Don Alley, both of them dated Jan. 4th. It is of interest to refer to these. Mr. Alley had a paramount interest in education, and the propagating of knowledge amongst the natives by means of the printed word. One of his memorials will ever be the Teop Hymn Book, which contains many Scripture stories, that he persuaded the Bible Class Movement to duplicate and bind for him.

For many years a "Roneo" printing press had been lying disused at the Mission head station. At the 1941 Synod, held at Roviana just a few days before Pearl Harbour, Don persuaded the Synod that he could make use of that machine, and he had it transported to Teop, where the intention was to train certain natives from various parts of the Circuit, in the printing of material for use throughout the whole district. This is referred to in his letter, addressed to Sydney:

"Whilst in Sydney will you please try and get the rubber roller for the RONEO type printing machine No. 1! I have the Roviana one here. Also enquire about moulds and solution for making the rollers. Safe trip! Cheerio."

The other letter addressed to Auckland also manifests a similar interest:

"Please bring some more of that duplicator ink. Two tins, please. Have you made enquiries about the Basic N.T. or Bible? I have asked the Auckland Bookroom for 2 dozen of the N.T., and if they haven't any, I have suggested they order five dozen to be sent direct to me from England.

"Nice Japan stopping our nurse! She will stop more than that before the Pacific is pacific again!

"Will you see the evacuee families? A great business! Otherwise all serene out here. Clarry just gone to Kieta.

"I've sent 31 bags of Thankoffering rice down for hulling. A few more to come. All grown in village gardens. Cheerio. Don."

Don was at Teop when a Japanese destroyer called, and together with a Mr. F. C. Urban, he went to interview two elderly women living on a plantation near Teop, endeavouring to persuade them to go, even temporarily, into the bush, so that the Japanese would not find them. This they refused to do. Don was determined to stay with the women. He was taken aboard the Japanese war vessel, and asked what he was, and when he stated that he was a New Zealand missionary, was asked whether he knew that New Zealand had declared war on Japan. He was then interned, but was given an hour to give instructions to his native teachers, and to collect some things from his home, under an armed guard, of course.

A tribute to the value of Don's work was paid by a planter, who was later brought out from Bougainville in one of many rescues of Europeans from that island carried out by American submarines. Referring to the loyalty and helpfulness of certain native teachers, he said:

"These were under the Rev. D. C. Alley, who is now a prisoner of war in Japanese hands. (Written early 1943)."

Referring to the fact that he had paid the natives for certain services rendered, he added:

"This was not the first consideration with them, as they frequently remarked that they had been taught by Mr. Alley to help, and they considered they were merely doing their duty under the circumstances. The loyalty of these teachers was never doubted and their behaviour proved it up to the hilt."

It has been the custom for some years to hold the Thanksgiving Service at Teop at Christmas time, and nine months after Don's enforced departure, which was sadly witnessed by his people, the natives themselves organised the Thanksgiving Service and took up a collection at Christmas time of approximately £100, a 25 per cent. increase on their giving of the previous year. Yes, Don had laid wise foundations, and his people remained loyal to their church.

Recently Mrs. Alley received a letter from Simon Rigamu, one of Don's boys, in which he says, dated September 9th, 1945:

"We do remember Mr. Alley. We still praying to God that may He will save Mr. Alley's life, and we hope that if we don't meet in future, we hope that we can see each other face to face when we die."

The Prime Minister's telegram was received just before Synod opened in Auckland, and the President gave a resume of the incidents previously reported regarding Don's safety, and then read the solemn news contained in the telegram, asking the Synod to stand as vote of sympathy with Mrs. Alley and her two boys, and with Mrs. Alley, Senr. The President then led in prayer commending them to the loving care of God.

The whole church will be shocked at this news, and will tender to Don's family its heartfelt sympathy. A brave soul has departed, and it has been years before we knew of it, but the work he did in the Cause of the Kingdom of God lives on in the hearts of the native people whom he loved, and someday, a worthy memorial will be erected to his memory, a memorial that will ever keep his name fresh in the History of the Solomon Island Church.

—A.H.V.

Church Opening at Baraulu, Roviana, New Georgia

by Rev. J. F. GOLDIE.

"My desire is that God's House should be the most beautiful in my district." Thus spake Goldie Sakiri, Chief, and Government Headman, of a wide and important District in the New Georgian Group in the Solomons. It was spoken in no vainglorious spirit, but in a spirit of devout thankfulness to God for His care of His people all through the terrible years of Japanese invasion. "It is of the Lord's mercies that we are not consumed," he added, and as his face lighted up with happiness, "Surely God must have our very best." So the church was built, and the Chairman asked to come and open it for worship.

The Chairman agreed to be there—even if it meant travelling 70 miles in a canoe, and thirty of these sea miles in the open ocean, which is no joy ride. However, a small Government vessel took Mr. Luxton and myself part of the way, and then a big war canoe—one of the two or three that escaped destruction during the years of war—was waiting to complete the journey. Unfortunately Mr. Luxton had to go right on to Vella Lavella in the vessel, and so missed the opening ceremonies.

I got a most enthusiastic welcome from some hundreds of our people as I landed, and a view of the beautiful building just completed. The church is about eighty to ninety feet in length, and an appropriate width. Lofty walls, four large windows on either side, and an open space running right round the building under the wide eaves. There are two doors in the front of the building and two at the back. The rostrum is on a platform which runs right across the church, and is approached by two beautifully carved and polished flights of steps. The desk is a very choice piece of native art, and represents a frigate bird with outstretched wings. The whole building was decorated with specimens of native handicraft—such as basketware, mats, and some very good carvings.

Some of the American Officers and men came up from the Camp, and brought with them a wonderfully wrought bronze Cross and Baptismal Font, made out of a captured Japanese cannon. At my own suggestion the Officer in charge of the C.B.s opened one of the two front doors. This Officer told me that at home he had not entered a church for over fifteen years, in spite of the efforts of his people. "Last week," he said, "I wrote and told them that the Christ had come into my life through contact with these Roviana Methodists, and God helping me, my life from this time forward will be devoted to His service." This is not a single case of definite conversion. I have heard of more than thirty American soldiers who had been won for Christ, and who had asked for baptism from their Chaplains, and at the baptismal services the native congregations were told by the Ministers that it was because of the exemplification of Christian truth in the lives of the native Christians these men had decided to also follow Christ.

The opening service was inspiring. The building which seats about 400 people, was packed, and very many were unable to gain admission. The choir of about eighty voices rendered some fine music—especially inspiring were the old Methodist tunes, sung as only Methodists can sing them. In the anthem "This is the day which the Lord hath made," Gina took the solo part, and his voice—finer than ever—interpreted very beautifully the words, "Oh, Death where is thy Sting?" It was a great service. Sakiri made a stirring appeal for loyal and strenuous service for Christ and His Church in these difficult days of reconstruction.

After the opening ceremonies no less than seventeen couples presented themselves for marriage, and the day ended very happily for them all.

The next day (Sunday) the services began early Before 6 a.m. there were over 300 gathered in the church for prayer. At the baptismal service at 11 o'clock the church was again packed and many outside. A number of American officers and men were with me on the rostrum. There were sixteen candidates for baptism—adults and children — the older ones having been carefully prepared by the teacher, Opeti Pina, and on examination gave evidence that they fully understood what it meant, when they asked, on their profession of faith in the Lord Jesus Christ, to be baptised and received as members of the Christian Church. My heart was strangely moved when one of the candidates for baptism—an old man of about 70 years came seeking recognition as a follower of Christ. I had known old Beto Banara for 40 years—a stern, stubborn, old warrior, with a heart like

Rev. J. F. Goldie's house at Patutiva.

a stone, resisting all appeals, hindering the members of his family in their desire to follow Christ, and vainly fighting to oppose the Kingdom of God amongst his people. He was now bringing the dregs of a long and evil life in deep contrition to lay at the feet of the Master. The old man's eyes were full of tears, but his face revealed that he had at last found peace and happiness, as he answered the questions I put to him. All his defences were down, and his once stubborn old will broken, and his heart had yielded to the love of the all-conquering Christ. As I baptised him I thought of Charles Wesley's hymn:

> Nay, but I yield, I yield,
> I can hold out no more,
> I sink by dying love compelled,
> And own Thee Conqueror.

The old man chose the name of Ambrose, because, he said, "that was the name of the Fijian Teacher whom I persecuted and opposed years ago." Crowded services at 3 and 7 p.m. brought a wonderful day to a close.

After a service at dawn next moning, I stepped into the canoe for another journey of about 30 miles to spend a couple of days with our people at Wana Wana. Here also we had a large number of people prepared for baptism, and reception into the Church, and most of the first day was occupied in examining them. The Americans who were with us at the church opening joined us again at Wana Wana on the following day. Before they went back to camp they arranged to meet me at Munda on my return, and take me in one of their fast and comfortable launches all the way down to Marovo. Of course, I was very thankful indeed for this kind action, as 70 miles in a canoe is not a very pleasant experience. This Officer and his party, after seeing me safely home, remained as my guests at Patutiva for three days, keenly interested in the work of the Mission and our people. "We have never met more delightful people anywhere," they said, "nor enjoyed such beautiful singing." This was not the last I saw of my American friends, as before moving on, they, with a number of others, came all the way to Marovo to say goodbye, and to express their thankfulness for the privilege of meeting and worshipping with our people, an experience, they said, which would remain with them all their lives.

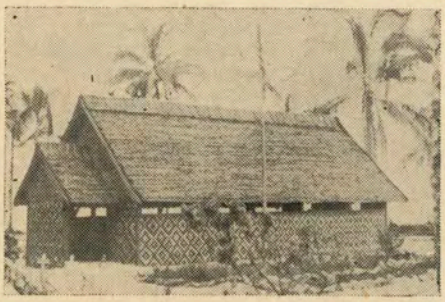
"Where New Zealanders Fought and Died."

REV. C. T. J. LUXTON ON VELLA LAVELLA.

Vella Lavella, 28/9/45.

Dear Mr. Scrivin,

The government schooner put in here on Friday afternoon and brought the first news I've had for about six weeks—news of the capitulation of Japan sixteen days earlier; news of the changed political situation in Great Britain; thus it was that we were somewhat behind the rest of the world in learning of great events that had occurred.



The word that the Japanese war was over very quickly spread along the coast, and on the Sunday, 26th, there was a big gathering for a Thanksgiving Service. I had planned to take the service at Maravari for that Sunday, and it was most appropriate that our Thanksgiving Service should be held in the Memorial Chapel there.

We rejoiced at the cessation of hostilities, but in that little Chapel we were fully conscious of the price of victory. On the Altar and the Communion rail were the polished brass vases which were shell cases, used in the defence of this island. On one wall a brass plaque bears the names of eleven Allied soldiers who gave their lives on Choiseul Island which one can see through the windows on either side of the altar, and above the aisle is a beautifully polished piece of coconut-timber with these words:

> They shall not grow old, as we
> Who are left grow old,
> Age shall not weary them,
> Nor the years condemn.
> At the going down of the sun
> And in the morning
> We will remember them.

The illuminated address above the altar tells of the loyalty of the island people, and of the very high esteem in which they were held by the New Zealand troops who were stationed at Maravari and throughout this island, detailing also the fact that those N.Z. troops contributed as a mark of their appreciation the sum of over £304 for the erection of a hospital ward for the natives of Vella Lavella.

"CHRISTCHURCH, 1945."

THE MESSAGE OF THE CONFERENCE ON CHRISTIAN ORDER TO CHURCHES OF N.Z.

In the Name of our Lord Jesus Christ, the members of the Conference on Christian Order, assembled at Christ's College, Christchurch, from August 28th to September 4th, 1945, greet you.

We have met together during eight busy and happy days of Conference, and, seeking the help of God, have faced up to some of the bewildering problems which Church, State and Community have to meet not only in New Zealand but also in the world at large. The end of the war only accentuates those problems.

At the close of our gathering we desire to record our great thankfulness to God for the sheer joy of our fellowship, for a deep sense of unity in diversity, for a growing sense of the guidance of the Holy Spirit, and for a wonderful measure of agreement.

Maori and Pakeha, we discussed the future relations of the two races, in friendship and confidence, and it is our hope that our resolutions point to a way in which the gifts and culture of both races may contribute to the future happiness and prosperity of our country.

We have affirmed our belief that the good news of the love of God in Christ is primarily a message to the individual in the fellowship of the family of God. But we are sure that the gospel has also a message, and an urgent message, for all human relationships.

In our discussions on Education, on Industry and Commerce, on the Land and on the Community, we have found ourselves of one mind in asserting that all these problems are human problems, and therefore first of all, spiritual problems. To approach them from the material angle is to invite frustration and disappointment.

We see no hope for such a spiritual approach except by a widespread return to faith in the sovereignty and Fatherhood of the God and Father of our Lord Jesus Christ. Nothing but the recognition of our privilege as sons of our Father in heaven can guarantee us the human liberties and privileges for which our sons and brothers have been fighting, and prevent us from losing our God-given individuality.

As our thoughts ranged to regions beyond our own shores, while not unmindful of our duties to the larger Pacific area or to the other members of that world fellowship of nations for which we are looking, we were impressed by the obligation under which New Zealand lies to regard itself as an integral part of the South Pacific world, and to render service thereto.

We are well aware that our conclusions and resolutions have only the authority of the members of our Conference, and not of the National Council or of the Churches. But we commend them most earnestly to the consideration of all Christian people and to all men and women of goodwill. We humbly believe that these resolutions point to real and practical lines of advance. If the Christian people of New Zealand approve them, there lies on them the responsibility of turning words into deeds. If words are not turned into deeds, our Conference will have failed in its object.

So far as lies in our power, we have tried to ensure that the work of the Conference shall not end with the Conference. We have looked to the future and have appointed a Continuation Committee. A group of persons in the Conference have also initiated a movement called the "Christian Frontier" which will apply its energies to the making of Christian contacts with every department of our public, social and industrial life.

We affirm as did the Oxford Conference of 1937:

> "The first duty of the Church and its greatest service to the world is that it be in very deed the Church, confessing the true faith, committed to the fulfilment of the Will of Christ its only Lord, and united in Him in a fellowship of Love and Service."

"United Christian Medical College for India."

Thirty-five boards in Great Britain, Canada and the U.S. are now enlisted in the project of building an All-India Christian Medical College at Vellore, South India, on the foundations so well laid by Dr. Ida Scudder in the Missionary Medical College for Women. A number of highly-trained specialists have been added to the staff. In this country (U.S.A.), the Methodist Church has given a splendid lead in the campaign for funds, putting an item of $160,000 for Vellore into its twenty-five million dollar war fund; to this sum the Women's Division of Christian Service has added a special offering of approximately $57,000. ("You'll Want to Know," April, 1945.)

FACTS CONCERNING INDIA.

Eight out of ten Indians are villagers. Usually the Indian village is very conservative; social structure has changed very little in many centuries. The centre of village life is the "well" where women gather to draw water and visit. Men have their gathering-place on a platform in the shade of a Banyan tree. The bulk of the people are farmers. India's population is increasing at the rate of 6,000,000 a year. Christian missions are doing much for the uplift of the village population. India has a fine tradition of peasant culture. Her folk songs can bear comparison with those in any other country of the world.

"THEY MADE A CHRISTIAN OF ME"

As reprinted by the "Reader's Digest" from the American Methodist Publication "Christian Advocate," by Stanley W. Tefft, U.S.N.

A tribe of kinky-haired Solomon Island natives who once were head-hunters made practicing Christians of us. I hadn't been to church or Sunday school since I was nine. My crew mates had been taking their religion pretty casually too. But we aren't casual any more.

When we scraped upon the coral reef of their Jap-held jungle island (Mono or Treasury, A.H.V.), we had been floating 72 hours in a life raft—Lt. Edward M. Peck, our skipper; Jesse Scott, radioman; and myself, an aerial gunner. After the Japs. had riddled our torpedo bomber, we had made a midnight crash landing in the sea. It is grim business to be on the ocean in a life raft. All you can do is hope and pray. We did both.

Peck, who was a Catholic, asked that first day afloat if either of us had a rosary. Scott, an Episcopalian, didn't have one, but oddly enough I did, although a Methodist. A friend of mine had given me his as a good-luck piece when I left home in Toledo.

The second day, while Peck was reciting the rosary, a Jap 'plane flew right overhead without seeing us. Peck said: "There must be something to this prayer business after all." I felt I had better learn a few prayers, too, so Peck helped me to memorise the prayers for the complete rosary. In a life raft you soon find you pray to the same God, whether you're a Catholic, Episcopalian or Methodist.

The first natives we met were suspicious. One asked in broken English, "Man from west?" Peck replied, "Americans. No like Japs." To our amazement, the leader carried a worn Bible printed in English. He read from it and said a prayer. Then we read a few passages.

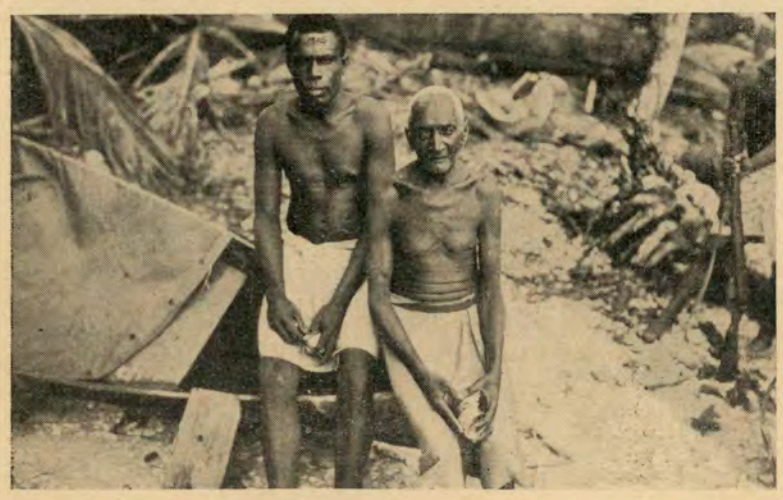
His name was John Havea; he had spent three years in a missionary school on another island, and was a big man in his village. (John Havea was a student at the College at Roviana. A.H.V.). John told us we were on Mono Island. He said that since we were Christians his people would hide us from the Japs. The Japs. had destroyed their gardens, killed their pigs and chickens, and driven the people into the jungle.

We decided to go back to the cave, deflate our raft, and hide it. Right there we had another lesson in practising Christianity. While the natives bowed their heads, John Havea prayed for our safety.

On the way to the cave, I left the others to retrieve an axe on the beach. A Jap. patrol must have seen us. I dived into the brush and held my breath. As they passed, a Jap. sentry was posted a few yards from me. I lay there praying for four hours. My leg, which had been shot up, tortured me. About nightfall the tide came in, and I managed to slip into the surf, swimming under water. I finally got ashore, beyond the sentry's range, and reached the cave where Peck and Scott were hiding.

The next three months were an amazing experience for us. We lived the life of these natives who had been persuaded by Australian misisonaries to give up head-hunting and embrace Christianity. The missionaries had left the island, but their works lived on and saved our lives daily. The natives never plant a seed, eat a meal or take any important step without asking Divine Guidance.

Jap. patrols were constantly hunting us. When they reached one part of the island the natives hid us in another part, usually in huts made of leaves or chapels built of grass. Wherever we were they brought us food and healed our wounds with leaves of jungle plants. At night we got together with them in camp meetings. We read from the Bible and all sang hymns the natives had learned—"He walks with Me," "The Old Rugged Cross" — and other songs such as "Swannee River," "Red River Valley," "Carry me back to old Virginny" and "My Old Kentucky Home."



Natives of Treasury Island who wonderfully assisted the American airmen.

We weren't what you'd call good singers, but we sure put our hearts into it. The natives would hum and sing the songs in their own language. John and a few others knew the English words. Even the kids could carry the tunes. Nobody in the tribe seemed to be the preacher, and any native could lead the services. We led them too; the only difference was that we had to read from the one old Bible, while the natives didn't. They knew it by

heart. Before long I learned a lot of passages by heart too.

After a month or so a native came rushing to our hiding place to tell us that the Americans were landing. But "the Americans" proved to be one lone P-38 pilot, Lt. Ben H. King, who had been floating in a life-raft for six days. When we had nursed him back to consciousness, King told us that the Yanks had captured more islands and would soon reach Mono.

Three days later another trio of airmen floated ashore on a life-raft. They were Ensign Joe D. Mitchell, Radioman Chauncey Estep and Dale Vere Dahl, aerial gunner. They all joined us in hiding, and in the religious meetings. They hadn't been very devout either, but soon they were attending the prayer meetings with enthusiasm morning and night. Every man, woman and child on that island knew where we were all the time, yet the Japs. never found out.

Finally we decided we had better try to make it to one of the American-held islands. The natives got out our life-rafts after dark, inflated them for us, loaded them with coconuts for food and drink, and gathered about us in their canoes. John Havea preached a sermon and the rest of them prayed for us.

Although we paddled for all we were worth, the ocean was so rough we couldn't make it. When we came back the natives prayed again, giving thanks that we were safe. It was still dark, and our rescuers walked us right through the village in which the Japs. slept, to our hiding place.

A few days later, Peck, King, Mitchell and I decided to try again. . The other three, who'd had enough of life in a raft, stayed with the natives. This time the ocean was smooth as a table. We shoved off at midnight, and the natives paddled out about three miles with us. Before they left us they clustered their canoes around and prayed earnestly for us. I'll never forget that, because it was the first time I had seen four tough young Americans crying; we were so touched.

It was a three-man life raft. Using improvised native paddles, three men rowed constantly while one rested. We paddled for 96 hours—four days and nights—and travelled 60 miles, about three quarters of a mile an hour. We prayed frequently, out loud, except Peck, who kept repeating his rosary to himself.

On the fourth night, soon after midnight, we heard the engines of a PBY. You can always tell an American engine. We had a can of kerosene with a wick in it, and lighted it. The pilot saw the flame but didn't turn on his lights. Something told him we weren't Japs., so he landed the big flying boat an taxied to us. The crew began throwing things overboard to lighten the 'plane. Then they dragged us on board. Five hours later we were in a hospital eating chicken, the first meat we had tasted in 87 days.

When I heard that PBY, I promised myself that I would go to church regularly. That I have done. I don't think any one of us will ever forget the devout faith of those natives. Maybe their prayers did more to pull us through than our own did. They had been used to praying a lot longer.

CHRISTIAN REHABILITATION IN EAST ASIA.

At the request of the Foreign Missions Conference Committee on Personnel and Training, a Workshop on Christian Rehabilitation in East Asia is conducted each Saturday morning and afternoon in New York under the auspices of the Church Committee for Relief in Asia. Nearly forty missionaries, representing various mission boards and different countries in Asia, are enrolled. This Workshop began March 10 and is to continue until May 19. It is proving interesting and instructive. At these seminars, introductory courses are offered in Credit Unions, various types of Co-operatives, as well as Rehabilitation and Social Work Techniques. Leaders from UNRRA. the U.S. Farm Security Administration, the New York School of Social Work, and representatives from various co-operative and rehabilitation organisations are leading helpful discussions. Efforts are being made in this Workshop to discover ways and means to help missionaries grapple more effectively with some of the serious social and economic problems in Asia which have been immeasurably intensified during these years of prolonged and devastating war.

"Our rescuers walked us right through the village in which the Japs. slept."
This was the village, called Falamai. Picture shows it was completely destroyed in the New Zealand landing in October, 1943.

Rev A. W. E. Silvester.

Mrs. Silvester.

Mrs

BACK IN

Sister Joy Whitehouse.

Rev. J. F.

Sister Effie Harkness.

Wonde

RETURN OF THE STAFF TO T

At very short notice, the Rev. J. R. Metcalfe an his wife, the Rev. A. W. E. Silvester and his wife Mrs. C. T. J. Luxton, and her three children Tommy, Peter and Moyna, together with Sister Lina Jones, Effie Harkness, Grace McDonal and Joy Whitehouse, returned to the Solomon Is lands on November 9th, 1945.

Permission for missionaries to return had earlie been received from the Resident Commissioner but following that, some shipping hold up ha caused the permission to be rescinded temporarily The New Zealand Government and the Air an Navy Departments, however, co-operated in help ing the Foreign Mission Department by agreein to the "Matai," which was travelling to the Guada canal area in order to evacuate R.N.Z.A.F. person nel, going on from there to Vella Lavella, and thu transporting the missionaries and all their gear t

letcalfe.

ldie (Chairman)

Rev. J. R. Metcalfe.

Sister Grace McDonald.

Rev. and Mrs. C. T. J. Luxton and two children.

the SOLOMONS

Sister Lina Jones.

ful News

BRITISH SOLOMON ISLANDS.

their base at Bilua.

On the evening of November 8th, 1945, large numbers of friends were down aboard the "Matai" to say farewell to the excited missionary party, and the Rev. B. Riseley was there with his movie-talkie outfit. A short service was conducted on board when the hymn "This, this is the God we adore" was sung, and the President commended the party to the care and guidance of God.

Word has since been received that after a somewhat trying voyage—especially to some of the passengers—port was reached on 16th November, and supplies were taken aboard at Guadalcanal and in the Russell Group, and the ship then sailed for Vella Lavella.

News of the welcome they received will be awaited with keen interest.

M.W.M.U. Conference---Nelson

by F. L. ROACH.

Conference is over once again as far as the meeting together of the Dominion Executive and delegates is concerned, but we do hope that inspiration received from the various reports and the spiritual food and uplift received from the inspired addresses given, may live for a long time with the delegates and that the spark of enthusiasm set alight in them may burst into a flame as each delegate gives her report to her Auxiliary or District Council.

How could the Conference be other than a spiritual uplift, when one is led to the throne of God by such devoted women!

It was the 31st Annual Conference of the M.W.M.U. and it opened in St. John's schoolroom, Nelson, on Wednesday evening, October 10th, at 7.30 p.m. with a welcome social. The President of the Conference of the Methodist Church, the Rev. A. H. Scrivin, occupied the chair and seated wit hhim on the platform were the officers of the M.W.M.U., the Mayoress of Nelson (Mrs. E. R. Neale), the wife of the member for Nelson (Mrs. H Atmore), the Revs. C. Blair and G. I. Laurenson. Each of the ladies were presented with shoulder sprays by the officers of the local Auxiliary. The meeting opened with the National Anthem followed by the singing of a hymn.

As chairman of the District and Minister of St. John's Church, the Rev. C. Blair welcomed the delegates. The Rev. A. H. Scrivin then addressed the meeting on three matters of extreme moment to delegates, which had been revealed by the war.

1. The great importance of missions. Never in the history of the church had there been such a wonderful ecumenical spirit as existed to-day.

2. The world wide nature of the Methodist Church which numbering 50,000,000 people was the largest Protestant Church in the world.

3. The way womankind had come into her own. Never before had she played such an important part in affairs of the Church or the world.

The Mayoress extended a welcome on behalf of the people of Nelson.

Greetings were given from local Sister Societies led by Mrs. H. Atmore, of the P.W.M.U. who said that the first missionary charge given by our Lord was to a woman "Go Tell." The task of a Christian is to reveal Christ in one's character and personality.

Invitations for 1946 Conference were given by Wanganui and Hamilton. It was decided to accept Hamilton's invitation, as Conference has not yet been held there.

The 31st Annual report was read and its keynote was: "We look back and give thanks. We look forward, and take courage." A record was placed in the minutes of the work of the late Mrs. Smethurst. This was the first time in 23 years that there was no box report.

There are 186 Auxiliaries in the Dominion with a membership of 4,372. Mention was made of a new policy for Kurahuna School; a record revenue from sale of stamps (£502/17/-), a good response in money for the gift boxes, and clothing for the Home Sisters' work, and an increase in the number of applicants for Deaconess Training.

The Treasurer's Statement showed an income of £6964/1/- for the year, of which £804/9/6 is ear-marked for the Special Objective.

Sister Dorothy Pointon led the afternoon devotions followed by an address by Mrs. Nicolson, her theme being "The necessity for service."

The Rev. G. I. Laurenson gave the Home Mission report. He told of the recent developments e.g., the welfare centre for Maori work in Auckland and the hostel at Hamilton. He stressed the need for a rest room, apart from the deaconess's own place of accommodation, in each Maori centre. Later the M.W.M.U. nobly responded by presenting the H.M. Board with £1,134 for a Rest Unit at Kawakawa, North Auckland.

On Friday, devotions were led by Mrs. Bilcliff, her theme being "Keeping tryst with God."

The Kurahuna report was read by Miss Pearce. In connection with Kurahuna a representative is to be appointed in each District Council and she is to forward a monthly report of Kurahuna to each Auxiliary in her district.

The findings of the finance and policy committee were brought down at this stage. The special objective this year will be "Sisters' Salaries." The Union assumed responsibility for the increase in Sisters' Salaries namely Home Missions, £326; Foreign Mission, £250, making a total of £576. £275 was voted to establish a Sister at Teop on Bougainville, if the Foreign Mission Board should make such an appointment.

On Sunday afternoon a Misionary Rally was conducted. The speakers were Mrs. Leadley and Sister Anne Wilson. Both gave most interesting addresses on the different aspects of the work, the former on Overseas Work and the latter on Home Mission work.

Monday brought the Conference to a close. Devotions were conducted by Mrs. Lucas. Her message was "A Christian Foundation."

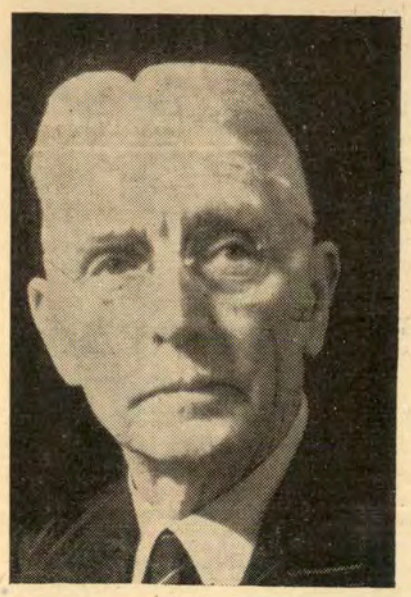
The incoming Executive Officers for the Dominion were nominated. Napier is to be the headquarters for the Dominion Executive and Mrs. H. Nicolson very graciously welcomed the President elect, Mrs. Virtue and the Secretary, Mrs. T. Rowe.

On Saturday, many spent the morning visiting the Nelson Cathedral, the gardens, or the shopping centre. Some accepted the invitation of Mrs. H. Atmore to morning tea at her beautiful home. A 70-mile motor drive was arranged for the afternoon, calling at Motueka for afternoon tea at a garden party. In the evening the young people of St. John's Church staged a Musical drama "Whom God Chose." This was a five act play depicting incidents from the life of the greatest missionary, St. Paul.

The GLORY of the GOSPEL in the SOLOMONS

Reaching Upward to New Levels.

THE VICE-PRESIDENT CHALLENGES THE CHURCH.



"The white Missionaries have been withdrawn from the Solomon Islands—but what glowing tributes of the members of that Native Church have reached us. Shall we at the Home Base do less?"

Many days have passed since we first heard these words. The White Missionaries have returned, or are returning, eager, as ever, to resume the work of the Master. They build now on a wonderful past knowing that a worthy celebration of that great past will be a new advance in all fields. Searching tasks of evangelisation lie ahead for the level of these native peoples must be raised. Their womanhood, that foundation of greatness in a people, must be awakened to reach upwards to new levels; their manhood must be introduced to new industry suited to its awakening enthusiasm and zeal. Education, physical, mental and spiritual—must precede and then accompany all steps taken in the process of reconstruction and rehabilitation. Leisure and recreation will require as careful attention as anything industry may need. The Missionaries' job is indeed a whole time one.

Restoration is only part of the work ahead,—lessons from the war to be learned, needs of the new day—both in the Islands and at the Home Base there must be the forward look. A healthy Christian community, thoroughly Solomon Island in character, must be created and built anew about the life of the younger churches. . A policy of co-operation must be pursued for no church can work in isolation apart from or out of living partnership with others. In the recent London Missionary Society celebrations it has been said that Missionary effort will be needed for many generations if the world Church is to become a reality in working Christian practice. The Home Church must have patient understanding of the place of the Missionary in the life of the younger churches; there must be a right understanding of the help which the Dominion Church can still offer in men and women and in money.

New recruits will be wanted to staff on a new and wider basis, to reach out to, and maintain, all that is being planned. Let us then maintain our income, let us adventure more for restoration, renewal and Christian training. Let us **make our light burn the brighter that its rays may penetrate the farther.**

What thanksgiving should be ours for nearly 44 years' effort! What evidence our Missionaries have seen for their labours, our Church for its financial and prayerful support! Do we face now a period of great advance? Does all Christendom now enter some new formative period? Then let let our loyalty to, and our faith in, our Missions, our Church, our Christ, respond to the demand about to be put upon it. The glory of the Gospel has been seen in the Solomons, let us continue to repent and witness. Missionaries are already reaching out again to the whole world, and since no place must be devoid of Christian influence, let us anew, direct our efforts with a rededication both at Home and in the Islands of the Pacific.

"ONCE DARK AFRICA."

MEDICAL MISSIONS.

Before missionaries brought knowledge of modern medicine, Africans depended on medicine men! To-day the organisation of health services is country-wide. The problems of leprosy, sleeping-sickness, and malaria are being attacked by scientific methods, and African doctors and nurses are being trained in public health measures. The old trust in witch doctors is being replaced by a growing confidence in modern medicine. African medical schools train medical assistants who are taking an ever-increasing share in the war against disease. Of Africa's many scourges, malaria is the commonest and hardest to combat. Throughout West Africa control measures, successfully developed in Malava, are gradually reducing the disease.

UNITED ACTION IN AFRICA.

The Christian Council of South Africa has submitted a programme to all the churches of South Africa that calls for immediate and united action. This service is centred on the production of Christian literature, training of Christian leadership, Christianising the home, development of Christian education, constructive study of the industrial situation, and applying Christian standards to commercial conditions.

A Remarkable Service in Papua

News from Kwato Undenominational Mission

by CECIL ABEL.

In spite of early rainstorms of the approaching Monsoon, between four and five hundred people toiled along wet forest tracks last week in Bohutu. They came from all directions. There are no hotels or eating houses in this valley. People carried baskets of sweet potatoes on their backs, to be cooked in the open. They met at Gelemalaia village, on a high bank overlooking the Sagarai River.

This marked the beginning of a new chapter for the people in this part of the valley. This place has been chosen for an agricultural demonstration centre. It will serve a number of isolated communities of the Upper Sagarai hitherto only reached by occasional visits.

It was significant that a baptism service should celebrate the new beginning, which was itself the culmination of many decisions on the part of individuals to live a new life. Early on the appointed day, advance members of our party including two U.S. Navy Chaplains, and three other Naval Officers, crossed the ford below Gelemalaia and were greeted with loud cries of "Yow-eh-do!" This is the customary greeting in these parts, invariably given with typical Bohutu gusto. There was a break in the weather. The sun came out between spells of heavy rain. At 11 o'clock it cleared up and the sun shone brilliantly.

The banks of the river were soon lined with crowds of brown faces. The ceremony was simple and very beautiful. The familar Song of Thanksgiving, "Kerisoe, Amatoi" went up as a paen of praise from both sides of the river. I was very moved. Only a few years ago the Bohutu people could not sing two notes in tune. But by solid perseverance and practice they have learned to sing well. Here was fine part singing. For old, blind Bati—tireless itinerant who has spent much time in this valley—this was a great day. Every one of those waiting baptism was known to him personally and intimately. He knew all that had gone before to bring these people to the place where they now stood. There was a note of deep gratitude in his prayer, and of urgency that God would guard them and guide them in the fight ahead. A naval officer in our party told me that the most unforgettable experience of this day was Bati's prayer. Then followed a message from Chaplain S., which I translated. While the crowd sang "There is none other Name" the Chaplain and I took our places in the river. Representatives from our main communities took part, leading down to the water those who were to be baptised. There were all sorts. There were some from Kwato, brought up in the christian atmosphere, speaking English, and equipped with many advantages. Others could neither read nor write, have been brought up in the religion of sorcery, and lived long in the fear of evil spirits. Some were young, with their whole lives to give to God. Others were old, though rejuvenated in heart. A couple of days later the U.S.N. Base daily paper described the scene:

"Against an unbelievably beautiful jungle background, in a silvery, swift-flowing stream cascading down from the foothills of the Owen Stanley Mountains, Chaplain H. G. S- of this naval base, and Cecil Abel baptised forty-one Papuans, men and women, on Tuesday . . . Involved was a long trek through the jungle, and over the hills and down into a valley which but a few years ago was a playground for tribal sorcerers. . .

When the service was done, Blind Bati, a wandering St. Francis of the jungle, stood at the edge of the Papuan Jordan, and raised his wrinkled brown face and his sightless eyes to a sky that was blue as only silk could be, with fleecy clouds drifting where his blind eyes searched. He prayed in the Suau tongue, a soft and beautiful language, which is spoken by about 10,000 Papuans in this area of New Guinea. . .

All of those baptized were taught by their fellow-Papuans, whose work shines in the faces and acts, the quiet courtesy and hospitality extended by the Papuans to their guests from across the broad Pacific. They had prepared a banquet of meats and fruits and native herbs.

The travellers spent the next night in the bush and returned the following day to the base. There was rough going at times, and steep ascents that shouldn't happen to a goat, but the reward was an insight into native customs and living that few of us have been privileged to see."

Immediately after the baptism we met together for the Communion Service — what we call the "Mataasi Tabuna" or Sacred Feast. In other countries, if the crowd is too big for the hall, they hold an overflow meeting elsewhere. In Papua the crowds fill the hall—they see to that—and the speaker has to stand outside! As I looked over that sea of faces I felt that what had happened there could happen in every district in the country.

We knelt as one family before the Lord's Table and recalled again the supreme sacrifice He made for each one of us. We asked that we might go out in His strength with the Cross of Christ at the very centre of our lives, to give ourselves selflessly for our country and our people, even as Christ Himself had given Himself for us.

That night we camped on a hilltop, on our way back: Papuans, and Americans, brown and white, sat around on the floor of the big bungalow while cold mountain mist rolled through the verandah. We talked of what had happened that day, of the early beginnings of this work and of our hopes for the future. There were no barriers here, no consciousness of difference, or prejudice. This, too, was one of the things Christ came to set men free from:

Where there is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus."

FRANCIS ASBURY, U.S.A. Methodism's Itinerant Preacher.

What John Wesley was to England as a travelling missionary, Francis Asbury was to the United States. He outdistanced very considerably Wesley's record of miles covered and of sermons preached. He was an untiring spirit like Wesley, and at Washington, D.C., there stands a monument to his memory known as the "Circuit Rider" which depicts him riding a very tired-looking horse. One writer says:

> "Neither Wesley in the equestrian statue at Bristol, nor Asbury at Washington, is like one of the four horsemen of the Apocalypse. Rather are they like the angel 'flying in mid-heaven having an eternal Gospel to proclaim.'
> Wesley's horse seems far too sprightly and trim for so persistent an evangelist; but Asbury's is flagging and weary."

When that statue in Washington was unveiled by President Coolidge, he said:

> "Who shall say when his influence, written on the immortal souls of men, shall end? How many homes must he have hallowed? What a multitude of frontier mothers must have brought their children to him for blessing! How many temples dot our landscape? How many institutions of learning—some of them rejoicing in the name of Wesleyan—all trace their existence to the sacrifice and service of this one circuit rider. He is entitled to rank as one of the builders of our nation."

Who was this man, and what did he accomplish? Francis Asbury was 26 years of age when John Wesley sent him in 1771 to America, where he remained until he died in 1816. In those 45 years Asbury became part of the history of America. Living in America throughout the years of revolution and the struggle for independence, he realised that a great destiny lay before the nation, yet he remained a typical Englishman to the end. In 1771 America's population was only 1,000,000 in the thirteen colonies, and Boston was the chief town with a population of 30,000.

Asbury was the only one of Wesley's preachers who remained throughout the seven years of the wars, and who settled permanently—if settling is the right term to use for his never-ceasing apostolic journeys. He rode more than 275,000 miles, which makes an average of over 100 miles per week, practically all of them on horseback, and through a dangerous and wild countryside. The Americans became his own people, and twenty years later when tempted to go home and see his parents, he wrote:

> "If I were to leave America I should break my heart; but here I must die! May you find a safe passage from England, and I from America, to Glory."

Asbury was an autocrat of necessity, but when his autocracy was challenged as that of John Wesley's was, he wrote:

> "For myself I pity those who cannot distinguish between a Pope of Rome, and an old worn man of about sixty years who has the power given him of riding five thousand miles a year; at a salary of eighty dollars, through summer's heat and winter's cold, travelling in all weathers and preaching in all places. . ."

How American Methodism has grown since Asbury's day!

There was recorded then a total membership, white and negro, of 214,235, with 690 preachers.

To-day the Methodist Church is the largest of the Protestant Communions of America, and membership in America alone, excluding baptised infants, is well over 8,000,000 people, and the number of preachers is 24,000. There are more than 1,600 Methodist Chaplains serving in the armed forces, the Government having asked Methodism to supply 20 per cent. of its Chaplains for the Army.

The Methodist Church has 41,067 churches and its property is valued at over 730 million dollars. Twenty-five million dollars was raised during the year for World Service outside the United States, largely missionary enterprises, seventeen millions being given in the "Crusade for Christ" for relief, reconstruction and other needs growing out of war.

Francis Asbury, like Wesley, believed in Christian Education. There are 131 educational institutions related to the Methodist Church in America, most of them self-governing institutions, and amongst that number are 9 universities, 9 theological seminaries, 69 colleges, 25 junior colleges and 11 secondary schools. One of the universities has an enrolment of nearly 20,000, another 15,000, and another 10,000. Over 400,000,000 dollars are invested in such institutions. Apart from these there are 79 Methodist hospitals which cared for 636,458 patients in one year, and there are well over 5,000 nurses training in 61 schools.

Methodism in America to-day has so grown that it would amaze Francis Asbury.

ASBURY AND THE NEGRO SLAVE.

One day in 1786, Francis Asbury saw a notoriously bad character, a negro slave called Punch, fishing, and enquired: "Punch, do you ever pray?" "No, sah!" Asbury jumped from his horse and talked to the man about his need of salvation, and prayed with him before departing. Punch started for home determined to know his sins forgiven. After his conversion he won many of his own people to Christ, to the great annoyance of the Overseer, who said: "I will put a stop to this."

When called by the Overseer, Punch went tremblingly, but was astounded to hear the man say: "Punch, will you pray for me?" Describing the scene he later said: "I cry, I pray, I shout, I beg de Lord to hear. Presently de overseer he rise, he throw his arms around me, he tank God, and den he tank Punch."

Punch gathered 230 for worship and instruction and a missionary was later sent to them. Twenty years after his fishing had been interrupted he walked seventy miles to meet Asbury and tell him the result of their one previous meeting.

Personal and General

CHINESE STAFF OF NEW GUINEA MISSION.

The Australian Board has received letters from the Rev. Mo Pui Sam, a Methodist Minister, who, with his wife, was labouring amongst the Chinese Community of Rabaul at the time of the Japanese invasion of New Guinea; and from Mr. Thomas Mow, a certificated Methodist Teacher who was working with the same Mission.

Both were safe and well, and gave encouraging reports of the work done amongst the interned Chinese during the days of invasion.

Permission has been given to them to proceed to Australia for a short term, in order to recuperate, if suitable arrangements regarding travel can be made.

The New Zealand Church will rejoice with Australia in the safety of its Chinese workers.

MISSING MISSIONARIES.

"The General Secretary made a statement that official communications had now been received which confirmed the fears that our men had been lost. The Board stood in silent homage whilst the names of the missionaries were read, after which the Chairman led in prayer. The General Secretary also mentioned that Major H. H. Page, Government Secretary and Deputy Administrator of New Guinea, brother of the Rev. Roger Page, Chairman of the Tonga Conference, and Mr. R. N. Wayne, for many years formerly a member of the staff of the New Guinea Methodist Mission, but lately Government interpreter in Rabaul, were also amongst those who had perished.

The Board records its deep sense of loss in the death of these young missionaries who served the Church with superlative devotion, and who dying in the hands of the enemy, take their place among the heroes and martyrs of the Faith.

Never in our missionary annals has the Australian Church suffered such an irreparable loss as the death of these missionaries represents. They brought to New Guinea District a remarkable diversity of gifts combining spirituality, scholarship, administrative ability and practical technical knowledge. They have added lustre to the already magnificent missionary traditions of the Pacific."

—Minutes of the Board Meeting, Department of Overseas Missions, Australia.

SYMPATHY EXTENDED TO AUSTRALIA.

The Australian Methodist Board of Missions has suffered tragic loss on the s.s. "Montevideo Maru" of many of its missionaries from New Guinea. Many of these men, and particularly the Chairman, have in the past given great assistance to our Solomon Islands Mission, particularly to the Bougainville and Buka Circuit, and the Chairman of the New Guinea Mission has for many years acted as a liaison between the Government of New Guinea in Rabaul, and the Methodist Church of New Zealand. The deep sympathy of the New Zealand Church goes out to the Australian Board of Overseas Missions, and to the relatives of the deceased missionaries, in the tragic loss that has been sustained. The Australian Church has lost the following members of its New Guinea staff:

Rev. L. A. McArthur, B.A., Dip. Ed., Chairman; **Rev. W. L. I. Linggood; Rev. W. D. Oakes; Rev. H. J. Pearson, B.A., Dip. Ed.; Rev. J. W. Poole, L. Th.; Rev. H. B. Shelton, B.A.; Rev. T. N. Simpson, L. Th.; Rev. J. Trevitt, M.A., Dip. Ed.; Mr. S. C. Beasley; Mr. E. W. Pearse, A.A.A., A.A.I.S.**

These men were all lost aboard the ship with the Rev. Don Alley.

SOME OF AUSTRALIA'S HONOURED DEAD.

Rev. L. A. McArthur, B.A., Dip. Ed., M.L.C.

This well-qualified missionary, aged only 38 years at the time of his death, was Chairman of the New Guinea Mission District, and had proved himself such a capable administrator that he was appointed a member of the Legislative Council of New Guinea. During his Chairmanship many reforms took place in the District, among them being the important transition of the two mission plantations into Agricultural Centres.

Mr. E. W. Pearse, A.A.A., A.A.I.S.

This consecrated lay-worker was appointed to New Britain (as the District was then termed) in 1926 as Chairman's Assistant, and he qickly adapted himself to the new conditions. He was never more at home than when conducting a native service. Latterly, since 1934, Mr. Pearse was business manager for the Mission.

He particularly attached himself to the Indentured Labour Church in Rabaul where the services were conducted in Pidgin English. He translated the Gospel of St. Mark and a catechism into that language, and also wrote many hymns.

Mr. S. C. Beasley.

This very fine worker was a young and successful building contractor from West Australia, who felt the call to Mission work. He was appointed technical instructor for the New Guinea Mission District. Until the technical school and saw mills could be established at Vunairima, he journeyed from village to village, with his team of native lads, building churches.

His finest work in the District, was his building of the Cox Memorial Offices at Rabaul, which were the admiration of many business firms. Although war has razed those buildings to the ground, he does not lack for a memorial, for he is enshrined in the hearts of all who came under his control.

Offer of Ex-Missionaries.

The Australian Board of Missions reports magnificent offers from many ex-missionaries to return to New Guinea for short terms, in order to help with the Rehabilitation work. The Committee, however, considering the primitive conditions under which such men would have to live, considered it undesirable for senior men to return to the field.

GRATIFICATION EXPRESSED

Four Nursing Sisters were also taken prisoner in Rabaul by the Japanese in January, 1942, but they have safely come through the ordeal, and are now safe back in Australia after terrible experiences at the hands of the enemy. They are nurses J. Christopher, M. Green, D. Beale and D. E. Wilson. We rejoice with the Australian Church in the return of these worthy workers. Eleven army and civilian nurses were their companions.

These women returned from Japanese prison camps, tell shocking stories of beatings, torture, hunger and privations in Japan where they were prisoners for three years. They were finally reduced to a stage where the entrails of cats, dogs and fish were considered delicacies.

At one stage they were permitted to make envelopes for which they received 1 yen per thousand, but this work was stopped when the hungry women ate the glue they were supposed to use for the envelopes.

They were compelled to bow each evening towards the Emperor's Palace, but they contrived to say other things about the Emperor than what would have pleased him had he known, and also to say "God save the King."

No soap was issued to them and to keep their bodies clean they shaved off their hair. Since their liberation they have been gaining weight rapidly. For the last eight months of their captivity they were quartered in a compound at Totsuka, outside Yokohama. Their food consisted of turnips and water, with a small lump of meat twice a week.

They were forced to clean the streets of Yokohama, chop wood, clear away snow, and dig air-raid trenches. But they still retained their sense of humour and taught their Jap. Guards to say "God save the King," which was mumbled incessantly when the guards were on duty.

Many of them were beaten for trivial offences and put on starvation diet. During a bitterly cold period in the winter, all they had to cover their beds were two Japanese mats, very thin, and offering no protection.

From the time they were taken prisoner, they were kept at the Roman Catholic Mission at Kokopo, but about July, 1942, they were shipped from Rabaul in a dirty old freighter, packed in a hold together with 60 A.I.F. Officers. They were all mixed together and spent nine days sweating and starving before they reached Japan.

Rev. G. H. Hewitt.

After a serious illness lasting many weeks, the Rev. G. H. Hewitt was called home at the age of 76. He was a friend of all missionaries and the New Zealand Church owes much to his helpfulness in by-gone days. Deep sympathy is extended to Mrs. Hewitt and her three sons in their bereavement.

PAPUA INFANTRY BATTALION.

The Battalion has served with distinction in many fields during the war. This tribute makes good reading, sent on by a padre serving with the unit.

"On the boat coming across they were treated as any other troops, both in regard to accommodation and meals, and their conduct called forth the admiration of the ship's staff, and of their own officers and N.C.O.'s. As the C.O. put it, they acted in the saloon 'as to the manner born.' Their discipline was a credit to all concerned.

"The crossing was calm so that they were able to have prayers each evening, and did so, having their own leaders. Furthermore, when we landed on the beach, they went down on their knees and reverently thanked God for their safe landing. Now they are at battle stations, and you will have heard that they are acquitting themselves well. Before going to their separate stations each company again gathered and committed themselves and their cause to God's care. The C.O. said it was the sort of thing to bring moisture to the eye because of their evident sincerity and faith."

—Missionary Review, September, 1945.

The Rev. George T. Start.

From the Missionary Review we reprint the following:

"We have received word from India that the Rev. George Start, a minister of the British Conference, with a New Zealand wife, expects to leave India shortly for furlough in New Zealand. Mr. Start has just completed seven years of distinguished service in English work in Calcutta, work which has received high recognition. He has been most successful in his work with Allied Servicemen. He is a preacher of more than average ability, and tells a picturesque and forceful story."

They Found the Church There.

This is the title of a book by Henry P. Van Deusen in U.S.A., of which the "Missionary Review" says:

"No Christian can read the book without being profoundly impressed with the fact that a work of epic proportions has been going on among the primitive peoples of the Pacific, the significance of which no man can estimate."

Launch for the Solomons.

Every single boat belonging to our Mission in the Solomons was destroyed by war. The Chairman had made a very long trip right around New Guinea in a canoe. The position regarding transport was desperate. To ease that position, a launch was secured at very short notice, and sent up to the Chairman on the "Matai." It is recognised that the boat will not meet all the needs of even one circuit, but it should ease the problem of transport around New Georgia and between Munda and Bilua.

Arrival of Missionaries at Bilua.

Word just to hand as the "Open Door" goes to press, tells how eleven days after sailing from Auckland, and after picking up supplies at Guadalcanal, the s.s. "Matai" arrived at Bilua on Vella Lavella on Tuesday morning, November 20th, to the utter surprise of the Rev. C. T. J. Luxton, who had heard no word of its coming, and hence it had not been possible to have natives at the station ready to assist with the unloading operations.

Detailed news regarding their arrival, and their reception by the native people will be eagerly awaited. The above news was received by Sister Edna White in a brief letter written by Sister Grace McDonald before the party left the vessel to go ashore.

WOMEN'S PAGES. M.W.M.U. Methodist Women's Missionary Union of New Zealand.

Dear Readers,

It is with a sense of shock that I sit down to write this letter. After all the encouraging news that we have been receiving of the welfare of the Rev. Don Alley—though in Japanese hands—now to receive the sad news that he has been dead for well over three years, is indeed a shock. We do pray that Mrs. Alley may be comforted in the knowledge that she will be borne up in these times of deep sorrow by the women of New Zealand. May she be sustained by a sense of the presence of God.

We have been greatly heartened by the permission that has come for many of our missionaries to return to their work in the Solomon Islands, and before you read this letter we expect they will be settled in to their new work. It is grand news, is it not?

We at home must ever remember that they are depending on us to make it possible for them to carry on the work, and so the challenge comes to us to rise up and "Give heart and soul and mind and strength, To serve the King of Kings."

So much is going to be needed, so let us make this year a record one in every way.

Now a word about Conference — those busy days—yet not so busy as to shut out the beauty of lovely Nelson. The sun shone on us, and hospitality was showered upon us, but I must not report on Conference, as someone else is doing that.

There was one disappointment in our Annual Report, and that was a reported decrease in membership. We must set out on a membership campaign. There are some readers who as yet have not known the joy of our great fellowship. To you we send out the old, old cry: "Come over and help us."

Our Special Objective this year is to be for Sisters' Salaries. These have at long last been increased, and we must not fail in our commitments. I know you will see to it that we don't.

So, we as an Executive enter our last year of office, and at the close of Conference it was my privilege to nominate the in-coming President and Secretary, Mrs. C. E. Virtue of Napier, known to so many of you and loved for her gracious friendliness. One who has served our Union long and faithfully, and is eminently fitted to lead us. Mrs. T. Rowe of Napier, who has also given not only service, but part of her very self, in her daughter, Mrs. Allen Rutter, who, with her husband, did so much in the Medical work of the Solomons.

We were sorry it was not possible to have the name of the Treasurer-elect, but for these officers and their executive, I ask your prayers during their year of waiting and preparation. During that year they will know all the doubts and fears that assail, but when the time comes for them to step out into the unknown, they will put their hands into the hand of God, and that will be to them safer than the known way. Then will they realise the joy and privilege that come with the responsibility of the work.

Only those who have had this wonderful experience can ever realise how much one's life is enriched.

And now we draw near to the end of 1945. What a momentous year it has been! We give thanks for the cessation of hostilities, and pray that 1946 may see happier days for all.

As we come to the Christmas Season, with hearts full of love, can we say:

"What can I give Him, Poor as I am?
If I were a shepherd I would bring a lamb;
If I were a wise man I would do my part.
Yet what can I give Him—Give my heart."

Blessings on each one of you. May you be recreated, and when the time comes to begin our meetings again, may you be ready to take up the tasks that await you.

Your friend,

MABEL R. NICOLSON, Union President.

AUXILIARY REPORTS.

TARANAKI DISTRICT.

Report for year ending June, 1945. New Plymouth had a very successful year. The membership stands at 75, including gleaners. The attendance at the meetings is about 30. The total amount raised for the year was £96/14/1. During the year Mesdames Patchett and Williamson were farewelled and a welcome given to Rev. and Mrs. Allen. New Plymouth Evening Circle has a membership of 25. A bring-and-buy was held in October and a special Christmas afternoon in December. The income for the year was £21/8/10. Waitara had a busy time this year, and the local ladies are to be congratulated on their effort. Opunake has a membership of 20, there being 13 members and seven gleaners. The average attendance at meetings is 10. The income for the year was £12/5/4, including functions for the special objective and the Solomon Islands Girls' School. Several members attended the Convention at Waitara. Hawera also had a good year, having at present 30 members with an average of 20 at their meetings. Several members attended the Convention. Their contribution to Union funds for the year was £57/2/7. Several outside speakers have given addresses during the year. One afternoon each month the ladies meet to sort and count stamps. The Hawera Evening Auxiliary holds its meetings in different homes, when an average of

23 members attend. To help their funds two concerts and three bring-and-buy stalls and a social evening have been held, the amount of £23 being raised. All these auxiliaries are going forward in their work for missions, and now that peace has come to the world, we pray for greater effort on the part of the women of the church.

HAWKE'S BAY DISTRICT.

The third annual meeting of the Hawke's Bay District Council was held in Trinity Sunday School, Napier, on August 16th. The morning session commenced at 10.30 a.m. Mrs. Horn conducted the devotions and spoke on the theme "Co-workers with God, and Service for God." During the devotions, the glad news for which we were all waiting rang out, and we all rose and sang the Doxology. Representatives were present from Napier and Hastings. The third annual report was read by the secretary. Mrs. Virtue proposed a hearty vote of thanks to Mrs. Rowe for her splendid report. The balance sheet was presented by the secretary in the absence of the treasurer, who was indisposed. This showed an increase on the previous year. In reviewing the balance sheets the treasurer stressed the point that sisters' salaries were the first call on the finances; in fact, they were the only call except money collected for specific funds such as Kurahuna penny-per-week-per-member fund, stamp fund or gleaners' boxes. At the close of the morning session luncheon was served in the infant room. The afternoon session opened with a short thanksgiving service of praise and prayer for the cessation of hostilities, led by Mrs. Ryan. The reports of the agents for the various departments showed an increase in all departments. Delegates to Conference were suggested as follows—district council officers or substitutes and one delegate from Gisborne and Hastings. The remits for the M.W.M.U. Conference were then taken, and each remit was fully discussed. The election of officers for the year 1945-46 was then taken. All officers and agents and delegates were re-elected. It was proposed that all presidents of auxiliaries be allowed to send a substitute if unable to attend a council meeting, and that representatives attend from Wesley Hall, Napier, Waipawa and Waipukurau—one from each of these places, which are keenly interested in the missionary work, but are not strong enough to form auxiliaries.

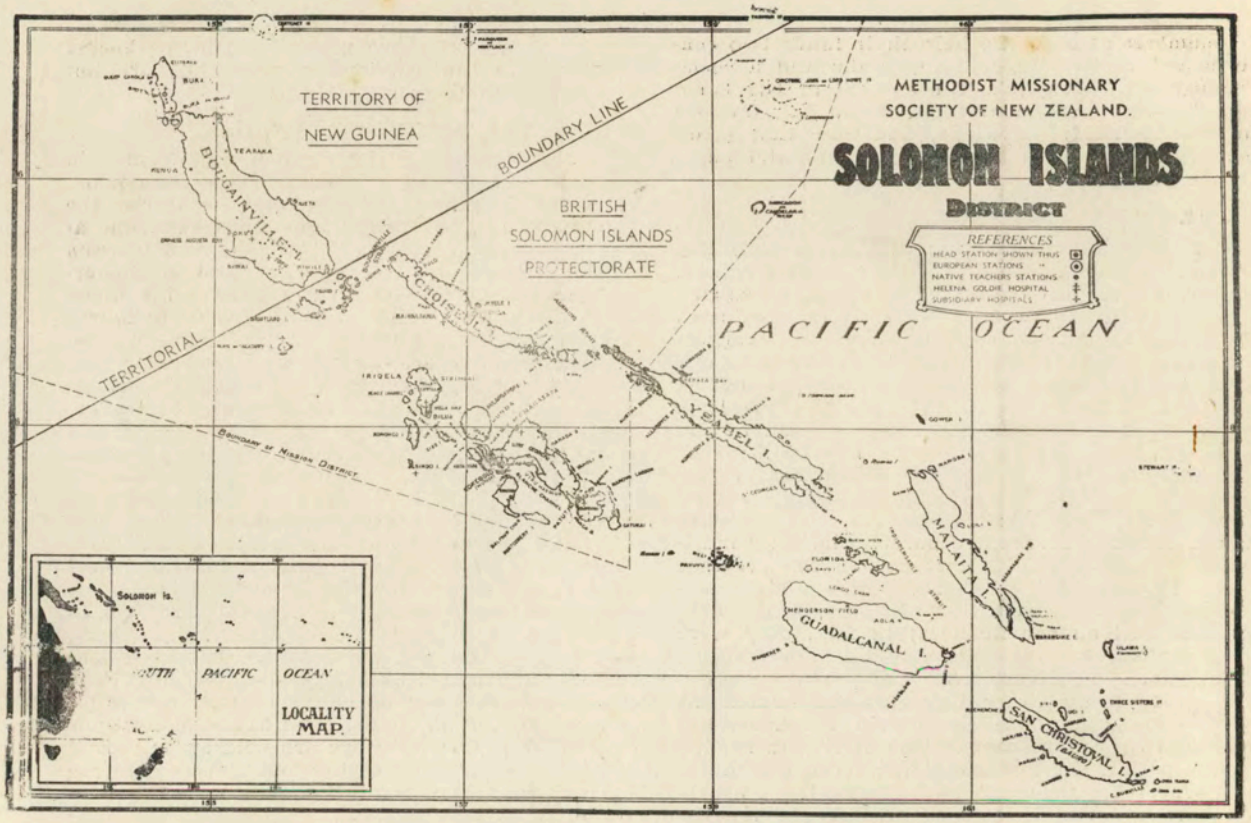
WAIRARAPA DISTRICT COUNCIL.

The Wairarapa District Council was formed in February, 1944. Four auxiliaries — Masterton, Carterton, Greytown and Eketahuna comprise the district. Two Conventions have been held, one at Carterton on May 5th, 1944, and one at Masterton on May 4th, 1945. Meetings are held in Masterton once a quarter—Convention day being quarterly meeting as well. Reports from auxiliaries show great interest in the work. Extracts from auxiliary reports are as follows: Masterton has 39 members. They have held ten regular meetings, three executive meetings and one social afternoon. The ladies combined with the Ladies' Guild and held a most successful shop day. A special appeal for the Lotu Church was put through in Masterton and Kurapuni Sunday Schools, which resulted in £1/7/6 and £1/6/6 being collected. The sale of 87,500 used stamps has realised £17/0/6. Three sacks of clothing were sent for the Maori Mission, also goods for the Solomon Islands. A wool quilt was made by Mrs. Mannell and sent to Sister Eleanor Dobby. Carterton has 12 members, including one gleaner. The finance has been considerably augmented by bring-and-buy stalls. Used stamps and the sale of bamboo knitting needles made by Mrs. T. S. Arcus, aged 91, bringing their total to £8/19/0. Meetings are held every second month. One sack of clothing has been sent to the Maoris. Greytown has 12 members and three gleaners and have held three meetings. In June a visit was received from Carterton and Featherston friends. Gifts have been forwarded for the Solomon Islands, and stamps, envelopes and cotton reels collected. One sack of clothing was sent, and £6/18/4 forwarded to the District Treasurer. Eketahuna has 16 members and 5 gleaners—21 in all. Ten meetings have been held. A sack of clothing was sent to Sister Ivy Jones. A social afternoon was held which realised £1. The Easter offerings amounted to £1/10/-. £13/15/- has been forwarded to the District Treasurer. Appreciation is expressed of the Dominion President's letters.

REHABILITATION IN THE SOLOMONS.

We gratefully acknowledge the following contributions:—

Previously acknowledged	£25,716	11	10
Extra Bit—Carterton		10	0
Coromandel—Inasmuch £2 Thankful, £10	12	0	0
R.N Z.A.F.—Whenuapai	6	1	0
Well wisher		2	6
Pitt St.		15	0
Rebate, Samuel Gorman Estate—N.Z Government	12,450	0	0
Pukekohe	2	15	10
Paraka	3	13	0
Miss Pearse—Feilding	1	0	0
Hawera	50	0	0
Misses Sinclair—Pahiatua	1	0	0
Mr. A. C. Voxper—Tauranga	20	0	0
Dannevirke	3	3	0
W. E. Winstone—Takapuna	5	0	0
Christchurch East	7	9	7
Walnuts	1	10	0
Anonymous—Putaruru	5	0	0
Wellington East	2	15	0
St. Paul's Hamilton Mr. and Mrs. A. Cague, £3; Miss A. Webster, £2;	5	0	0
Frankton— Mr. and Mrs. R. P. Kitham, Mr. and Mrs. L. Missen, 10/- each.	1	0	0
Mr. F. W. Peart—Te Uku	1	0	0
Sister Annie — St. Andrews Presbyterian Church, Dunedin	10	0	
Lepperton	4	10	0
Pukearuhe	1	0	0
Otautau	3	11	10
Mt. Eden Bible Classes	1	2	6
Wellington Central	25	0	0
Hutt	9	5	0
Br. F. Gillott—Waiuku	15	0	0
Trinity College		11	0
Miss Cunningham—Special Purpose	50	0	0
	£38,406	17	1



THE SOLOMONS CALLING!

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