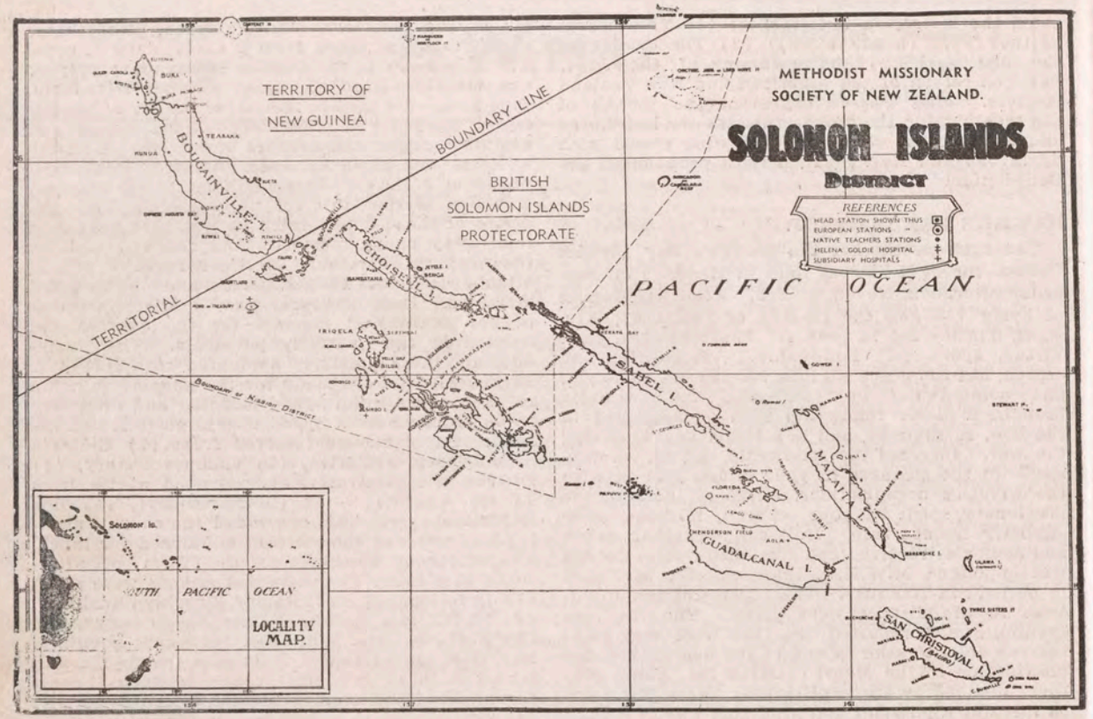

Foreign Mission Deputation Plan 1946—North Island

District	Deputation	Date
AUCKLAND	The Vice-President and Rev. A. H. Scrivin	April 28th-May 30th
SOUTH AUCKLAND	The Vice-President and Rev. A. H. Scrivin	June 9th-July 12th
TARANAKI-WANGANUI	Mrs. D. C. Alley	April 21st-May 9th
HAWKE'S BAY-MANAWATU	Mrs. D. C. Alley	June 16th-July 12th
WELLINGTON	Mrs. D. C. Alley	May 12th-June 6th.

"THE OPEN DOOR"

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Probert Chambers,
Queen Street, Auckland.

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The Open Door

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

JUNE, 1946.

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Names and Addresses of Missionaries

- - on the Field - -

Rev. J. F. GOLDIE, Methodist Mission, New Georgia, British Solomon Islands.
Rev. J. R. METCALFE, ,, ,, Choiseul, ,, ,, ,,
Rev. A. W. E. SILVESTER, ,, Vella Lavella, ,, ,, ,,
Sister LINA JONES, ,, ,, ,, ,, ,, ,, ,,
Sister EFFIE HARKNESS, ,, ,, ,, ,, ,, ,,
Siste JOY WHITEHOUSE, ,, ,, ,, ,, ,, ,,
Sister GRACE McDONALD, ,, Choiseul, ,, ,, ,,
Rev. A. H. VOYCE, ,, ,, c/o. A.N.G.A.U., Torokina, Bougainville, Territory of New Guinea.
Rev. C. T. J. LUXTON, ,, ,, ,, ,, ,, ,, ,,
Dr. A. G. RUTTER, Chief Medical Officer, Guadalcanal, British Solomon Islands.

N.B.—Some of the above addresses are temporary.

REHABILITATION.

ACKNOWLEDGMENTS.

	£	s.	d.
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Mum and Dad Freeman	5	11	11
Birches Camp Sunday School	1	0	0
Anonymous—Willowby	20	0	0
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Nelson	1	0	0
Miss Purdy—Collegiate	10	0	0
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Foundation Facts of Overseas Missions

BY THE PRESIDENT OF THE CONFERENCE.

My dear friends,

Last year our President was our New Zealand leader in our Overseas Mission work, himself an ex-Missionary. Our Mission owes much to his leadership, and to-day we have many reasons for thankfulness as we survey our position. We are again in possession of our Field in the Solomons after nearly losing it altogether to the Japanese. Their record in the Islands showed that they were not the close friends of Christian Missions. Our Missionaries, with one regrettable exception, are alive and well, and again in harness among their loved people, all except Mr. Leadley, who remains with us in the Home land. We do not lack volunteers for the work which awaits us. Our material losses have been gigantic, but we have never been in a better position to meet them. A few years

Rev. W. T. Blight, President of the Conference.

back, and such losses would have overwhelmed us. I may fairly say that our people are determined to rehabilitate and to advance the Mission. The testimony given by the Native Church during the years of war won many white men to Christ, and persuaded hundreds that missions are abundantly worth while and a fine investment for their money. Our own confidence in our work never was greater.

Under such circumstances it seems unnecessary to urge upon you the continued support of that work. I can take that for granted. In particular, this year we plan to establish a worthy memorial to Don Alley, the Missionary who lost his life under tragic circumstances. I know this will be done. But it is well worth while to go a little deeply into the real foundation upon which our overseas work rests. Let me indicate two facts.

The first foundation is, of course, the victory which our Lord Jesus Christ won over the powers of darkness. This is the Good News which we have to tell, and it is just as good in one land as in another: for whosoever calls upon the Name of the Lord Jesus, living within our hearts, has delivered us from the ravages of evil: and we know that we must try to persuade others to accept Him into their lives. This desire of ours is reinforced by the words of the Lord that His disciples should take the Good News into the whole world; and by the knowledge which we possess of the abject misery and terror and hopelessness of those who know not Christ.

My main concern then in addressing you is that in our home Churches we should be more and more evangelistic in our preaching, and that we should strive to maintain a rich spiritual experience in our own hearts. Without this, one of the props on which the Mission rests, falls away, and the Mission fails.

When we think of it, Modern Protestant Missions have always reflected truly the spiritual state of the Home Churches. They did not precede, but they followed hard upon, the Evangelical Revival in England. Before then there had been great individual Missionaries, men in whose heart the love of Christ shone brightly. But world wide Missions awaited the reviving of the Protestant Churches. To maintain our Home Work, therefore, becomes one of the urgent needs of our Mission in the Solomons: one of the most direct methods of maintaining and extending that Mission. The two fields of work are closely dependent upon one another.

We must also notice that in Christian work the more we give, the more we have. When our Master finds disciples who are good trustees of the talents which they hold at His Hands: disciples who do not hesitate to support His Work at home and abroad with their prayers, their personal service and their gifts: then the Master delights to extend the powers and talents of such disciples. Our own Home Church will be blessed in exact proportion as we support the Mission in the Solomons. Let us be niggardly and unmindful there, and soon our own work here will languish. Let us be sacrificial and devoted there, and God will open the windows of heaven and pour out a blessing upon us here. Chapter and verse for these claims may easily be found if we look around.

(Continued at bottom of page 2.)

Sorrow at Torokina.

A deep wave of sympathy has surged across the seas from New Zealand to the Rev. C. T. J. and Mrs. Luxton whose beautiful little three year old daughter Moyna died of celebral malaria on 27th April, after only one day's illness. Mrs. Luxton and the three children, Tommy, Peter and Moyna, left New Zealand last November to rejoin Mr. Luxton at Vella Lavella. From the latter place they proceeded to Torokina, Bougainville, in the hope of soon being back on their own station at Buka. They are being sustained by the prayers of both Home and Native Church.

We append the Rev. A. H. Voyce's letter relating the tragic loss:—

Rev. C. T. J. and Mrs. LUXTON who have been so sorely bereaved.

Dear Mr. Scrivin,—

We are a sorrowing community at present, for as you will now know, according to the signal I sent you, Mr. and Mrs. Luxton's youngest child, Moyna, died of cerebral malaria on the 27th inst.

It is a terrible blow to the Luxtons' and to us all. It is part of the white man's burden that they are now bearing, far from their relatives in their hour of sorrow. Having answered the call to service, and brought their children to fever-ridden jungles, they have had to pay a high price.

These jungles—like all areas where camps have been—will for many years be fever-ridden. The mosquitoes are very numerous of late. So many receptacles of all kinds are left about camps holding water, that camp sites are likely to be extremely unhealthy for a long time.

We conducted the funeral service yesterday. In the morning here we had a large service, following which we conducted a brief service for Moyna before proceeding to the War Memorial Cemetery, where I had been able through the courtesy of Major Read, of ANGAU, and Captain Twine, of the Australian War Graves Commission, to arrange for the internment. It is usual to bury only Service casualties, and any civilians killed as a result of enemy action, in war cemeteries. But there is nowhere else here to bury anyone, so it was arranged.

There was a very large and representative gathering at the graveside, composed of representatives of the various armed services and ANGAU, many local residents such as Thompson, Joyes, Clarke and others, and also Bishop Wade, and Mr. Pascoe of the S.D.A. Mission, besides hundreds of natives, including Bukas, Siwais, New Ireland and New Guinea natives, and about 30 Fijians from the "Salaumaua," one of Carpenter's big boats which is in at present, and which has a large Fijian crew.

The War Memorial Cemetery is in a very beautiful spot beside the sea, and the grave was dug at the northern side of the area with a red hibiscus bush at the head.

In this cemetery lie some 12,000 or more Allied dead. Six to seven hundred are Australians killed in the fighting here; there is one New Zealander (all N.Z. and U.S. graves have been removed from the island, except this one). Some 450 unidentified British soldiers lie in unknown graves, having been taken to Kihili and Balalai to work on the airfields there, where they all died. Then there are a large number of Indians, with a straight tablet over their graves in place of the cross, for they are not Christian. These also were brought from Singapore and died on this island. There are also apart from some native members of the Pacific Islands regiment, about 30 members of the Fijian Forces, including Cpl. Sefanaia Sukunaivalu, V.C., and it is in these sacred surroundings that Moyna, who was beloved by numberless servicemen who have visited the Mission, lies.

Following the burial service, I conducted, with the help of Capt.-Chap. Usaia Sotutu, of the Fiji Armed Forces, a service of memorial for the honoured Fijian dead, and special reference was made by Usaia and myself to the immortal feats of bravery and service rendered by them on this island in the cause of their King and Country—and their God. Many of the Fijians present were members of the battalions whose members rest here on Bougainville, and many of the local natives present had worked with the Fijians and others in the fighting on this island.

Last night we had another service here, attended by servicemen and natives, and the Fijians delighted all with their singing.

Sincerely yours, A. H. VOYCE

(Continued from page 1.)

I trust therefore, that this year will witness a revival in our New Zealand Church. Let us pray and work for it. It is the only way to secure the prosperity of our Mission in the Solomons. That Mission will languish if in our Churches there are no conversions: no whole-hearted consecrations to the Will of God. We shall fail to secure the Nurses, the Doctors, the Teachers and the Missionaries whom we need, and we shall fail financially. But if we maintain "the spiritual glow" the Lord of the Harvest, Whose heart yearns over all who know Him not, will win a glad and loving response when He lays His hands upon us for the Solomons. Men and women will be ready to "go." Prayers and giving will provide the "sinews of war." And the Mission will fill those Islands with light.

Ashburton, 15/5/46. W. T. BLIGHT.

Facing Difficulties on Choiseul

EXTRACTS FROM FEBRUARY LETTER FROM SISTER GRACE McDONALD.

To-morrow is the 15th, the date Mr. Bolton, District Officer, gave for his arrival. With the weather as it is however, I guess he'll think it a good place to keep out of.

18th. The storm has ceased It began on Friday night and finished on Saturday morning, a week later. It finished with a tremendous downpour of heavy rain which flooded the earth floors in out-patients' and the men's house ankle deep. There was a drain down to the beach once but it was blocked, so two of the boys, in the pouring rain, set to work and dug it out again. Yesterday, (Sun.) was a lovely calm day yet cool such as one gets on Choiseul. To-day was warmer. Still no Mr. Bolton and no mail!

20th. Still no Mr. Bolton! The storm has begun again. We heard yesterday of Mr. Metcalfe from one of the teachers. He spent 3 nights at Voza then, leaving his gear behind went to Senga. Goodness knows what he is living on. This teacher also said that they had a boy at their village who had killed a girl and they are holding him for the Govt. Then to-day we hear from South that a man slashed his wife with a knife and then cleared off with his six months' old baby. Dr. Rutter called in there after he left here apparently and took the woman away with him. They want milk for the baby which we just have not got. Could you possibly see if anything could be done re getting milk for babies sent. We are hoping the Govt. will do something but so far they just do not seem to have anything. I told you our cows were no more. We have only Skim Milk and not an unlimited supply of it. I had those few tins from Mrs. Smethurst's lot and have given out nearly ½ doz. already. There is a likelihood of another baby from Seqa. We are absolutely cut off over here and do not know anything much about boats except that the Kurimarau comes every few months from Fiji.

School has begun here. It is rather pitiful to see their efforts—no buildings, certainly no suitable one. They have the small children here, on our front verandah and the rest on an earth-floored building which we use for Lotu.

24th. Still storming and still no Mr. Bolton. Also Mr. Metcalfe has not returned. Also we are beginning to see the bottom of the flour bin again. Our only hope of a further supply is from Mrs. Rutter who promised to send some up from Aola. The people here are so short of food themselves that one hesitates to ask them for anything. Their gardens are still away back where they were during the war, and the newly-planted ones have not yet come to bearing.

To-day, Sunday, we managed 7 a.m. Lotu, also 11 a.m., but nothing since. Mrs. Metcalfe and I are to begin Sunday School for the children here on the verandah. This morning at 11 a.m. Lotu it was pouring with rain. The floor is just the earth, and it happens to be lower than the surrounding land, and the water was flowing in in a river underneath the walls and forming in a big lake in the middle. When the congregation stood up to sing they stood in water till Mrs. Metcalfe stopped the service (native local preacher) and got them to move to drier spots. It will be difficult to drain as there is nowhere handy to drain it to. The building is quite a distance back from the beach, and even our many creeks are not very handy to it. Then in a slight lull we got home more or less dry, and then it settled in, and has continued ever since.

Caroline, the woman I told you of who has been staying at Hospital, has offered to stay on as a nurse. She is good natured and strong and a good worker. We weed together around hospital—there is quite a bit of work to do there too. A lot of bush had grown up among the beach coconuts and it all had to be cleared. Then the trouble is to get rid of the stuff! Here it is always so wet, things won't burn and there it just lies and the bush begins to grow up through it again before you know where you are.

The Girls' Home, Sasamunga, Choiseul, as it was before the War. When restored, Sister Grace McDonald hopes to use it as a maternity ward and pre-natal clinic.

Mar. 9th. Mr. Metcalfe is away again—this time gone down the south end. He came back from Senga the same way as he went—I mean from the north, having walked over and then came back by canoe round the north end. After our feeling so sorry for him in all the bad weather, he had not had it nearly so bad as we had. This time it is as calm as it was rough then, and actually we have had no rain for several days. Mrs. Metcalfe had to water the tomatoes tonight! While it has been sunny and hot, it never stifles as at Bilua. There is usually a breeze; last night I was almost too cool, even with a rug. It is certainly refreshing.

I got a young married girl in hospital last week with rib injuries—had fallen on to or across a log. I plastered her up and gave her sulphathiazole in case of lung injuries—she was running a temp. and had considerable pain. She got on quite well and was ready to go home when the night before the day we had arranged for her to go Caroline came for me—the girl had gone quite mental apparently—was rolled up in her blanket and yelling that she was frightened. Goodness knows what of — her

husband was with her and the house full of other patients.

Nothing would quieten her and the place was in an uproar. Her eyes looked so funny—it wasn't a fit, just mania as far as I could see. I gave her ½gr. Morphia and that fixed her. The husband asked me to have Lotu before I left—they were properly scared. Next day I gave her bromide and kept her pretty dopey. Her eyes still looked funny and I tried her for cerebral symptoms but she hadn't even a headache. Her step-father-in-law came and told us she had been like it before at different times. Anyhow she went home to-day—quite normal and very grateful apparently.

Mar. 12th. Well, the Nellie arrived to-day with some mail, but no flour, or kerosene or Mr. Bolton. Anyhow we have a benzine pressure lamp and still one loaf of bread between us and the fat of the land off which we shall soon have to live! However the Gizo is supposed to be coming soon, the boys say.

Mr. Metcalfe came back from his trip South the other day. Nenele went with him and gave injections.

We are all a rich yellow colour with Atebrine. Mr. Metcalfe not so much as he seems to be able to do with very little, but Mrs. Metcalfe and I have both had fever since we've been over here. Among the stuff Dr. Rutter brought up is some quinine sulph. powd. but nothing to make it up with. (One can use lime juice to dissolve it). Mrs. Metcalfe says she and Sister Florrie,when things were scarce last war, used to do the powder up in thin paper and swallow the lot! It might be worth trying, anything would be better than our present colour. (Later) (Yes, it goes down quite well. I have made it up in 5 gr. doses wrapped in that fine toilet tissue one uses for applying cleansing creams, etc. and put a packet well back on my tongue and have a drink and it goes down quite well.)

I have used Sulphanguanadine with success on a number of occasions for intestinal disturbances. One of the in-patients developed what seemed like dysentery the other day. Blood and mucus both present. I dosed her up on it with success. Certainly the Sulpha drugs are a boon and blessing to man. And to nurses! The people here are quite sulpha conscious too. They come and ask for it—"the big white tablets like you gave so-and-so."

I still have lots of jobs to do at Hospital. They brought back the rest of the hospital equipment the other day which has been dispersed during the war to the different hill villages. Also I want to get the girls' house (that was) fixed up for a maternity ward, or at least for an antenatal place as there is no place at hospital in the least bit private. Then I shall have an antenatal day each Monday—apparently they have never had anything of the kind before.

Mr. Metcalfe had a letter in the mail from Mr. Voyce. He says the situation on Bougainville is pretty bad. My word, we were lucky here. The Japs who were there must have been starving—they ate everything eatable cutting down coconuts for the sake of the soft middle, and the nuts, of course. The natives starved in consequence.

We know absolutely nothing of the outside world. The last time Mr. Bolton came we asked him for news and he said "Oh, I never read the paper or listen to the radio!" quite cheerfully. Mr. Ojala told us one or two items. Also Dr. and Mrs. Rutter, I guess, but I can't remember anything of it—I guess I was too busy to take any notice. My word, Mrs. Rutter is being a trump where we are concerned. She is sending us stuff from Guadalcanal. Had a letter in the mail saying she is sending flour, and kerosene and what not—so, we are waiting for the "Gizo" anxiously. Meanwhile Kodovaro (Mrs. Metcalfe's Cook) who has just returned from Hobuhobu on Govt. business says he got some flour there and will let us have some.

The sewing machine has been most useful, even so far. We keep it in the sitting room and we both use it. It is an indispensible piece of furniture in each house out here, as you know, and really I think each Sister's house at any rate, should be provided with one, don't you? It is certainly a "comfort" for the Home.

Mar. 17th. The Nellie went up to Fauro and we sent our Australian mail by her. To-day she has returned with Mr. Bentley on board and Mr. Bolton and Father Lepping. They leave at 3 p.m.

Cheerio.

Rev. Paul Havea and part of his Marovo Choir.

The Rev. Paul Havea of Tonga is our senior native minister in the Solomons where he has rendered long and devoted service. His leadership through the war years was an inspiration to the Native Church. The singing of his choir greatly impressed the Allied Forces.

Greetings from Gina.

To Mr. and Mrs. Scrivin,

Just a few lines to thank you for the Christmas Card greetings which we have received. This is rather a bit too late, but I wish to send you all a good compliments of the season. My thoughts are always with you all in the home church.

I shall never forget all my good friends throughout New Zealand. Have met many New Zealand boys during the Japanese Invasions here, in which many of them who knew me there. Others have heard of me, only knew me by name and work.

Not long after Munda was taken, I went to Guadalcanal on intelligence reports. I heard that Dr. Lionel Scrivin was somewhere in the Solomons, but I did not have the chance to meet him.

All the U.S. forces at Munda have all gone now and we are creeping in to old time situations again. Mail problem is very irregular.

We are expecting Mr. Goldie will be down from Marovo this week, but the tropical westerly wind will probably delayed him. We are having very bad weathers here now for the last three weeks and many people got very bad colds. John Wesley Kere, is our N.M.P. here at Government Station on Hombu Hombu Island, Roviana Lagoon.

I am still working in the District Commissioner's Office in the Native Affairs Department. It is a very interesting work. I have been in this work for two years.

Although I am working in the Government now, but my interests in church works will always remain and I am hoping that God will make my way clear and I will take up the Mission work again. Every Sunday I am holding services here with the Natives who are working for the Government.

Well, I think that is all I can tell you. Our kind regards to the family. I suppose Margaret is growing up to a big girl now, also John. Where is Ulili now? and where is Lionel? Kind regards to the Epsom folks. Mary and the little baby are living with me while the other four kids living with their Aunty to attend school.

Love and good wishes to you all from

B. GINA.

B. GINA

Christian Education.

INDIA. "While in terms of politics, industrial development, health, and agriculture, the Church and the missionary will face tremendous changes in India, the possibility of a comprehensive state system of education is even more direct in its bearings on missionary work. 'Postwar Educational Development in India' (Sargent Scheme), the report of the Central Advisory Board . . . offers a programme for all grades of education, including adult education, designed to attain in 40 years a standard comparable with that of Great Britain in 1939. It advocates compulsory education between the ages of six and fourteen and estimates that 72 million children will continue their education beyond the age of eleven instead of the present 10 million. The report proposes a widespread and systematic effort in adult education which will abolish illiteracy in twenty-five years." Such a programme holds vast opportunities for the Christian Church which can only be made effective through leadership and resources now lacking. "Indian Christian leaders knew this and have again and again made the request, as they did in the National Christian Council a year ago, 'that missionaries should be selected and sent out in response to the call of the Church in India'."

"The Church in Bengal, animated no doubt by a desire to emulate the example of the Church in China, has been taking part in the Christian Home Movement organised by the National Christian Council of India . . . a programme of study, worship and witness in and around the Christian homes."

MISSION SCHOOL EDUCATION. Reports from **Burma, Northern Rhodesia, and Portuguese East Africa** indicate growing tension concerning this issue. The following trends are evident: (1) The tendency of governments to produce blueprints for expansion without assurance of adequate funds or personnel to make programmes effective. (2) In some areas governments tend to ignore missions or to play off Roman Catholic against Protestant schools, National Buddhist Schools against Christian mission and church schools, or even native administration Moslem schools against Christian schools. In Burma this trend toward discrimination is accentuated by strong nationalist feeling reinforced by Buddhist conviction. (3) In some instances missions tend to try to preserve the status quo rather than a continuing stake in the developing situation. (4) Wherever it can be maintained adequately, teacher training provides a unique opportunity to undergird both government and missionary-church education by providing teachers of Christian character to supply a spiritual basis for education. (L. S. Albright).

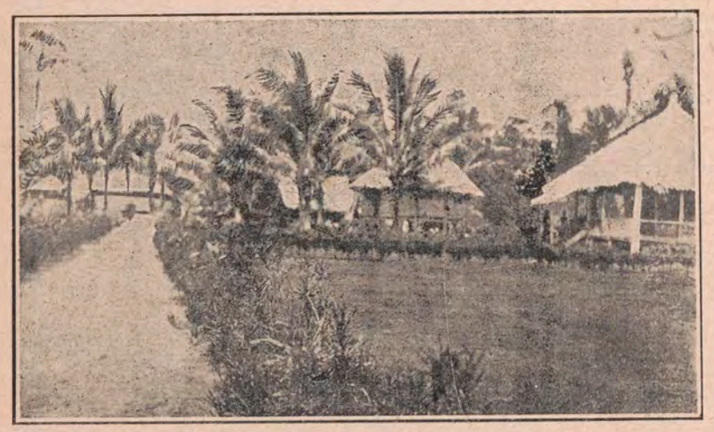
The Road to Siwai—Transport Problems

by the Rev. A. H. VOYCE.

Well, we are back from a further attempt to visit Siwai by road, and to get some supplies down, and I promised to write you about it.

You will remember that shortly after I came to Bougainville, I was able through the helpfulness of the Salvation Army War Service to make two visits to Siwai, and on one of the trips to travel right on to Kihili and back in the one day—a distance of about 225 miles—and I reported that the roads were good. On my last visit to Siwai I promised the people that I would be back again within a week and bring down a convoy of jeeps and trailers with furniture and supplies for the new native house they had just completed for us.

Then in mid January came the heavy north-west monsoon, which has been particularly heavy this year, and many of the bridges over large rivers between Torokina and Siwai were washed away entirely, and others were badly damaged. This, of course, made it impossible to do anything during the monsoon, and in fact it was considered that all hope of getting through to Siwai by road had gone.



Part of TONU Station, Siwai, South Bougainville, towards which Mr. Voyce is struggling. The large building at the end of the path is the Church.

It was to TONU, 37 miles inland, that Mission goods and personal effects of Rev. A. H. Voyce and Sister Ada Lee were taken forsafety from KIHILI by the Natives. The Japanese followed, however, and looted the goods.

About three weeks ago, when it seemed pretty certain that the monsoon had drawn to a close, we decided to make an attempt to get through by building pontoons big enough to carry jeeps and trailers over the rivers where the bridges had been washed away, and to repair the damaged bridges to make them suitable for traffic. First we took a survey trip down to the first big river called the Rainee, some 20 miles down. Here we decided the answer to the problem was a raft of drums and planks, with arc mesh on top, and the whole to be pulled across the river above the broken bridge on a well-anchored steel cable. This was done a few days later, after the raft or pontoon had been constructed here, and then unbolted, taken to bits, and transported to the river. When that was successfully negotiated, we travelled on to the next river to see what was necessary there. Here we found a big bridge standing on the Tegessi River, but washed away at both ends. However, we found that the approaches could be repaired, and this was done, and following that from time to time as we travelled farther on, the approaches to this bridge were improved, until it was considered it was the best bridge on the road.

In that way we kept on until we repaired the road to Mamarego, at the south-western corner of Empress Augusta Bay, nearly 40 miles from Torokina. We had many bridges to repair, small ones to build, and three pontoons to construct, but eventually we reached the ANGAU post at Mamarego much to the delight of the man in charge there, who of course was unaware of what we were doing. He then lent some assistance at that end.

On one of our trips down we found that the first raft had been shot up and ruined because irresponsible soldiers had been down and shot up the drums with tommyguns, and the pontoon had to be rebuilt, and fresh drums taken down from Torokina. That meant another day's delay.

Another day we found that despite the fact that we thought the monsoon should be over, as it was near the end of April, we found that a river three miles north of Mamarego had broken out into high flood, and washed away the newly constructed bridge, and we had to leave the two jeeps there and walk on to Mamarego. From there I borrowed a bicycle and went a couple of miles further on to inspect the road, which promised to need quite a lot of attention as far as Motupena Point.

Thus on Tuesday of this week we set out with three jeep loads and three trailers, and my family, and two airmen, to see if we could get through to Siwai, but not expecting to do so. We thought it best to leave the Luxton family quiet for a while after their sad loss.

We had a great many mishaps on the way, temporary breakdowns in jeeps—and once we had to travel right on to Mamarego and secure a spare part from an old jeep we knew to be lying there—and then return across the pontoon and many miles up the coast to repair the stranded vehicle. There were times when with the trailer loads we had, that we became bogged down in the soft sand where the roads ran out on to the soft sand of the beach, and we had to partly dig the jeeps and trailers out, and then tow and push them to safety. Eventually however, we got through by 2 p.m., and we were glad to have a rest and a meal. Then some of us set out to see how the road was ahead, and after making temporary and minor repairs to some bridges we reached beyond Matunnkoi village. Coming back however we struck further trouble, got one of the jeeps into trouble and had to leave it in the soft sand, just after dark. Grenville had become worried about us, and thought we were in trouble and he brought the other jeep across a very bad bridge and came to look for us. So we started on again in that one, hoping to reach camp, but we broke down in a small stream, and got arc-mesh badly jammed between the wheels and the springs and had to leave it there all night and walk about three miles back to camp in the dark, where we arrived about 8 p.m. to find the others worried about us.

Next day we tried to get through. Spent some time repairing bridges, and then eventually travelled down as far as TOKO, which is over 50 miles from Torokina, only to find the river there had broken through badly. It was not possible to build a raft with the material available just then, so as there were river pontoons stacked on the beach nearby, we had oue of the pumped out, but it was so heavy, that though nearly thirty tried to move it, they couldn't budge it an inch. So we had to return to Mamarego.

Next day we took some loads of drums and iron down to one of the bad bridges, so that it could be repaired before our next visit, and then set out again for Torokina, expecting to arrive early in the afternoon. But when we arrived at the Tegessi River, we found there had been a very heavy flood, and the whole of the centre of the iron bridge for a distance of hundreds of feet had dropped ten or twelve feet down into the bed of the river. All the iron girders at one end had dropped to the level of the wooden decking, which was on the water level. This was a tragic blow to our hopes, and meant a long delay. We sent two boys off with a note and request for help to Clarrie Luxton. They made a very fast trip, leaving the bridge 23 miles from Torokina at 1 p.m. and they were at the Club before 7 p.m. We returned to Mamarego nearly 20 miles south, and prepared to build a raft next day. We made our plans, collected material and packed it into a trailer. Fortunately I had taken two bicycles down with me, and we got 2 police boys away at 5 a.m.

Yesterday morning we set out again for Torokina, and on arrival at the river—after several stops en route to pick up drums and other things—found that a party of soldiers and airmen were there in two jeeps before us, with some of our native boys and they nearly had the bridge in a condition to make it possible for jeeps to cross. They had unbolted a lot of the iron work, and at the end where there was a twelve foot drop had built up a steep ramp that was so steep it was hard to walk up it. After the first attempt, when we ran a jeep on to the decking, it began to sink, so it had to be backed off again pretty smart. We then had to lash the decking to the iron overhead work, with thick ropes, and put in iron twitches. Eventually the jeeps crossed, and climbed the steep ramp quite easily.

After lunch on the other side, we set out for home, but at the Rainee River three miles further north, found the relief party had crossed at high tide, and not having knowledge of the ebb and flow of the tide there had left the pontoon in three feet of water. When we arrived there however about 1 p.m., it was high and dry on a bank of sand, and in endeavouring to tow it off, we wrecked it, so had to pull the thing to pieces and rebuild it. It was some satisfaction to know we built a better pontoon than the one we wrecked.

Arrived home in late afternoon—after a brief swim at the waterfall as we passed, to find Clarrie Luxton down with an attack of gastric malaria, which means the trip he had planned to Buka to-day—Saturday will have to be postponed somewhat.

The next attempt to get through to Siwai we plan to make more leisurely. We left my jeep down at Mamarego, but will have to try to get some further transport down to leave there during the next week or two, and then following Mr. Luxton's return from Buka, will get the Daphne to make several trips to Mamarego, land our party and a lot of gear and we will set up a staging camp there, from which we will be able to work at the roads from close handy, instead of constantly coming back to Torokina, over all those hazards. The pontoons are a novelty for a while, but the novelty soon wears off as the hard work entailed in it all begins to tell.

The measles epidemic has abated and quarantine restrictions have been lifted, so we will be sending most of our boys home at the beginning of the week.

It is just as well that we were able to get supplies of fuel and also rice, for we have used, and will need to use, a lot more before we get down to our temporary home in Siwai. The people have completed the church, and it was ready for opening at the beginning of March, and the house for Sister Ada has also been completed. There are reports of numbers of places asking for teachers—but so many of our teachers are still tied up with ANGAU despite promises of release. However, it seems pretty certain now that civil administration will take over on July 1st., when all native contracts will automatically be cancelled.

Facing To-day's Urgent Need!

WISE AND GENEROUS STEWARDSHIP.

Together with a cheque for £1,000 the General Secretary has received a letter from Mrs. J. H. Blackwell containing the following:

"It has been my intention to bequeath the enclosed amount to your Mission Fund.

"In view of the world situation to-day and the urgent need for strengthening Christian organisations that they may most effectively influence and help the rebuilding and development of a better world-to-be, I wish to make the gift available without further delay.

"I should like £100 of this to be devoted to the Rev. Don Alley Memorial Fund."

We have sought permission to publish this in the hope that others may adopt the same statesmanlike policy of contributing generously **now** to help meet the present critical need mentioned in Mrs. Blackwell's letter.

THE REV. DON ALLEY MEMORIAL

REVEREND D. C. ALLEY

A Worthy Tribute to a GALLANT CHRISTIAN GENTLEMAN.

Conference Solemnly and Unanimously Resolved:-

That a Rev. Don Alley Memorial be established as follows:

1. *A Fund of £1,000 to assist in the educating of the two fatherless boys, Donald and David.*
2. *A Hospital at Teop to be known as the Rev. Don Alley Memorial Hospital.*

That to this end the Foreign Mission Department be authorised to make an immediate special appeal to the Connexion for not less than £5,000. The Conference warmly commends the appeal to our people.

* * *

With a profound sense of sorrow the Mission Board records the death of the Rev. D. C. Alley, who has been officially presumed lost when the Japanese ship "Montevideo Maru" was sunk with all personnel off Luzon in June, 1942. With many other prisoners and internees he was being taken from Rabaul to Japan.

Mr. Alley was appointed a missionary to Teop, North Bougainville, in 1936. During the ensuing six years he rendered splendid service to the Kingdom of God. On the head station he developed the training of students and, with Mrs. Alley, extended the medical work. Probably his best work was the pioneering of a number of new stations in the mountains of North Bougainville and linking up our stations on the two coasts of that rugged land. Having acquired a good working knowledge of the Teop dialect he was able to collaborate with the Native Ministers in valuable translation work. He was loved and trusted by the native people and held a high place in the esteem and affection of his European brethren.

When the Japanese invasion of Bougainville took place early in 1942, Mr. Alley gallantly remained with his people and was interned on 31st March. His memory and his work will abide in the minds and hearts of the people for whom he gave his life, and here in New Zealand where he was greatly beloved.

My Share in the DON ALLEY MEMORIAL.

In addition to my usual Foreign Mission contribution I herewith donate for the Rev. Don Alley Memorial Fund—£ : :

NAME .....

PAY TO—Your Minister

—Your Circuit Foreign Mission Secretary *ADDRESS* .....

—or Post Direct to: Rev. A. H. Scrivin, Box 23W, Auckland.

In the education of his sons we shall strive to perpetuate the father's missionary spirit and devotion and to give to them the opportunity in life that is rightly theirs.

In the work of the Memorial Hospital the life and service of DON ALLEY will be perpetuated in a Christ-like ministry of healng that was much upon his heart.

We ask for £5,000

£1,000 for the BOYS' EDUCATION

£4,000 for MEMORIAL HOSPITAL

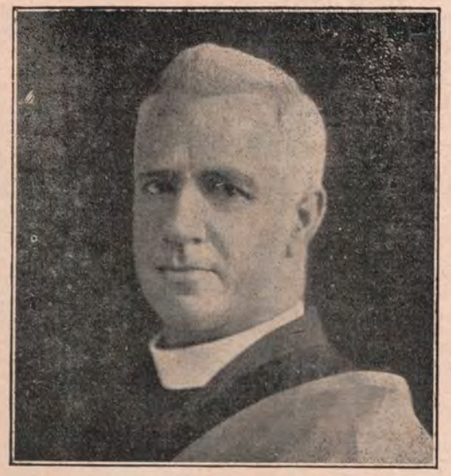
WE ARE CONFIDENT YOU WILL WISH TO HELP . . .

Pioneering the Mountains of Bougainville.

ACKNOWLEDGMENTS:

	£	s.	d.
A. C. Eyles	1	0	0
Levin	1	0	0
"Two Country Sympathisers"	10	0	0
Inglewood Christian Endeavour	2	15	0
Pohangina Ladies' Guild	2	0	0
A Friend	5	0	0
Good Wisher—Otorohanga	1	0	0
Miss M. E. Usher—Pukekohe	1	0	0
Mr. W. G. Brown—Whakatane	1	0	0
A Sympathiser	2	0	0
Anonymous	1	0	0
A Kind Wisher	10	0	0
Mr. J. Trewin	5	0	0
Mrs. L. Leaf—Matakohe	1	0	0
Anonymous	20	0	0
Mrs. E. M. Hodder—Palmerston North	3	0	0
A. E. J.	5	0	0
Matamata Bible Class		10	0
Joy Thompson—Port Albert	1	0	0
Mr. L. Bennett—Port Albert	5	0	0
Remuera	1	1	0
Mr. J. W. Wiseman—Takapuna	1	0	0
Miss Parkinson—Mt. Eden	5	0	0
Mr. and Mrs. N. Rosenberg and family	2	0	0
Mr. C. Bocock		10	0
"Sympathiser"—Inglewood	20	0	0
Miss M. W. Mason—Epsom	5	0	0
Rev. Harris Whitfield	1	0	0
"Memory"	2	5	0
"Old Canterbury"	1	0	0
"Inasmuch"	5	0	0
Mrs. L. Crump—Wellington	5	0	0
Webb St.	10	0	0
Mr. and Mrs. A. W. Jurd	1	1	0
Levin Ladies' Guild	5	0	0
C. E. Clark—Mangamaire	5	0	0
Mrs. Saunders—Pitt Street	2	0	0
Mrs. A. E. Chuck—Blenheim	3	0	0
Anonymous—Timaru	10	10	0
Mr. and Mrs. E. W. Tozer—Mission Bay	2	10	0
A Friend—Pitt Street	1	0	0
R. E.	5	0	0
W.M.W.—Featherston	1	0	0
A. C. Eyles—Takapu	1	0	0
Mrs. J. Manson—Pahiatua	1	0	0
Mrs. J. H. Blackwell—Auckland	100	0	0
Mr. D. Knight—Tua Marina	5	0	0
Papanui—K.D., £5; Mrs. M. Orchard, £1; Miss Cran, 10/-;	6	10	0
Mrs. Burndell—Per N. W. Toothill, Waikouaiti	1	0	0
Wharehine—Good Friday Collection, £1/2/6; Mr. E. H. Marcroft, Mr. J. H. Johnson, £1 each	3	2	6
	£290	14	6

Personal and General.



Rev. J. W. BURTON, M.A., D.D.,
President-General of the Methodist Church of Australasia.

VISIT FROM THE PRESIDENT-GENERAL.

It will be a source of gratification to all our readers that the Rev. J. W. Burton, M.A., D.D., President-General of the Methodist Church of Australasia, will pay an extended visit to New Zealand this year. The President of the Conference has asked the Spiritual Advance Committee to draw up an itinerary covering some ten weeks from mid-August to the end of October. This welcome visit follows that of the New Zealand President to the General Conference and the Australian States last year. These visits begin a regular series in accordance with resolutions of the General Conference of Australasia and the New Conference by which each President-General will pay an official visit to New Zealand during his triennium and the New Zealand President will be a fraternal delegate to each General Conference.

It is peculiarly fitting that the first President-General to visit us under his happy arrangement is a New Zealander and such a distinguished Missionary leader as Dr. Burton.

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DEATH OF REV. R. C. NICHOLSON.

The Rev. John F. Goldie reports the sorrow of the Solomon Islands District, which is fully shared by the Home Church, in the death of the Rev. R. C. Nicholson who was the first resident European on Vella Lavella to which place he was appointed in 1907. His visit to New Zealand in 1917, in company with his first convert Daniel Bula, aroused wide interest and greatly increased missionary giving. His book "The Son of a Savage" and the film secured by him "The Transformed Isle" have proved excellent missionary propoganda.

From 1924 until his death, Mr. Nicholson was State Secretary for Overseas Missions in South Australia and was President of the South Australian Conference in 1941.

THE LATE MR. F. LOCKWOOD.

The subject of this sketch will be familiar to many readers of the 'Open Door,' and they will regret to hear of his passing. In the Church at Petone he held, at some time, every office in the Church that was open to him. Whilst all aspects of Church work claimed his smypathetic interest he was most interested in our Mission work, both Home and Overseas. He regularly collected for both Funds. His last act, in failing health, was to collect for Home Missions. He was never ashamed of the cause for which he asked assistance. He took pardonable pride in the fact that over a period of years he had increased the number of subscribers to the 'Open Door' from ten (10) to sixty (60). To arouse people's interest in the work he gave copies of the paper away, and the method seldom failed to win subscribers. We would record our grateful appreciation of his life and service.

* * * *

OUR CIRCULATION.

We are grateful that throughout the difficult war years the "Open Door" has maintained its high standard and that its circulation has steadily increased. We are greatly indebted to our agents many of whom render outstanding service. The record of the late Mr. F. Lockwood, mentioned above, is a fine one as is also that of Mrs. Kidd, of Richmond, who has raised the circulation in a circuit of 141 members to 78.

Mr. L. Bosomworth, the enthusiastic agent and F. M. Secretary of Durham St. secured an additional twenty subscribers in 1945 to take the lead with a total of 170. But Pitt St. under Mrs. W. Elliot's agency is a close second with 160 copies and Ashburton, with Miss H. Jessop as agent, a good third with 150. Napier 109, Hastings 93, Lower Hutt 92, Feilding 90, and Mt. Eden 85, all have good totals while some of the smaller churches also do remarkably well in proportion to their membership.

All readers are urged to commend the 'Open Door' to non-subscribers. It should be in every Methodist home.

* * * *

NEW APPOINTMENT IN AUSTRALIA.

Pressure of work at the Home Base in Australia has called for additional staff and a new appointment of Assistant General Secretary was created by the 1945 General Conference. To fill this important office the Rev. C. F. Gribble, M.A., Dip.Ed,. L.R.A.M., has been recalled from Tonga where for a number of years he was Principal of Tubou College prior to his appointment as Director of Education to the Tongan Government. We congratulate Mr. Gribble upon being called to such a high sphere of service and wish him much joy.

* * * *

DISTINCTION for the REV. A. W. E. SILVESTER

The Mission Board and a wide circle of friends heartily congratulate the Rev. A. W. E. Silvester upon the honour conferred upon him by the President of the United States of the Medal for Merit for exceptionally heroic conduct in assisting the advance on Vella Lavella and in saving the lives of American airmen.

PRAYER FOR INDONESIA.

The N.Z. National Missionary Council has received a number of appeals from the Christian people of Indonesia revealing the acute distress in that part of the world and the strong anti-christian movements which are putting the whole Christian cause in danger. A large number of Christians have been murdered and others badly treated. There has been great loss of property and it seems very uncertain when the missionaries will be permitted to resume their regular tasks. They ask for our prayers, both in their present distress and for the future of the Christian Church in Indonesia.

* * * *

ORPHANED MISSIONS.

New Zealand has played a worthy part in the past in the support of Mission Work which has been cut off from the home base because of the war. It has been a splendid achievement and because of the united efforts of the Churches not a single mission has had to be closed through these terrible years. The position is still difficult and the International Missionary Council has issued an appeal for continued help. Our Board has decided to continue for the time being its contribution of £100 per annum.

* * * *

A HEART STRANGELY WARMED.

Extracts from a letter received by the Rev. A. R. Gardner, General Secretary in Australia, from Torokina, Bougainville:—

"For the last four and a half years I have been a medical sergeant in the A.I.F. and in the last eight months prior to the fall of Japan I nursed one thousand casualties from this war, including about one hundred natives, boys from New Guinea, New Britain, New Ireland and the Solomons.

"Frankly, Sir, I am more than concerned about the future of the Church in these islands. Few in Australia realise how terrible has been the destruction to Mission properties, and how great has been the loss sustained by these people. I am afraid that for some of them it will almost mean the end of their faith in God . . .

". . . Please do all you can to impress upon the people of the Methodist Church, how great is the need for whole-hearted support of the Missionary enterprise of their Church.

"I could not sleep last night, so troubled was I in my soul about this matter, and after much meditation in silence, I tried in a poor way, perhaps, to express my feelings. I have no wish to return to Australia, my one desire is to stay here and do all I can to help a people, one of whom helped to save my life.

"Would you accept my deferred pay as a donation to the work of your Department? It will only amount to about seventy pounds sterling, but I would like to give it to the cause of Missions. I hope to return to Australia for discharge early in April, if not before, and could pay it to you before I possibly come back here. I must do something for some one in this work for you cannot realise how much it now means to me, Sir. Strange as it may seem, the War brought me here and here I have found a spiritual experience greater than I ever knew before."

Determining the Destinies of Many Nations

by JAMES KELLY—SECRETARY OF THE WORLD'S SUNDAY SCHOOL ASSOCIATION.

To-day the youth of every land stands on the brink of unprecedented times and faces problems unparalleled in human history. Nowhere is this more apparent than in the devastated countries of Europe and the Near East. The youth of Europe and the Near East find themselves in a broken world—a world that is hungry and wants bread; a world that is restless and agonizes for peace; a world that is confused and cries out for spiritual certainty; a world that is discouraged and urgently needs those energies and powers set moving by our Lord and Master when He trod the stony path of duty and sacrifice.

There are three challenges facing us in this great task of the reconstruction of Christian youth work. There is first of all the **challenge of Communism.** Communism has come as the greatest challenge Christianity has ever had, and in seeking to combat it we must recognise that at the basis of Communism there exists a great passion—so much so that Communism has changed itself into a religion.

Secondly, there is **the challenge of Jewry.** Admittedly not a popular challenge, nevertheless, one we must face as Christian people concerned with the spiritual welfare of the youth of Europe and the Near East. I firmly believe that the key to the Jewish problem everywhere is the recognition of Jesus Christ as Divine Lord and Saviour of all mankind. Any serious consideration of Christ and the Jewish world brings us face to face with a multitude of ideas which should arouse passionate fervour in us to win the youth of God's own people for His kingdom. There is the argument of need—one of the nations without knowledge of the saving grace of Jesus Christ. There is the argument of gratitude — the debt we owe to the Chosen People of God for the preservation of the Old Testament, and that through them came Christ and the knowledge of His Way of Life. There is the argument of the Open Door—access almost everywhere among them for the missionary of the Cross.

The third challenge that faces us in our task is **the challenge of Islam.** Like other parts of the world, Europe, and particularly the Near East, has always contained a large Mohammedan population. Mohammedanism is conscious of a solidarity and unity which does not exist in any other religion—not even in Christendom. They have their sects and their divisions, but they are conscious of a brotherhood wherever they are. To-day the Mohammedan world is restless, but it is also more responsive to the message of Jesus Christ.

And so to-day, as we look upon the challenges presented by these devastated and war-weary lands, and upon the opportunities such challenges make, we look, too, upon God whose limitless abundance is ours, for the resources of God are in this enterprise. Do we realise that God is more concerned about the needs of these lands than we are; that the winning of the youth of the world through Christian teaching is a burden on His heart even more than on ours, and that one of the greatest words in our Christian literature is still **Immanuel,** God is with us? —"World Dominion."

Isolation! Heat! Mosquitoes! Rain!— But the Work Goes On.

EXTRACT FROM Mrs. A. W. E. SILVESTER'S LETTER FROM BILUA, VELLA LAVELLA.

Did I not write to you before about the place. I've some faint recollection that I did , telling you about the proposed sites of buildings, etc., but I have not kept a record of outgoing mail. With all this irregularity it will pay me to do so. Our mails are extremely unsatisfactory at present, but we are so lucky to get any at all.

There is certainly atmosphere about the surroundings this morning. School is in so I am out and it is far too hot to stay in the kitchen under the iron roof, so I've taken myself outside the door with the bottom step as foot stool and the typer on my knee trying to catch every bit of breeze. Plenty of flies to keep me company and also the poultry are quite interested. The bugs of all descriptions have been so bad that we bought as many fowls as we could and have had them roaming loose about the place. It has cleared up the ants etc., a lot and beside they are now coming into profit. We have had fresh eggs all this week. You have no idea of how much we missed eggs when we first came or how delighted we were when Harry Voyce managed to send down a half dozen tins of dried eggs. The mosquitoes are bad—We have no peace at all and have to seek refuge under the nets and take our books etc. They just ignore the covering and bite through a frock. There is a first cousin to the anopheles at least we think it must be. It stands on its head to bite and is whiteish on the wings but is swift and doesn't give us a chance to get a good study of it. It's too x.x.o.s. for an anophele; There seems to be a definite relay of them first thing before daylight gets going, then tiny anopheles, then these others and later the big ones.

Silvie is flitting about from place to place as there are so many jobs on hand at the moment but the heat is intense. The crowd, or part of them, are in working on a temporary school. Sisters' house is as far as the framework, and Samson is in charge of the boys' houses on the top ridge. There are three well under way, and the first should be finished this week.

We went up to Maravari and Barokoma the other Sunday for services. All the bridges are down now all the way up to Labu Labu, but the folk knew we were coming and were not far away with canoes, and we managed to cross a washout and carry the bikes over. I'm ever so glad Sister Joy and I made that break before 'Xmas and went right up as far as Ruravai before a bridgeless river stopped us. The nanamu has been a good one this year and we have had lots and lots of rain, but the wind has changed this week. It rained heavily the day we were supposed to go to Varasi for service, and it was just as impossible for the Pienuna trip. However, they are all still in the offing and I'm thrilled to be able to go. Silas is sending in his big canoe for us to go to Paramata and Iriqila next Saturday week. Very soon when all the houses are finished we hope to get the boys on to making some canoes. We badly need a better bell! If anyone but Reuben rings the one we are using there are complaints that they could not hear it at the point. It will be good to get Sister Joy's house finished.

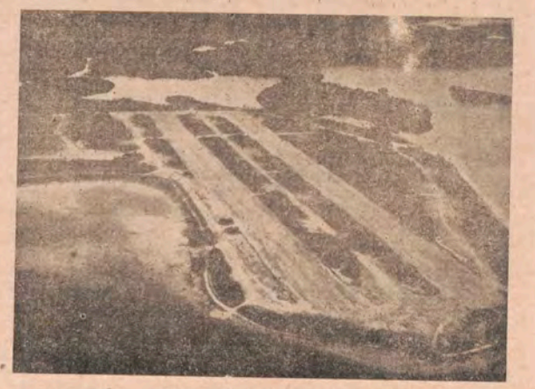
Munda Air Field.

Our readers will be interested to get this aerial view of the now famous Munda Point. Prior to Japanese occupation the area occupied by the air strip was a flourishing coconut plantation of 170 acres while in the immediate foreground stood our Technical School, Saw Mill and Boat Sheds. The little cemetery, the only thing to escape total destruction, is also in this vicinity.

Our District Training Institution with its Church, theological college, school, hospital, and mission houses, was located on rising ground to the left, called Kokengolo.

The Japanese cut down the plantation to form the air strip and entrenched themselves so strongly on the hill that the whole place had to be literally blasted to pieces by the United States Forces before the enemy was dislodged.

Possession of this valuable and historic mission site had not been restored to us when the Rev. J. F. Goldie's last letter was written. It was here that Mr. Goldie and his colleagues commenced the work of our Solomon Islands Mission fourty-four years ago.



Munda Point.

England and World Civilisation.

Speaking in Auckland during his recent visit to New Zealand, the Rev. W. J. Platt, Home Secretary of the British and Foreign Bible Society, dealt with the subject of the reason why England survived and saved civilisation. He spoke of being aboard ship returning from Africa, where he was a missionary for over 15 years, and, passing the white cliffs of Dover, an American said to him, "So that is the little island which, during all these centuries, has been sending out God-fearing men and women to the four corners of the earth. What a marvellous story in the world's history."

"Many years ago," said Mr. Platt, "after the Napoleonic wars, a great British parliamentarian told the people of England that, as they had just saved England by their exertions, now they must save Europe by their example."

"It has been freely admitted," said the speaker, "that during the last war when the British Commonwealth had been fighting the pagan powers of Nazism, the fair name of Christian civilisation might be saved for the world as its most precious heritage. We must remember, however, that this was not the first time in history that the English speaking people had saved Europe. It is true that England had many advantages. First of all she was an island, separated by the sea from European struggles and quarrels. Because of this, she had had almost 1,000 years of continuous and unbroken history. England had not been invaded since 1066 and her institutions had, therefore, knit together a co-operative life of the people into a great unity.

Reading from a chained Bible when copies of the Scriptures in England were rare and few people could read.

The unity and centre around which English life, over so many centuries, had solidified, was the Christian tradition, given to her in an open Bible. 1,000 years ago England had saved Europe when King Alfred of Wessex had fought the pagan Danes and Norsemen who crossed the North Sea and invaded our shores. They destroyed our churches, burned our libraries and tried to turn Anglo-Saxon England into a pagan land. But Alfred of Wessex was not only a great king, he founded the British Navy, and burned the enemy's ships. Moreover, he defeated them on land and unified the English people to a great extent. In his Peace Treaty, he insisted that the king of the Danes should become a Christian. Moreover, Alfred translated many of the Psalms of the Bible into the English language, and when he codified the English law as the basis of her constitution, he placed the TEN COMMANDMENTS OF MOSES in the Preface and concluded his record of English law by quoting the golden rule of St. Matthew, "Do unto others as you would have them do unto you." On hearing of the treacherous attacks, Alfred said, "Let us have God's Book translated into the people's own tongue so that if these pagans land in greater numbers and burn all our books, the people may have the Bible by heart. I would have every Englishman should be free as the air we breathe."

Mr. Platt went on to say that it was this religious character of the English speaking peoples which had been at the very centre of their idealism and fair dealing amongst the Nations. One of the best known of England's broadcasters, Dr. Joad, a Professor of Philosophy, was recently asked, "Why are the British people always at their best in adversity"? He replied, "We are a puritan nation, and the puritan is essentially one who has something in reserve, something saved up — one who, in the interests of an over-riding emotion or a dominating ideal, builds a capacity for a nobler life by the persistent refusal to fritter away his reserves on the many occasions of pleasurable and trivial living."

"Despite the war for a religious cause which little England had been waging, along with her great sister nations of the Commonwealth and the United States," Mr. Platt continued, "during the very war years the British House of Commons had passed, practically unanimously, an Act stating that all British children, even in State Schools, should receive a religious education largely based on the Bible. Of course there was a conscience clause for any who objected, but in future British children would receive about four periods every week of Bible instruction, even in State Schools, and each day would begin by an act of worship." This had been brought about because all the churches, Anglican, Free Churches, and even the Roman Catholic Churches had worked out together a scheme for religious education, and together with the Archbishop of Canterbury, the Roman Catholic Archbishop of Westminster and the leaders of the Free Churches had made a common front in negotiation with the Minister of Education. We realised that they realised that the moral and cultural stability of a nation depends upon what it believes.

What a happy thing it would be if the Churches and the Statesmen in New Zealand would come together at a time of world crisis, such as the present time, when division and tension exists on every side, so that New Zealand had a common mind on the fact that it had been built on the basis of a Christian civilisation.

Mr. Platt had asked an Australian headmaster how much religious instruction was given to children in Australian schools and had discovered that, in this particular school, it amounted to only twenty minutes every week.

(We may safely add that the average time per week given to religious instruction in New Zealand State Schools is little, if any, more than 20 minutes.—Editor.)

Centenary of a Missionary Pioneer

TIMOTHY RICHARD, OF CHINA.

That Chinese name, pronounced Lee Tee-mo-tie in our everyday speech, was known all over China in my day. For Timothy Richard, "foreign preacher," was a force to be reckoned with throughout the land. When we were "foreign devils" as a class, Lee Tee-mo-tie was recognised as an individual welcomed in the highest circles and well known, at least by hearsay to the man in the Chinese street.

There were myths about him, or were they the truth? I was early told that he offered, at a heavy price, to tell the famous Wuchang Viceroy, Chang Chihtung, the secret of China's renewal. The price was rejected, so he went away, silent. A little later he doubled his price and was still refused. Finally, after trebling it, he had audience of the Viceroy and told him that modern education was the cure for his country's ills.

Before John Mott, Richard was seeking for "leaders." Is it possible that even a prophet is not always or wholly right? What would, what did, Jesus do? There are Chinese and foreigners to-day who would endorse Richard's method. It is flattering to China's culture. Actually, what has rather happened is that revolution has churned up the nation. In many cases Christian nobodys have been lifted up to high places, and the number of Christians to-day in positions of national and social influence is very great for the size of the Church. Whether, in these circumstances their Christian zeal keeps pace with their social uplift is another matter. It is hard for a rich man—in culture, position, or wealth—to enter the Kingdom of Heaven.

* * * *

Timothy Richard was born in a Welsh village on October 10, 1845. Was it a portent that he should be born on "New China Day," the "Double Tenth"? He arrived in China as a Baptist missionary in 1870, the year Sun Yat-sen was born; was that a portent too? He was the real founder of the Baptist Churches of North China. Whatever may be said of his hope of converting China through its literati, he was, in fact, a great itinerant evangelist and had very striking successes in his early years.

The great Shansi famine of 1878 brought him into close contact with David Hill. That compassionate heart moved north from Hankow to help while his friend Arnold Foster hurried home to England to beg the help of Britain in the days of China's need. Writing of David Hill, Richard says: "Our friendship was the closest, happiest, and sweetest, and lasted till his death." It was out of the tribulation of the famine that David Hill was insrumental in leading Pastor Hsi to Christ; the Chinese Christian, known to all the world, through the pen of Mrs. Howard Taylor. So Timothy Richard, David Hill, and Hudson Taylor are linked. What a great trio! What giants there were in those days! For these are only some of the great men who at that time spent themselves in the service of China.

All the education and the preparation of the ablest of modern missionaries hardly brings them into line with such prophetic souls. Richard, Hill, Taylor—all came out of the heart of the ordinary church. No one, at first, could have imagined their undying influence.

* * * *

Richard thought he was following the mind and the method of Christ in seeking out those "who were worthy." He grew to feel that widespread preaching to crowds was doubtful wisdom. Yet World Methodism and the Labour Movement are answers to those doubts. He believes rather in aiming at special, key, individuals. If he gained them the others would follow, he said. He lived in a China whose leaders were scornful of the wisdom of the West. When Japan was already at school to Western teachers China was determined to oppose this modern trend with all her mind and might. Finally, in her blind conservatism she tried to exterminate all foreigners and foreign influence within her. So came the notorious Boxer Year, 1900. when hundreds of missionaries, thousands of Christians, and tens of thousands of Boxers lost their lives.

The cure for all this, he knew, was light and still more light. Richard and his friends refused al compensation for the lives of the slaughtered missionaries. Instead, he persuaded the Chinese Government to open a university in Tai Yuan Fu, the scene of some of the worst massacres where Chinese classical and modern professors taught side by side the wisdom of East and West. The province of Shansi in the years 1911-1925 was known throughout the land as the "model province." It was not generally realised that nearly all its officials had been trained in that university of Tai Yuan Fu whose first Chancellor was Li Ti-mo-tai, and where our own W. E. Soothill, Richard's biographer, served with distinction for several years. Richard's dream of such a university in every province seemed wildly improbable then; it has long been realised and now there are thirteen Christian colleges and universities as well.

* * * *

Selection of individuals, Christian education, general literature under Christian auspices—these were the aims Richard set himself, and a determination to see the good in all Christian and non-Christian alike. Though a Baptist, he was a true Methodist, "the friend of all, the enemy of none."

Yet he was greater even than his great creed. All the time he was seeking and saving the lost. I like to think of David Hill and Timothy Richard, dissimilar in so many respects, working side by side in the Shansi famine. In the midst of that tragic service they met "in band" those two selfless heroes, and dealt faithfully with one another's souls. They were not too busy to be still sometimes. For, deprived of spiritual as of physical food, they would have had no strength to toil. What other men have saved a Pastor Hsi in the midst of a famine?

Thank God for this great missionary seer. Never were his like in China needed so much as now. If our homes, our churches, or our colleges and universities hold finer stuff than Li Ti-mo-tai let them arise and go to China. "The Lord hath need of them," and China too. Richard, I think, would say to-day, "If you save China, you will save the world." —HAROLD B. RATTENBURY.

Lepers' Trust Board Annual Report.

At the conclusion of our 1945 appeal for help for the lepers in the South Pacific, my Board wishes to express its heartfelt gratitude for the encouraging response, and for your personal share in that response.

In addition to goods, the sum of £18,500 was realised, and up to the present £16,000 has been allocated as hereinunder and further distributions will be made during the year.

British South Solomons:		
Melanesian Mission (Anglican) ..	£2000	
Methodist Mission	2000	
Seventh Day Adventist Mission ..	2000	
Marist Mission (Catholic)	2000	
		£8000
New Hebrides:		
Melanesian Mission	1250	
Presbyterian Mission	1250	
Seventh Day Adventist Mission ..	1250	
Marist Mission	1250	
		£5000
Makogai:		
Makogai Leper Station	2000	
New Caledonia:		
New Caledonian Leper Stations ..	1000	
		£3000
Total.....		£16,000

Church Bodies working in more than one area receive a grant for each area in which they are working.

You will be pleased to learn that quite recently the Governor of Fiji, (Sir Alexander Grantham), kindly invited me, as your representative, to accompany Dr. C. J. Austin—the well-known leprosy specialist—on a survey of the leper position in the

Leper patients at the Methodist Leprosarium, Vella Lavella, well on the road to recovery.

British South Solomons. By courtesy of the Resident Commr. we met all the church bodies engaged in leper work; it was a great pleasure to meet these leaders who extended a warm welcome and promised the fullest co-operation in all leper work. A visit to the Islands would very quickly convince any doubters that these church bodies are doing really wonderful work for the natives—it is noticeable that now the first sign of illness brings a messenger to one of the Missions for advice or service, while the work being done excited special mention from the Army, Navy and Air Force personnel whom I met; indeed one of these servicemen said: "You can take it from me that . . . it was the work done by these Missions that made the natives so loyal to the Allies."

Another group of lepers at Vella Lavella. The new policy of the Lepers' Trust Board in permitting its generous grants to be used partly in general medical work will enable many lepers to be located in the early stages of the dread disease, thus facilitating a speedy cure.

Because of the many enquiries the Board has received, I feel I should explain the difference between the two bodies collecting in New Zealand for lepers. The "Mission to Lepers," of which the Rev. F. A. Thompson, of Auckland, is the Secretary, operates in the distant leper colonies in India, China, Japan, etc., but does **not** operate in the South Pacific. The whole of the South Pacific area is attended to by my Board which is an undenominational body co-operating with and substantially assisting, by allocations of money and goods, all Mission Bodies doing medical and leper work in the South Pacific. Although all lepers deserve help I would like you to be quite clear that the Lepers' Trust Board is the only lay body assisting in the South Pacific—the nearest leper settlements to New Zealand.

Were you to come in contact with a bad case of leprosy, you would realise how urgent is the need for treatment; only Christlike charity can overcome natural repugnance and enable close personal dealings with these outcasts of human society; the doctors, nurses, ministers of religion and lay-workers of all the mission bodies in the South Pacific—heroes, all of them—are exercising this form of charity, and are very grateful to each and every one of you for helping them to maintain the hospitals and other services throughout the South Pacific. On behalf of the Lepers' Trust Board I, too, thank you from the bottom of my heart.

Yours sincerely, P. J. TWOMEY, Secretary.

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

Dear Readers,

The year seems to be slipping away so quickly and will be half gone when you read this letter.

What progress are we making in our Auxiliary work I wonder. Is it to be the best year yet? Let us hope so.

Great and glorious oportunities are ours and we must not miss them for they do not come again.

As we think of our people in the Solomons we remember with gratitude one who had waited expectantly to return to Bougainville to carry on her work—Sister Eliz. Common.

While we mourn her loss we cannot but think her passing was beautiful. No long suffering and weariness, but a sudden call that brought to a close a life lived very near to the Master she served. Sister was very sad when Dr. refused her a medical certificate for return to the Islands, but she was not left long to wonder just what the future might have in store. Her work here was complete, and so she has gone from our midst, always to be remembered with loving appreciation by the women of the M.W.M.U.

Our hearts go out to Rev. and Mrs. Luxton in the sad loss of their only wee girl. Malaria caused the death of little Leila Moyna. We pray that God will be preciously near to these our friends, that they may experience the power of God as never before.

Recently I heard from Rev. J. F. Goldie and I must pass on to you the account of his birthday. Mr. Goldie has entered his 50th year of active service in the ministry and will, at the 1947 Conference celebrate his Ministerial Jubilee. I quote from his letter:

"Things are going along swimmingly and we are longing for more transport to get going on to the next stage. I had a great birthday at Patutiva last month. How they got to know I cannot say, but on my return from the early morning service at 6 o'clock, I found the dining room beautifully decorated with flowers and shrubs, and on the wall "Many Happy Returns." Then at 9 o'clock, up came a long procession of more than 300 men, women and children, all bearing a gift. Chickens, fish, crabs, lobsters, pineapples, grape fruit, oranges, limes, toro, yams, etc., until the place was like a market.

Yet some people say these people have no grattude.

We had a great time on Sunday. The people determined, in spite of the opposition of officials to build me a house at Roviana, and this great place I opened on Saturday, and continued services all day Sunday. I took four services and I never heard singing like it. Some hundreds of people were present, and a choir of about 50 male voices gave many beautiful anthems.

The best of the lot was a solo by Gina, accompanied by a humming chorus. It was really a great witness for Christ, for it was within sight and sound of the Government Station."

Reading this letter one can feel that Mr. Goldie's heart was strangely warmed at all these evidences of the depth of feeling among those Native people.

My friends, is it not a challenge to us in this land?

I would ask you to remember us as we plan for our Conference—yes it is time for us to make our preparations.

This year we are meeting at Hamilton from Oct. 17th-23rd inclusive.

It will be an important Conference in that the present Erecutive, having completed the three year term of office will hand over the reins of office to the new Executive in Hawkes Bay, with Mrs. Virtue as President. Mrs. T. Rowe, Secretary and Mrs. Bruce, Treasurer.

Many districts have been holding their Conventions during this quarter. These are times of rich fellowship and inspiration, and for those who have not as yet experienced these times, I would commend them to you.

There are still many, who are interested in Missionary work in a casual way, but as yet have not come into the fellowship of our M....M.U.

May I give you a special—a personal invitation, to "Come over and help us." You will be the richer, and so will we.

My loving greetings to you one and all.

Your sincere friend,
MABEL R. NICHOLSON,
Union President.

AUXILIARY REPORTS.

MANAWATU DISTRICT.

Annual Convention. This was held in Palmerston North on Tuesday, April 30th, in St. Paul's church. Representatives were present from Aokautere, Dannevirke, Feilding, Foxton, Halcombe, Pahiatua, Rongotea, Woodville as well as from Cuba St. and St. Paul's churches. The morning attendance numbered 80. Proceedings commenced at 10 o'clock with morning tea for the visitors, after which the communion service was celebrated in the church, the officiating ministers being Revs. J. H. Jack and L. A. Brooks (Palmerston N.) and Rev. Harkness (Pahiatua). The address was given by Rev. J. F. Jack, who said that the first communion had helped to give Jesus strength and courage for the ordeal ahead, and to-day that communion was a power house which was intended to uplift and inspire us for the duties and difficulties ahead. After the service Sister May Ralph welcomed the visitors and Mrs. W. A. Boniface introduced Sister Anne Wilson of Hawera, who gave a talk on her work amongst the Maoris in the Taranaki district. Sister has nine Sunday schools and three Bible Classes under her charge and finds Maori youth eager to learn of spiritual things. Sister Madeline Holland and Sister Winifred Poole (about to go to the Solomons) were given a cordial welcome, each speaking a few words. Mrs. East gave an inspiring message in verse after which Mrs. Harkness concluded the session with prayer. In the afternoon the attendance numbered 120 and included representatives from other missionary societies, who gave greetings from their respective churches. Mrs. Powell (Woodville) led the devotional exercises and Miss G. Laurenson rendered a vocal solo. The address was given by Mrs. C. E. Taylor (Feilding) who spoke on the words "Follow Me." In her life she had found that the inner experience was more important than outward happenings and the spirit in which a deed was done was more important than the deed. We should train ourselves to look, not for the faults in others, but their good points. This had been the secret of Jesus' wonderful power over so many lives. He saw beauty in them and they responded to His influence. We should be more forgiving, for our little pinpricks were nothing to the humiliation and physical pain inflicted on Jesus, whose final words had been, "Father, forgive them." Again we should imitate Jesus in His spirit of self-giving and sacrifice. The speaker went on to show how this spirit had been followed recently in the Solomons. Mrs. Brooks thanked the speaker and all others who had contributed to the happy fellowship of the convention.

NELSON-MARLBOROUGH DISTRICT.

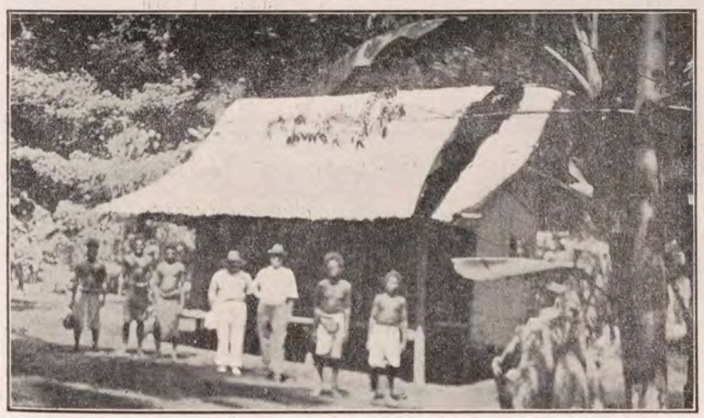
There was only a small attendance at this meeting held on May 1st, 1946. Mrs. Martin presided in the absence of Mrs. Sharp. Mrs. Martin read a portion from Mark ch. 6 and gave a short talk on the need of a quiet time with God every day, and on the need of service. Mrs. Booth welcomed Mrs. Martin, also Mrs. Pike, representing Rapaura. Mrs. Pike has been very successful in placing gleanings boxes in her locality. The Blenheim auxiliary hope to hold their June aux. meeting in Rapaura. All auxiliaries were asked to see that care be taken in the sorting of stamps, so that no heavily marked or dirty ones be included. On account of some auxiliaries not holding meetings in December, the financial returns were not quite as good as usual. Blenheim reported having interesting addresses from Mrs. Leadley and Mrs. Oldham. Picton reported that at the meeting held in March, Mrs. Leadley had given her farewell address. Two parcels of clothing had been sent to Sister May.

HAWKE'S BAY DISTRICT.

The Council meeting was held in Napier on Feb. 4th. Devotions were taken by Mrs. Buskitt, who gave a New Year exhortation "Be strong in the Lord and in the power of His might." There was a splendid attendance from Napier and Hastings. Representatives were present from Wesley Hall and Greenmeadows guilds. The Gisborne Fireside group have decided to become a Gleaners' Group and forwarded £5. This was a thrill for the council. Loving mention was made by Mrs. Virtue of the passing of Revs. Don Alley and Greene Hall and Mrs. Bowron. News received from the auxiliaries showed that all groups were alive and keen in their work. The gleaners' agent reported 37 gleaners. The box agent reported that Gisborne had sent 4, Napier 1, and Hastings 2 boxes to their allotted sisters. One sister acknowledged thankfully the gift of wax candles, as that is the only light they have in some of the back country places. Report on Kurahuna was received and appreciation was expressed of the good work done. We can help Kurahuna by prayer, contributing to the penny-per-week fund and by talking "Kurahuna."

TARANAKI DISTRICT COUNCIL.

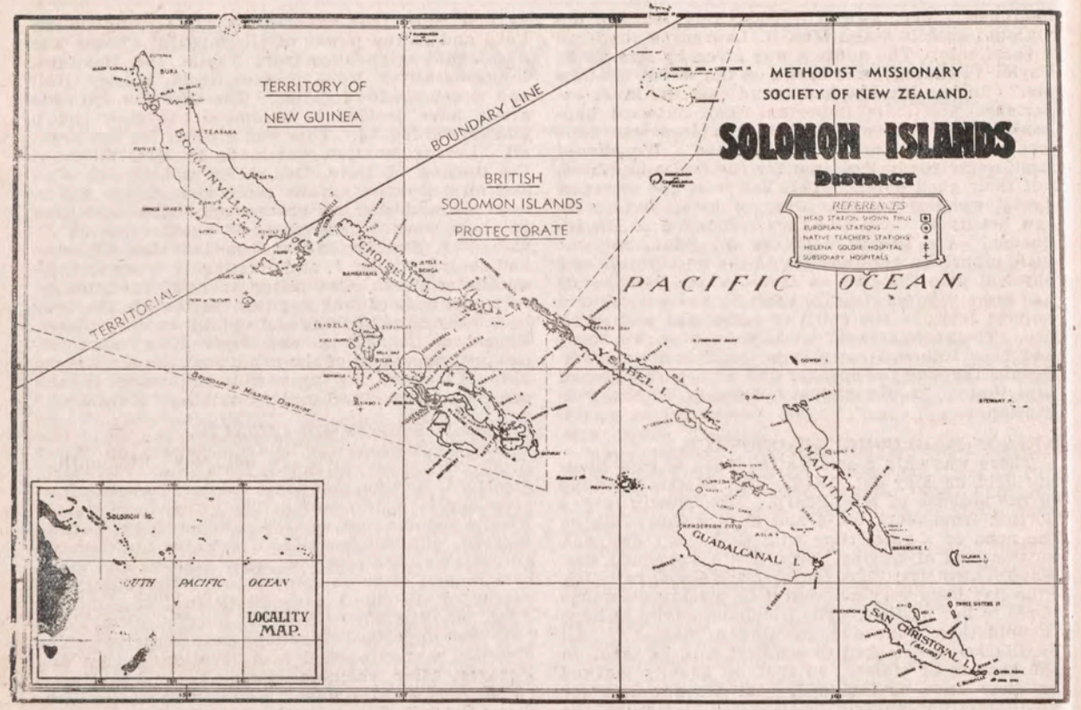
The convention was held at Hawera on March 21st. Delegates attended from New Plymouth, Stratford, Eltham, Opunake, Manaia, Hawera afternoon and Hawera evening. The proceedings started with a communion service conducted by Rev. S. Werren, who also extended a welcome to delegates. Discussions took place on many matters and members became clear on many points. Miss Ellett was appointed distribution secretary in place of Mrs. Aked, who has moved from the district. Mrs. Yearbury was appointed Kurahuna representative. The afternon session opened with devotions led by Mrs. Fordyce, after which mesdames Tozer and Myerscough rendered the duet "When I survey the Wondrous Cross." The roll call of auxiliaries and handing in of quarterly payments was taken. These were dedicated by Mrs. Virtue of Napier, who, after being welcomed by the President, gave a very fine address on the missionary movement, its start and growth. She urged members to further efforts in work and prayer for our workers at home and overseas. Mrs. Virtue was thanked for her address and the day's proceedings closed with the benediction.



Two lepers (on right) in advanced stage of the dread disease, Vella Lavella.

Were you to come in contact with a bad case of leprosy, you would realise how urgent is the need for treatment; only Christlike charity can overcome natural repugnance and enable close personal dealings with these outcasts of human society; the doctors, nurses, ministers of religion and lay-workers of all the mission bodies in the South Pacific — heroes, all of them—are exercising this form of charity, and are very grateful to each and every one of you for helping them to maintain the hospitals and other services throughout the South Pacific. On behalf of the Lepers' Trust Board I, too, thank you from the bottom of my heart.

Yours sincerely, P. J. TWOMEY, Secretary.



Foreign Mission Deputation Plan 1946

South Island and North Auckland Itinerary

North Auckland	Rev. G. R. THOMPSON	Dates to be arranged.
Nelson	Mrs. ALLEY	September 1st-19th.
North Canterbury	Rev. A. H. SCRIVIN	August 11th-September 5th.
South Canterbury	Rev. A. H. SCRIVIN	September 8th-26th.
Otago-Southland	Rev. A. H. SCRIVIN	October 13th-November 7th.

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