

The Open Door

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

JUNE, 1952.



A GOOD CATCH.

"A Great Door & Effectual is opened unto us"

ST. PAUL

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General Secretary: REV. S. G. ANDREWS.

Foreign Mission Dept., P.O. Box 23W, Auckland.



**THE VICE-PRESIDENT
OF CONFERENCE**



**Mr. J. H. Oldham, of
Napier, Vice-President of
Conference 1951-52.**



Mr. Oldham has long been a valued Board Member and District and Circuit Mission Secretary. Mrs. Oldham was formerly a missionary in India.



THE JUBILEE OF THE SOLOMON ISLANDS DISTRICT has just concluded as we go to press. The New Zealand representatives there have been the Rev. J. F. Goldie, pioneer missionary and Chairman, and his daughter, Mrs. Rand; the President of Conference (the Rev. G. I. Laurenson); the General Secretary of the Foreign Mission Department (the Rev. S. G. Andrews); Mrs. L. Hallam (Dominion President of the Methodist Women's Missionary Union); and Sister Edna White. The Rev. B. H. Riseley has generously given his services as honorary photographer. The Rev. E. Te Tuhi represented the Maori Church. Other New Zealand visitors have been the Rev. E. C. Leadley, Sister Lina Jones, Mr. and Mrs. P. Rushton, Miss E. M. Gardner and Mr. C. V. Woodfield.

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The Missionary Organ of
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New Zealand

VOL. XXXII. No. 1

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Solomon Islands District Jubilee:

THE VICE-PRESIDENT'S MESSAGE: WHAT HATH GOD WROUGHT!

This year 1952 sets a Golden Milestone on the path of missionary endeavour by our Church in the Solomon Islands. This is our Jubilee Year, and it is right we should take time to count our blessings, "and it will surprise us what the Lord has done."

Only 50 years ago two men of God landed on a beach in the Western Solomons amongst a people depraved by head-hunting and spirit worship, and living in the darkness of heathendom. To these people John F. Goldie and Ray Rooney brought the living message of God's love for all men manifest in the sacrifice of Christ the Saviour. Surely they may be numbered with that glorious company of whom St. Paul wrote—"Who through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions."

The younger generation of our Church to-day needs to learn of some of the struggles of those early years. The disappointments, the dangers, the depressing climatic conditions, the lack of transport and communication, and the loneliness and isolation of those early missionary pioneers. They lived in the age of miracles, for they saw, as the years passed by, men and women who had sunk almost to the level of the beasts, changed by God's grace into clean, happy, loving and God-fearing people. Christian teaching has also embraced medical, social and educational instruction and help.

The remarkable witness to the results of all this work was manifest to the world during the war in the Pacific. Our Solomon Island people then gave ample evidence to American and Dominion servicemen in their midst, of the faith that lay within them.

To God be the Glory! Let us not however take any great credit to ourselves for these results. Let us look back with shame to the time when our work was practically in a financially bankrupt state. When by our neglect to grasp the full measure of the responsibilities we had assumed, we placed the whole fabric of the mission in great jeopardy.

Let us thank God for the gift of devoted men and women in the Home Church. Who, as General Secretaries, M.W.M.U. Executives, and circuit agents have done so much to change the financial aspect and to place the work on a sound and satisfactory basis. We must also remember with gratitude the generous gifts that placed our Medical Fund on a firm footing, and the many individual evidences of the call of the work being laid on the hearts of many of our members.

Particularly does the Church owe a great debt to the members of the Mission Board who through "fair weather and foul" with faith, hope and courage have fought the good fight. And who shall adequately assess the full results and influence of the work of our retiring General Secretary, which will live on, long after he has gone to his reward.

It would need a much abler pen than mine to appraise worthily the devotion and sacrifice of the men and women, who, over fifty years now past gave themselves to the tasks of preaching, teaching, and healing the souls and bodies of the people of the Western Solomons in the name of Him who commanded—"Go ye into all the world and preach the Gospel to every creature."

Now we turn from the past and set our faces resolutely to the future. We have learned some hard lessons through our lack of faith and responsibility in the past, and we intend by God's help to profit by them.

Special Jubilee Effort: One of the brightest rays of missionary light was the wonderful gift by the "Lotu" readers of over £1,000 towards rebuilding the Church on the District Institution in the Solomons. It gave a great thrill to the missionary assemblage at our recent Conference. Also we see what a wonderful effort the Native Church is making to worthily celebrate this Jubilee Year. During the last two years they have raised, in addition to their usual generous gifts, the magnificent sum of over £8,000. This as you know is to be a Jubilee Memorial, and to take the form of a District College to be known as the "John Francis Goldie District College."

Our prayers and thoughts will be with them in their gatherings in May as they seek to worthily celebrate the Jubilee, and consummate the objective they have in view.

The work of rebuilding and restoring the results of the war damage is going steadily forward, and the four building volunteers have already a number of permanent buildings to their credit.

May I commend to the whole Church our new General Secretary, the Rev. S. G. Andrews, M.A., Dip.Ed., who comes to us with a fine record of missionary experience in Fiji. By our prayers and practical sympathy may we seek in every way to strengthen his hands for the tasks that lie ahead.

In concluding my message I should like to leave with you a thought for the years ahead as we face them after this Jubilee.

Partners with God: Have we ever realized that in our support of missions, both by giving and by prayer, we have entered into "an inescapable relationship with God and the cause we are supporting." This is a soul-searching fact. We have become partners with God and His cause, whether the work lies in the Solomons, or India, or China, or elsewhere. If our giving is sincere, then we are part of the human agency God uses for carrying on His work.

As we respond to the appeal of the deputation, or circular, or collector, has this relationship been realized? I am afraid it has not, even by many professing Christians. How can we expect a blessing on our gifts if they are made merely as a habit, or of necessity?

Our relationship in prayer goes deeper still, for to pray takes us to the very source of missions, the heart of the Father, who gave to the world the first missionary, in the person of His only Begotten Son.

As we pray for the work in the Solomons and elsewhere, we form the third party to the inescapable relationship between God, the object of our prayers, and ourselves. If our gifts and prayers are to be acceptable to God then they must not be spasmodic or haphazard, but continuous and with a sense of our relation-

ship to this partnership. Many are called of God to His help, but few are chosen to go out to the field, yet all share the same responsibility. How glorious this relationship may become, because it can so greatly enrich our own spiritual experience.

Let us therefore pray as we give, and think as we pray, and as the years of this era come and go, may the power of the Spirit come down upon the whole Church.

"Empires, temples, sceptres, thrones
May they all for God be won;
And, in every human heart
Father, let Thy Kingdoms come!"

—J. H. OLDHAM,
Vice-President.

Message of the Foreign Mission Board to the Methodist Church in the Solomon Islands on the occasion of the Golden Jubilee of the commencement of the Methodist Mission there, 23rd May, 1952.

On 23rd May, 1902, the Rev. J. F. Goldie accompanied by the late Revs. Dr. George Brown and S. Ray Rooney and a band of Pacific Islands missionaries, entered the Roviana Lagoon. On that date there commenced a work that has been marked with great vision, faith and courage, which God has abundantly blessed. During the past 50 years a church has been founded; mission stations carved out of the jungle; languages reduced to writing; scripture portions translated; and a group of notable schools established. A medical ministry has also been maintained by doctors, nurses and assistants, commending in a practical way the love and sympathy of the Great Healer. Subjected to the fires of persecution during the recent war, this church has demonstrated the depth of its faith and loyalty.

Therefore, we, the members of the Foreign Mission Board, meeting in Auckland on the eve of the departure of the New Zealand representatives to the Jubilee celebrations, share your joy, and express our gratitude to Almighty God that your pioneer missionary Chairman, the Rev. J. F. Goldie, has been spared to celebrate the jubilee of his work and to reflect on the wonderful way in which God has led him and his colleagues in the evangelization of your people. We trust that he will be able to be with you as you rejoice together.

No doubt many references will be made to the wonderful achievements of the Church that has grown up in your midst. God's Redeeming Grace in the hearts of your people has wrought great transformation leading to much sacrificial service and gracious generosity. We have in grateful remembrance the splendid loyalty and devotion to the Church shown by your people during the war, to which so many servicemen of America, New Zealand and Australia have given testimony.

We cannot refrain from a word of appreciation regarding the response to the appeal for the Jubilee Fund. You have given of your best not only to the Fund but the general work of the church. We thank God for this evidence of the spiritual life of your church members.

We also thank God with you for the continued ministry of Australian and New Zealand missionaries and for the representatives from Tonga, Samoa and Fiji who have been working among you.

The new age on which your church is entering is one fraught with temptation and difficulty. Jesus Christ

alone can satisfy the aspirations of every period. In its turn, each generation must be led to Him. We are thankful, therefore, that an evangelistic crusade has been commenced to mark the Jubilee year.

May we remind you of the words of our founder, John Wesley. "The best of all is God is with us." If God be with us, we need not fear the future. A great work has been accomplished. We are confident that greater things are yet to be.

Wm. GREEN, Chairman of the Board.
S. G. ANDREWS, General Secretary.



"Modern" transport in the Solomons.

NEWS FLASH—

Word has been received from the Shipping Company that the S.S. "Malaita," en route from Sydney to the Solomon Islands, has sustained damage by striking a reef and has had to take shelter at Lord Howe Island. Sisters Ada Lee and Ethel McMillan are on the boat, but we are assured there is no danger to passengers. This regrettable mishap will delay their arrival in the Solomons and maybe delay the home coming of Sisters Effie Harkness and Lina Jones.

VELLA LAVELLA CIRCUIT REPORT, 1951

by REV. A. W. E. SILVESTER

With deep gratitude to Almighty God for His Eternal love and guidance throughout another year, we present our Annual Report.

There have been several staff changes as Sister Eva Saunders was transferred to Buka after the Annual Synod, 1950. After furlough Sister Winifred Poole came to us and has settled in well, taking over her special task at Ozama Island with the leper population in residence. The work has been stabilised and some very good results have been achieved. Sister Winifred has also made a fine contribution to the general work of our hospital.

Sister Jane Bond has also been welcomed and has taken over the maternity work being also associated with the general work as opportunity offers.

During the year Sister Joyce underwent an operation for appendicitis from which she has made a splendid recovery.

Towards the end of the year Mr. Brian Sides arrived, and in this year we have had further additions to the European staff in the coming of Mr. Newton and Mr. Taylor. These lay workers are making a splendid contribution to the work of rehabilitation, and it is to be hoped that ere long our station will be rebuilt, leaving our Memorial Assembly Hall to be erected at a later date. Mr. Newton has electrically lit our station. The light is a great boon to all the staff.

"Rawhiti":

It was a great day when the "Rawhiti" was sighted and, fortunately for everyone, unloading conditions were good, although the situation for discharge left some things to be desired. The vessel was here about 27 hours and everybody worked with a will so that the stock and materials were soon ashore.

Cattle:

We are deeply grateful to the donors and to Mr. W. Walters and Mr. H. Neal for the great amount of work that was put in to enable the stock to be exported and arrive in such good condition. There have been deaths, but we have lost nothing by alligators. The young stock have settled in much better than the old, but three mysterious deaths have caused us much worry, particularly as we have been unable to locate any plant that may have caused poison. The Department of Agriculture in the Solomon Islands ruled out the suggested cause as most unlikely, but two plants are to be sent to enable us to secure final authority as to our freedom from poisonous plants, particularly as they come into flower. There has been the natural increase which has offset our losses, so that the numbers remain approximately the same. Three young heifers have been sent to Choiseul, but so far our endeavours to send supplies to Bougainville and Buka have met with no success. Miles of fencing have been done so that the cattle cannot maraud the neighbouring native gardens. Mr. B. Cole, having erected a cowshed on concrete left by the Americans, we have a good supply of fresh milk, although quantities received are not comparable with what would be possible if we had such luscious pastures as New Zealand.



REV. A. W. E. SILVESTER
whose return to New Zealand after Conference 1952
has been announced.

Materials:

The supply of goods has enabled us to undertake much work hitherto impossible and we are making good use of everything sent. There have been losses in kerosene and benzine, but fortunately very little with the diesel oil and nothing with the oil. The tar oil sent has been an asset, but some drums were very old. The superintendent advises that drums should never be opened in the heat of the day, and it is not advisable for anyone to be standing near as one can change colour as in the twinkling of an eye. He knows; and so do some of his assistants.

All timber was speedily attacked, accommodation was taxed, but now everything is safely under cover.

Buildings:

With the coming of the carpenters our building programme was commenced. A good workshop was erected by Mr. Sides, and later a saw was installed, so that timber has been cut as required. The Sisters' house, girls' dormitory and the Ministers' house were officially opened in August, 1951, by the Rev. A. H. Scriven. We desire to place on record our deep appreciation of the fine gift of the Girls' Dormitory so generously financed by the M.W.M.U. It will enable us to undertake a work among the young girls that will have far-reaching effects upon the lives of the younger

génération and fit them for a full responsibility in the life and in the service of the Kingdom of God.

Education:

Definite progress has been made in this sphere of our activity. The standard is slowly rising under the wise guidance and administration of Sister Joyce. Though we have had a full roll this year, several have left for spheres of activity other than in the Mission.

The lure of business and more remunerative work has its attraction for youth so that the candidates for teaching are not as numerous as heretofore. At the beginning of the year we received back some of our boys who had gone for training to Munda. They have supplied a great need and are settling in to their various positions with enthusiasm, and we pray will do much to strengthen the work of the Lotu. We trust that with dedication and evangelism much may be done to prepare for the Jubilee and a real spiritual revival in the things of God. We seek to educate the whole personality for life and service.

Circuit Activities:

Though nothing spectacular has been accomplished, the work has been well maintained. One new church has been opened. Circuit visitation has been carried out as opportunity has offered, but lack of transport and the extent of our building programme has made consistent travelling difficult. The Quarterly Meetings have proved a source of inspiration and power throughout the year, although we had to cancel one on account of the polio epidemic. We had about 40 cases of polio, some fatal, but it is difficult to get accurate information, as when questioned you get very vague answers from the natives and the medical staff could not contact all cases. There are still some cases of the disease with us and it may be months before they are cured.

Before the late Chairman, the Rev. J. F. Goldie, left the District, he paid us a farewell visit on Easter Sunday. We commenced the Sunday with a Communion with the Europeans and the native people. It was a time of much blessing and inspiration. At 11 a.m. we held our service, when all the people could not get in. Chosen representatives of the people spoke and voiced the love of all to Mr. Goldie. They spoke of his outstanding contribution to the Solomon Islands, the native church and the people, and told him of how by

wisdom, love, patience and sane administration he had lifted them from darkness to know Christ, the Light of the World, and desire to serve Him as Lord and Master. Mr. Goldie was deeply moved in his reply and stated how he desired to return and take part in the Jubilee. It was a memorable day in our Circuit life.



Cargo unloaded from "Rawhiti" at Bilua.

On our Thanksgiving Sunday a great crowd of people came, and the cash contributions constituted a record for this circuit. Here we received in cash and promises over £1,300. Later, when I took a special service in Gizo, the Chinese, although not at service, gave us donations to assist our work. The Christian witness still finds response by the power of God in human lives. Some of the Chinese are hoping to send their children to our schools for education.

Thus we are heartened in our work and know that, although physically Vella Lavella has had the driest season during our ministry, there are Spiritual showers of blessing, and that He who has called us to His service is able to do exceedingly abundantly above all that which we can either ask or think. Praise be to His Name. "We praise Him for all that is past and trust Him for all that is to come."

Appeal for Tools.

Mr. Lindsay S. Ayers of 464 MANCHESTER ST., ST. ALBANS, CHRISTCHURCH, is willing to receive and pack carpenters' tools for forwarding to the Solomon Islands. Mr. Ayres writes:

"I received a letter from Mr. Brian Sides last week stating that he had received the first consignment of tools. He is asking for some replacement drills and 1 dozen 3 foot rules and 2 dozen carpenters' pencils, so I will put the £3 towards those requirements.

Mr. Sides states that the carpenters are now fairly well stocked with tools, but the head stations are not, so is considering a plan for creating skeleton kits on each of the stations. He is endeavouring to have lists of requirements for each station ready by the time you arrive in the Solomons so that he can discuss his scheme with you.

The understanding between Mr. Sides and me is that I continue to be the receiving and packing agent and will function in my usual manner.

Upon your return I will be interested to learn about your plans as discussed with Mr. Sides. Please note that in approximately 8 months, I have shipped £190 worth of used tools to the Solomons. The response has surpassed my wildest dreams."

"I was in prison and ye visited me."

"O Happy Day That Fixed My Choice"

The Story of Fatima

by MISS A. M. GRIFFIN, B.A.

For about fifteen years I spent an hour each week in gaol. I expect you will wonder what it was like inside. A concrete building with a long passage on each side of which was a cell for one person. In each cell was a wooden bed. Outside, there was a high wall with a lawn around and a laundry; for it was the women's ward of the Suva gaol.

I am sure you would hardly expect a Christmas party to be held there, but each year there was one. The person for whom I really went to hold the little party was Fatima, who had to stay in gaol for twenty years. For many years of that time a Fijian woman, Ulamila, was there too, besides those of various races who came for short periods. Great changes took place in the lives of Fatima and Ulamila.

The last Christmas party at which I was present took place on a very hot day in 1945. Unfortunately for me and the Fijian class-leader who went, the taxi which was supposed to take me did not come. It was a very hot walk for both, but going back I learnt how much worse it was for the Fijian than for me when she said, "But you have shoes."

First we each had a little Christmas service with Christmas hymns each in the language understood. "Still the night" is in both languages and was a favourite. Then we gathered together with the wardress in the cool passage and I opened the packages provided by an Indian group of women. The Christmas cake was shared, each getting an equal share—then little gifts. It was a happy little party, even merry. Fatima had made some crocheted gifts, one each for several of those who visited her during the year.

When young, Fatima had lived in Bua, so she was familiar with Fijian as well as her own language, Hindi. She belonged to a good family and was one of the very few Indian girls who had learned to read her language. She must have been taught at home. She married and had five children. Of course her marriage would be arranged and she would have little chance to say whether she wished it or not. Her knowledge of reading stood her in good stead, and when she received a Bible and hymn book, many hours were spent reading. That she understood Fijian was a help to me; for when I wanted to know whether she had understood what I, in my poor Hindi, wanted to tell, I would get her to give it in Fijian for the benefit of any Fijians present. I knew enough Fijian to know if she interpreted it aright.

I wonder whether you read the Bible as earnestly as she did. I'm sure not under such difficulties. During the week the women prisoners worked in the laundry, sewed and made door mats with coconut fibre. It was good to work together. But in the tropics daylight never ends later than seven, and after the evening meal each was locked in her cell, the light being in the passage. Saturday and most of Sunday was also spent in the locked cell. Now what would you have done with the time?

Fatima found that the light from the passage shone under the door. So, when it grew dark, down she lay on the floor, pushed the Bible where the light shone,

and read. She not only read her Bible but she pondered it and I found that I had only to mention some story for her to help with the telling. Once she opened her Bible at Psalm 51 and said, "I am making this my prayer." Knowing her crime, though I never mentioned it to her, I felt how much she realised what God in Christ had done for her. Her favourite hymn was the one which I have used as a title.

For the first two years in gaol no one was allowed to visit her. Then as she had some Roman Catholic relatives, Roman Catholics sent visitors; but apparently with no success, for the governor of the gaol asked if the Methodists could send a lady to visit and teach her. Mrs. Thompson, wife of the missionary then stationed in Suva, was fluent in Hindi and laid a very good foundation. Just before Christmas 1930, I was asked to take on the work and did so very gladly, though fearfully, as I felt my Hindi was not very good and I had used it so little. The next Easter Sunday she was baptised. Fatima's baptism took place under the verandah of the laundry. I can still picture her in the white garments made for the occasion by Christian Indian women. The governor of the gaol was there and more than one warder, the Fijian wardress and myself. The Rev. L. M. Thompson performed the ceremony which was a very solemn one indeed.

She longed to do something to show her gratitude. Having been taught by the wardress to crochet, she decided to make a border for a communion cloth for the Dudley Memorial Church in Toorak, Suva. Her plan was an ambitious one—no petty, easy gift was enough for her. She asked me to print in English the words of the 23rd Psalm. So she worked first as many of the words as would go round. Next came the rose, the shamrock and the thistle, a sailing boat, a dove, and these were repeated to go round the four sides. Lastly came the words, "Ulamila Fatima joint gift to the D.M. Church." To finish came a suitable edging. This gift took years to make and much of it was worked by the light that came under the door.

Naturally her greatest desire was to be free again to visit her children. At last in 1948 the great day came. Friends in the mission had been informed and were there to take her away. Before she left she put on the clothes they had brought. A service of thanksgiving took place in the Dudley Memorial Church which she had never seen before, but where she already had friends who had visited her Sunday by Sunday. Loving Christians did all they could to help her to fit into the life among free people. And well she responded. I was not forgotten, and a cable came to me one night in Wellington telling me the good news.

In 1949, when I revisited Fiji, we greeted one another with great joy. One of her married daughters had developed T.B. and had had to go to the hospital at Tamavua, four miles from Suva. Fatima was looking after the children in the home, taking them to church and sending them to Sunday School. For years, she herself had suffered from diabetes, and when last I had news of her she had gone as a patient to our Mission hospital at Ba. There I am sure she will try to lead others to the Saviour and Lord who has made life mean so much to her.

HURRICANE AFTERMATH

"IN EVERYTHING . . . WITH THANKSGIVING"—(Phil. 4:6) By Rev. Dr. A. Cyril Cato

Simplicity of faith shines among the Fijians of the hurricane areas, an arresting example to those of us whose forefathers had the Gospel long before they did. Tamasua village, on the northernmost island of the Yasawa chain, suddenly found 27 of its 28 houses and their adjoining kitchens lying in ruins.

The roof of their new church on which for two years they had spent labour and money lay scattered among the debris. "Our thoughts, sir, flew away," they said. In other words, they were stunned. But their faith never wavered. They arranged to praise God because they were still alive. One house remained and the 137 villagers crowded into it for services on the Sunday. On Tuesday they were joined by the neighbouring village of Nabukeru where no house remained, where waves had swept shoulder high through the village and where the 150-mile-an-hour winds had literally torn off the clothes from their bodies. A great thanksgiving service was held on the village green and four sermons were preached! All members of both villages are Methodists and, appropriately, the service began with Charles Wesley's well-known hymn: "And are we yet alive, and see each other's face?" Anthems of praise from two choirs rose among the tropic hills and floated to the islands and islets surrounding this lovely isolated spot, because of its beauty chosen by the J. A. Rank Company for filming "Blue Lagoon."

At Yasawa-i-rara the writer landed among the mass of wreckage which had been the northernmost village in the Yasawa chain to find the inhabitants about a mile away building their village on a new site. Within a few minutes "coconut wireless" had carried the news. The white missionary had arrived—unexpectedly. All work was suspended and before the preacher had changed into his preaching clothes the people had assembled in a shelter, hastily erected where their village had

been, and were waiting for a thanksgiving service. They had chosen the hymns, so we began with "O for a thousand tongues to sing my great Redeemer's praise" and finished with "All hail the power of Jesu's name."

Six weeks after the hurricane, thanks to gifts from overseas and to the efficient organization of a responsible Government of which the Fijians speak in terms of deepest appreciation, food rations are provided, houses reappearing—10 in one week at Tamasua—and, apart from devastated food and commercial crops, life in the stricken areas of Western Fiji rapidly approaches normal.
—"Missionary Review."



THE RUINED CHURCH, RAKIRAKI, FIJI.

Over £3,000 has been subscribed by our New Zealand Church for Fijian Relief Fund.

Greetings from the Methodist Church in Fiji.

The Acting Chairman of the Fiji District, the Rev. A. R. Tippet has forwarded these greetings of the Fijian Church to be read at the Golden Jubilee celebrations in the Solomon Islands.

Mr. Tippet writes:—

We remember the bravery and devotion of Joni Leqere, Aparosa Rakuiti, Wiliame Gavid and Rusiate Sawatuba, the four Fijian members of the original band that sailed from Sydney in the 'Titus' on 2nd May, 1902, into an entirely new field quite untouched by any previous missionary activity. The spirit of these men still stands before all young Fijian Crusaders of the Cross as a fine example of what it means to follow faithfully a divine call. Wiliame died at his post after three months, and less than a year after that Rusiate also died, and Mr. Goldie, their leader, described him as "one of the most Christlike men" he had ever met. Rusiate did not die in vain.

Joni, who was spared for longer service, by his writings kept the cause of the Solomon Islands before the mind of the Fijian people here at home, and this in itself maintained continued prayer in the interests of your field. He was sent to Simbo to establish the cause there, but in addition to being an evangelist,

he was a practical man even to the extent of writing to Fiji for pandanus plants for mat-making and suckers for cooking bananas.

The prayer interest of the Fijian people in the Solomons has continued down to this day, and the field remains as an opportunity for Fiji's modern sons in missionary endeavour. That the field remains open to us we are profoundly thankful; and during the war year when the ties of the two island groups were strengthened, our missionary contribution were greatly increased, and the Solomons were never more in the hearts and prayers of the Fijian people than in those days.

Now, because of this interest of Fiji in the Solomons throughout the whole of the fifty years, it gives me the greatest pleasure in communicating to you the greetings of the Fiji-Fijian District. We rejoice heartily with you at the great progress the Cause has made, and the work of grace that has brought life and hope to so many. For opportunities provided to our Church for missionary service we are profoundly thankful. In the ties of thought and prayer that have made us one in Christ over fifty long and struggling years, we have cause for deed satisfaction in the permanence of our work. We pray that God will be with you in your Celebrations, and that a spiritual impetus will be derived therefrom, that will give the Solomons a good start on the second fifty.

Golden Jubilee of the Solomon Islands District

by the GENERAL SECRETARY

Each one privileged to take part in the celebrations at Roviana last month cannot fail to carry away deep and lasting impressions. But for none of us can the experience have been so deeply moving as for John Francis Goldie, spared in the providence of God to return to celebrate the fiftieth anniversary of the work which he founded on May 23rd, 1902, and which he has guided through its years of establishment and early progress, through its years of fiery testing and devastation and through the first years of reconstruction after the war. Our readers will know that recently Mr. Goldie passed through a very serious illness, so that his ability to make the trip was in doubt until the last. The celebrations could not have been complete without him. His recollections around the dinner table, his reunion with lifelong friends, his presence in the official services, his word of benediction, his laying of hands on his son in the Gospel, Timothy Piani, contributed notably to the spiritual value of the whole celebration. While regretful that Mr. Goldie's health did not allow him to make the full Jubilee pilgrimage, the members of the party deeply appreciated his presence at Bilua, Vella Lavella. At Roviana appropriately, his was the central figure.

The official members of the Jubilee party comprised the Rev. G. I. Laurenson, President of the Conference, the Rev. S. G. Andrews, General Secretary of the Foreign Mission Department, the Rev. E. Te Tuhi, Senior Maori Minister, representing the Maori Church, Mrs. Hallam and Sister Edna White, representing the M.W.M.U., and the Revs. F. G. Lewis and Misiel Tiriman, representing respectively the Methodist churches of Australia and New Guinea. Messages of greeting were received from the Methodist Churches in Samoa and Fiji, from the other missionary societies at work in the British Solomon Islands, from the London Missionary Society and the British and Foreign Bible Society, which could not be represented at the celebrations. Numerous former missionaries cabled their messages of greeting, and Sister Lina Jones and the Rev. E. C. Leadley were present in person to convey theirs. Other New Zealanders who made the trip were Mr. P. Rushton of Morrinsville, father of Mrs. Allen Hall, and Mrs. Rushton and Miss E. M. Gardner of Pahiataua. The Rev. B. H. Riseley, who also travelled as a private member of the party, gave generously of his skill and time as honorary photographer, making a complete photographic record, not only of the celebrations, but of various phases of the work of our church in the Solomon Islands. While it is regrettable that the proposed cruise had to be abandoned, yet those who made the journey agree that it would have been difficult for any more to have made the journey by air. The mission vessels and houses, some of them still temporary, have been very crowded. The members of the party are deeply sensible of immense amount of trouble taken by the mission workers of all races in making the preparations for the Jubilee. In particular they appreciate the organisation of transport and general concern for their welfare shown by the Chairman of the District, the Rev. J. R. Metcalfe, ably assisted by his wife. The extent of the native preparations for the celebrations is best illustrated by the construction of the temporary church at Kokengolo to accommodate the congregation, estimated at 2000, that gathered for the principal services of worship. The length and massive girth of the great posts, the quantity of leaf

that had to be cut, the solid coral into which the base of the posts had to be sunk, speak eloquently of the labours of Goldie Sakari and his supporters who erected the building. As the Church of the "Lotu" Readers has still to be built, the Jubilee Church will serve for some time as a place of worship for the head station at Kokengolo.

Roviana Celebrations:

The Jubilee functions at Roviana were held from Friday, May 23rd, the fiftieth anniversary of the landing at Nusu Songa, till Sunday, May 25th, the fiftieth anniversary of the first act of Christian worship in the Western Solomons. Though heavy rain had fallen, the vast church was filled by 9 a.m. on Friday, as the official party proceeded with the Rev. J. F. Goldie to the platform. Following a hymn of praise, the reading of Isaiah 35 and the offering of prayer, a welcome was extended to the visitors by the Chairman of the District, by Tutor Joni Bitibule and Chief Goldie Sakari. In calling on Mr. Laurenson, the Chairman recalled that never previously had a President of Conference visited the Solomon Islands District during his year of office. Even Mr. Goldie had been retained in New Zealand for his full presidential term.

After conveying the greetings of the Methodist people of the Dominion, Mr. Laurenson paid a tribute to the life and work of the Rev. J. F. Goldie and the other pioneers. On behalf of the Protectorate administration, Judge Charles spoke appreciatively of the Methodist contribution to the social and educational progress of the Solomon Islands people, and expressed the hope that our work would long continue in strength and effectiveness. Greetings from their respective churches were expressed by the Revs. E. Te Tuhi, F. G. Lewis and Misiel Tiriman. Mrs. Hallam fittingly joined the name of the late Mrs. Goldie with that of her husband, and referred to the work among the women and children, founded by Mrs. Goldie and now continued by our mission ladies and sisters. The greetings of the Foreign Mission Department were expressed by the General Secretary, who spoke of the responsibility of the young church in the leavening of the islands society.

Entertainment:

Friday afternoon at Kokengolo and the whole of Saturday at the Banga District Training Institution were given over to entertainment. The native dancing showed evidence of the strong influence of the early Tongan mission workers. Many of the items were under the direction of people of part Tongan extraction. A similar influence is noticeable in the basket making and mat weaving, samples of which were presented to us. A pleasing feature of the visit to Banga was the singing of the boys' choir under the direction of the Rev. Allen Hall. Both sacred and secular numbers were included. We smiled at "Thair's nae loock about the hoose" and rejoiced to hear "Lead me to Calvary." There were drill displays, dances from various island cultures, displays of club exercises, and a very popular bamboo reed and guitar band. Saturday evening at Kokengolo was occupied by a marathon choir contest judged by Mr. Hall. Though none was perfect, every choir showed evidence of enthusiasm and careful training. One choirmaster had ordered eighteen new shirts specially for the men under his baton. On Friday evening, Mr. H. W. Gaudin, Senior Government Educa-

tion Officer, presented a number of sound films supplied by the British Ministry of Information. The evening programmes concluded on the Monday when the last showing was given of "The Transformed Isle."

Jubilee Sunday:

At 7 a.m., addressing 200 communicants, the President reminded them that this was set apart as Aldersgate Sunday and that, in New Zealand churches, our people would be coupling that with the theme of Jubilee. He stressed our oneness with the Methodist people in New Zealand who are vitally concerned with the welfare of our island Christian people. The service of Holy Communion served to remind us of the Saviour whose body was broken and whose blood was poured out on our behalf. It was also the "sacramentum" or promise we gave of loyal service to our Master.

The congregation of 2000 gathered at 11 and 7, when messages were delivered by various members of the Jubilee party. At 3 p.m. the Revs. J. F. Goldie, G. I. Laurenson, J. R. Metcalfe and F. G. Lewis laid hands on Timothy Piani, who was ordained to the full work of the native ministry of our church in the Solomon Islands. A charge to Timothy was delivered by the Rev. E. C. Leadley in the Roviana language. A number of New Zealanders who saw war service in the Shortland Islands remember the self-sacrificing service of Timothy during those trying years.

The hearts of the visitors were stirred as twelve elderly stalwarts of Roviana church life, themselves trophies of the Gospel, stood as a testimony during the ordination of this young man, and were afterwards photographed with him and his father in God, the Rev. J. F. Goldie.

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Jubilee Celebrations in the Island Circuits.

Prior to the main Jubilee gatherings at Roviana, the New Zealand visitors made calls at every station but one at present occupied by our New Zealand missionaries. The exception was the inland station of Tonu in Siwai, served by Sisters Joan Brooking and Pamela Beaumont, who travelled down to Kihili to share in the welcome of the people of the South Bougainville section. The members of the visiting party regret that the need for strict adherence to the Jubilee schedule made a call at Tonu impracticable.

Skotolan Station, Buka Section:

All through our trip, we received the fullest consideration and a number of generous concessions from Tasman Empire Airways and Qantas Empire Airways, who diverted their Catalina outward bound from Rabaul to Sohano in Buka Passage, so that the members of our party might be set down in the lagoon at Skotolan. There we were received by the Chairman of the District, the Rev. J. R. Metcalfe, and the Superintendent of the Bougainville and Buka Circuit, the Rev. A. H. Joyce, with the vessels "Roviana" and "Cicely II." Mr. Joyce was suffering from malaria which recurred later at Roviana and hindered us from receiving the full value of his assistance and advice. At Skotolan, we were received by the Rev. and Mrs. Gordon Cornwell, Sisters Eva Saunders and Helen Whitlow and Mr. and Mrs. George Yearbury. One of our builders, Mr. Yearbury had recently moved from Teop to Skotolan to commence building the new mission house there.

At the special welcome service, the sacrament of infant baptism was administered by the President of Conference to Ruth Cornwell and Kevin Yearbury; by the General Secretary to Varea Pita, infant son of one of his former students, the Rev. Kemueli Pita and his wife Aliti. The day was occupied with a thorough inspection of the mission station; the morrow with a visit to the neighbouring villages, whose people demonstrated various native arts and occupations. A new church was opened at one. In the afternoon, we gathered at the island village of Petats, where the reception of their first European missionary, the Rev. A. H. Cropp, was re-enacted for our entertainment.

Each mission station will hold its special memories for us. The native church at Stotolan was beautifully designed by the Rev. C. T. J. Luxton and constructed by the Rev. Usaia Sotutu. It remains the geographical and spiritual centre of life and work on the station. . . . On the hillside stand two crosses marking the graves of Mr. Charles Carter and little Moyna Luxton, each making its own testimony.

Kekusu Station, Teop Section:

On the journey south, we passed through the narrow Buka Passage, waiting briefly to inspect the native and European hospitals at Sohano Government station. From the anchorage opposite Teop, some of us walked the two miles through the bush to Kekusu. The more adventurous spirits accompanied the Rev. Trevor Shepherd in the weapons carrier. At Kekusu we spent our first week-end, guests of Mr. and Mrs. Shepherd and the two sisters, Merle Carter and Thelma Duthie.

On Saturday afternoon at the opening of the D. C. Alley Memorial Hospital, the President took the opportunity to explain the deep interest taken by New Zealand Methodists in this project financed by part of the Don Alley Memorial Fund raised several years ago in memory of the late Rev. D. C. Alley, former missionary at Teop, who lost his life whilst a prisoner of war.

During his recent stay at Teop, Mr. Yearbury had commenced Boys' Brigade among the station boys. Swimming awards won by them were presented by the President, who mentioned that ex officio he was a vice-president of the Dominion Boys' Brigade Movement. A start has been made with a Girls' Brigade under the direction of the two sisters.

At Teop Island we opened another new leaf church, inspected the remains of the former mission station there, partook of a highly seasoned native feast and went out to sea to report.

Kihili Station, Buin, South Bougainville:

Bros Cornwell and Shepherd and the Tongan minister, Daniel Palavi, had now joined our party. After a rough night we put in to Kieta Government Station for water. There, after a fifteen mile canoe trip, the Fijian catechist, Seci Ligairi, met us with his people, who spent 30 minutes in conversation and worship. We drew out again from the wharf to the sound of their farewell song.

The concluding stages of the trip to Kihili revealed the evidence on seafloor as well as inland of the ravages visited by war upon these islands. A number of wrecks strew the shore near Kihili; we anchored under the lee of one of them, lying beached. Ashore, the whole station, now being laboriously reconstructed, is pitted with bomb holes. On the edge of the famous airstrip lie fragments of hundreds of planes swept out of the way after they had been bombed. The salvage men are still at work; there is frequent employment for the officer set apart to "delouse" bombs and other dangerous material.

Later in the year, Synod will be held at Kihili, so we were privileged to be the first occupants of the temporary guest house erected by Mr. Voyce to house his Synod colleagues. As usual, the opportunity to bath and launder was gladly availed of. Mr. and Mrs. Voyce, and their family, Grenville, Murray and Jean, are all engaged in varied aspects of the work of the station. In some of their tasks they will be relieved, when Sister Ada Lee arrives to strengthen the mission's educational staff. We had the opportunity to visit the outlying mission projects at Toburuai and Koau, where the available members of the Board went into conference with the missionaries present on the future policy for these various properties. Though unable to visit Siwai, we were driven by jeep to the banks of the Miwo River and were able to see the type of country in which most of our South Bougainville Methodists live.

Leaving for the British Solomons on Thursday, we were joined by Mrs. Voyce, Ovini Baleidaveta (Fijian missionary) and a number of Bougainville representatives. The latter were transhipped at Laumono Island, where we met the "Mandalay," and conveyed direct to Roviana. We were introduced to the tiresome formalities observed each time our missionaries cross the boundary line between the Territory of New Guinea (which includes our Bougainville Circuit) and the British Solomons Islands Protectorate.

Sasamunga Station, Choiseul Circuit:

On the way to Choiseul, we spent the night at Fauro Island, where another leaf church was dedicated, and the people of this lonely outpost of Roviana Circuit, sad at the recent death of a local leader, were encouraged and entertained that night with a showing of "The Transformed Isle." Here Mr. Te Tuhi spoke to the people out of the experiences of the Maori race.

"Beautiful for situation" describes the setting of Sasamunga station. At present without a resident missionary, Choiseul Circuit bears the marks of 26 years of faithful service by Mr. and Mrs. Metcalfe. Our reception by a fleet of eleven canoes, enthusiastically paddled round the "Roviana," the massed choir to greet us on the beach, our first entry into the beautiful leaf church (one of the few mission buildings that survived the war) were but the introduction to the virility of our cause on Choiseul. Some of the multitude who gathered here had walked more than 100 miles. In perfect weather we worshipped out of doors under a great tree. Here the film was shown and the local people presented the opening scenes of "Pilgrim's Progress" in the Bambatana language.

We were introduced to the work of Sisters Lucy Money, Jessie Grant and Nancy Ball, who acted as efficient hostesses to our increasing party. It was Stephen Gadapeta whose intelligence lay behind the splendid programme of native arts and skills; Aednigo Pitsope provided a very active master of ceremonies at the people's entertainment. Their portrayal of the arrival and early adventures of Mr. Rooney on Choiseul was one of the highlights of the visit. Mindful of our Teop experience we were more sparing when the ovens were opened up.

Each of the stations left its own deep impression; that of Sasamunga is of a singing people. The massed choirs on the beach, the splendid congregational singing, the choir competition we were called on to judge, all bore the same testimony. Not all the choirs were first rate, we considered that there was too much English singing, good performance, but little spiritual value to the hearers who knew no English, but there some

really good choirs, and the unaccompanied rendering by the Sasamunga Choir of Jackson's "Te Deum" was the loveliest outburst of song that we heard on all our travels. Perhaps the second would be the Patutiva Choir from Marovo who sang the "Hallelujah Chorus" in Tongan, during the festivities at Roviana. The Rev Paul Havea was their choirmaster.



Rev. Paul Havea and Choir.

Bilua Station, Vella Lavella Circuit:

No one was surprised that the most popular showing of "The Transformed Isle" was at Bilua in Vella Lavella Circuit, where the film was first produced under the guidance of the late Rev. R. C. Nicholson, their pioneer missionary. The people spoke of him and revered his memory. When the President conveyed the greetings of their former minister, the Rev. A. A. Bensley, it was easy to see that Mr. and Mrs. Bensley were well remembered. The Vella Lavella Circuit has been favoured with long ministries. Mr. and Mrs. Silvester will have completed 18 years there when they withdraw from the field at the end of this year. The visitor did not need to be told that here was a missionary right along side his people appreciative of their culture. Sympathetic with their aspirations, and zealous for their salvation. The work of rebuilding has proceeded farther at Bilua than at any other station. Not only the minister, but the three sisters, Winifred Poole, Joyce McDonald and Jane Bond, are also now well housed. Sister Winifred's leprosarium at Ozama Island also has a permanent building: the dispensary provided with funds voted by the Lepers' Trust Board. It was at Bilua that two years ago the cattle were landed from the "Rawhiti." Board members and missionaries were grateful for the presence and advice of Mr. P. Rushton, an experienced dairy farmer.

Before our arrival, the circuit leaders had informed Mr. Silvester of their desire to present for us a re-enactment of the return from a head-hunting raid. Their desire was duly carried out, but the feature that impressed us most was, that compared with the realism shown in "The Transformed Isle," head-hunting and its associated rites, were now so much things of the past that the young men found it difficult to enter wholeheartedly into the performance.

There are still some people left in each of these circuits who can recall the pre-Christian days. It is not easy to realise that the old dispensation has so com-

pletely passed in the short space of fifty years, well within the life span of one man. So completely passed indeed that the younger generation know little of the darkness and savagery of the old dispensation. We can be thankful that that dispensation has passed; those who knew it, and have been reclaimed, have not ceased to give thanks to God. The young people of these islands are not heirs to a heathen tradition. A Christian

heritage is theirs. Theirs too is the perplexing modern secular situation, which they share with all of us. Our missionary task remains: to present Christ to these people, and present them to Christ, the sole satisfaction for the people of every age.

"Jesus Christ, the same yesterday, today and for ever."

THE OLD GODS OF SAMOA AND THE TRUE GOD

By LENE MILO, Pastor-Teacher.

The people of Samoa first dwelt in the bush, where they had been driven by Tongans who sailed to Samoa and conquered the islands. Although the Samoans dwelt in the bush they did not make big plantations to earn money because there was no money in Samoa until many years later. They were fond of fighting, not only against the Tongans, but they were busy fighting among themselves in different districts. These troubles compelled them to seek some famous helpers. So some districts worshipped the Matu'u (Heron), for they believed that that bird would lead them to the hidden point where the enemy was camped.

Some believed and prayed to the Octopus as their war-god. It was living in the bush about six miles inland along the Vaisigano River at Apia town. It built its house with stones on the bank of the stream which was used as its way from the sea up to its house. The house was round in shape like the Samoan house called the "Fale tali-malo." If you come to Samoa you will see a strange sight when you reach the octopus' house, for our own houses are made of wood, sennet, and thatch; but the Octopus house was made of stones in all its parts. It is seldom seen by newcomers or by us the Samoan people.

Nafanua was a goddess who was the most powerful of all, and she appears to have been much sought after. Nafanua was born in an island called Pulotu, which is not an island of Samoa, but we are told by our old people that it belongs to the Tongans. Nafanua's mother went to see her uncle who lived there, and while she was there a baby girl was born, named Nafanua. She grew very strong in Polotu until she heard a whistle from Tai'i who was an orator of Nafanua's village in Samoa.

There is a Samoan saying very commonly used by the Samoan orators, which originated from Tai's whistle at that time: "Ua logo ia Pulotu le maqu a Tai'i"—"Tai's whistle is heard in Pulotu."

This happened when Nafanua's district was defeated by Salega district. One of the orators of Nafanua's district named Tai'i was forced by Salega district people to climb up the coconut tree upside down with his head downwards while they surrounded the tree and watched him. This caused Tai'i to make the whistle which was heard by Nafanua in Pulotu.

Nafanua felt love for her people and then she left Pulotu for Samoa to avenge her district's defeat. Arriving at Samoa she took an old man and an old woman of her village with her and went to fight against uncountable warriors of Salega. They killed all the people and won the war. When this was heard in every district of all the islands, then all the people thought that Nafanua was a most powerful goddess.

Since the arrival of our famous courageous fathers who brought the Gospel of Jesus Christ all these troubles have been overcome as the people accepted Christianity. When one of the kings of Samoa received the strange news (Gospel) he at once remembered the promise made long ago by the goddess Nafanua. After conferring her blessings and titles upon other chiefs there were none left for Malietoa who had come late. Nafanua said: "Await your kingdom from heaven"—"O le a tali i lagi sou malo." That is one of the Samoan sayings which is still used. Malietoa thought deeply about the promise that had been made to his ancestors and now felt that it was about to be fulfilled.

The Word of God was conveyed all over the islands and so the people believed and served the true God who is the Creator of all the world.

Now you know, although Samoans had been ruled and led by their war-gods, the Mighty God in Heaven knew that and caused His servants to bring His message to Samoa. According to what the Samoans had sought after, He showed Himself as their great Helper and Saviour, taking the place of their weak former helpers.

—The Missionary Review.



The Buin Company of The Boys' Brigade under leadership of Murray Voyce.

ABOUT PEOPLE:

Successor to Mr. Chris Palmer: Our readers will remember our missionary engineer, who was forced through poliomyelitis to return to New Zealand. Mr. Palmer is now making a slow but steady recovery. Living at Ponsonby, Mr. and Mrs. Palmer have linked up with the St. John's Church there.

At a recent meeting, the Foreign Mission Board was able to appoint Mr. Robert Mannall of Dominion Road Church as successor to Mr. Palmer. Mr. Mannall has very commendable tradesman's qualifications, and both he and Mrs. Mannall have already demonstrated their capacity for Christian service in their loyal work at Dominion Road.

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**Mr. R. Mannall, newly-appointed engineer,
and Mrs. Mannall.**

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Mr. Mannall was dedicated as a Lay Missionary at a service held at the Dominion Road Church, Auckland, on Sunday, 25th May. The service was conducted by the Rev. Allon Carr, who also gave the Charge. On behalf of the Foreign Mission Board the Rev. A. Blake-more presented Mr. Mannall to the Rev. A. H. Scrivin for dedication, which was followed by the Sacrament of the Lord's Supper. The service was attended by a large congregation, and all felt the solemnity of the occasion. A social hour followed the service, at which the good wishes of the Church were expressed to Mr. and Mrs. Mannall, and a presentation made to them. A special feature was the parade of the Boys' Brigade and the Girls' Life Brigade, in which organisations our guests had taken an active part. Mr. and Mrs. Mannall left Auckland en route for the Solomon Islands on Friday, 30th May. The prayers of the whole Church will follow them as they undertake their labours for the Kingdom of God.

Mr. H. L. J. Newton, who for the last eighteen months has rendered voluntary service in reconstruction in the Solomon Islands, has now returned to New Zealand. The gratitude of the Church goes out to Mr. Newton for his conspicuous service. Mr. and Mrs. Newton are active members in our Woolston Church. Their son is a student for the Ministry in our Theological College.

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Rev. George Carter: Having returned on furlough on 4th March, Mr. and Mrs. Carter with Ian and Judith are staying at Northcote whilst Mr. Carter fulfils his year of training at Trinity College. Several Auckland circuits have been visited by Mr. Carter during May. Mr. and Mrs. Carter expect to return to the field in November.

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Other Missionaries on the Move: Dr. G. E. Hoult is at present engaged on the course for the Diploma of Tropical Medicine at Sydney University. Sister Ada Lee left Wellington per "Monowai" on 18th April, and is now due again at Bougainville. Sister June Hilder, at present completing her nursing training at Auckland, will proceed to the field in August.

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The General Secretary: Owing to his visit to the Solomon Islands District Jubilee, the Rev. S. G. Andrews is not able to visit many North Island circuits during May and June, when normally the Foreign Mission appeals are made there. Flying visits were made to the main North Island centres in March and April. Future deputation arrangements for Mr. Andrews include the Nelson Synodal district in August, Northland in September, Otago-Southland and South Canterbury in October and North Canterbury after Conference.

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Rev. T. Shepherd's Waterwheel.

From the Editor's Mailbag:



The Rev. F. H. and Mrs. Woodfield of Roviana, who were married at Waddington, North Canterbury, recently.

If you will overlook the tardiness of the greeting, 'A Happy New Year to you all.' Wallie, dusky son of Ozama, would have me convey his salutations also. He was a year old one day this month and is quite prepared now to sit down and discuss world events. As he so ably expresses it, a chap has an entirely different slant on life after he's cut a few teeth. Take for instance the vexed question of the Nutritive Value of Four Inch Nails, or How to Extract Vitamins from Green Paint—. Wallie went across to Ozama for his birthday Lotu. Since Sister Ethel's day, the Choiseul parents have brought their children for a wee Lotu on birthdays, but as Wallie's mother is unable to leave the leper settlement at Ozama, the young man went across there.

There has just been a snitcher storm which we did not enjoy. Both here and at Munda the wharves were entirely under water and will need some repair. As for the sea, it galloped half way up the garden path to meet us. Some of the older natives say that they do not remember the sea encroaching so far on the land. Many canoes were destroyed along the beach and on islands, half the workshop roof at Banga folded back and the women's ward is out of action till mended. Here at Banga we spent one sleepless night trying to coax the storm out of the house—not a very happy experience to be sure. I had moved my bed because the weather was just a bit too friendly and had decided to camp overnight in the sitting room. Just then part of our polite roof was constrained to raise its hat and my bed was due south. Can you tell me why the heavens should choose that very moment to weep through the thatch? Managed to rescue the mattresses

and canter into an empty schoolroom-cum-chapel. Meanwhile the wind and rain were hide and seeking in the study and sitting room and those of us who weren't blown out of existence, were drowned in the flood and have not been heard of since—much. There are no ceilings in native houses and once through the roof, rain does not take long to find the floor.

—Sister Winifred Poole.

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Now for a short summary of the work that is going on at the moment. I am sure that you have heard, or will be hearing from time to time, just what is being done and what isn't. I'll leave the "isn'ts" for a more able pen than mine. At the moment my cobber, one Phil Taylor, is getting along famously with the building of the parsonage here; for some time he was held up for materials (tell me the old, old story!) but thankfully enough, supplies have come to hand, and he has been able to keep himself and his boys out of most types of mischief. I was left at Bilua until early in January. On the 3rd, I joined Phil, and was allotted the task of putting up spouting, and laying in the water pipe. Also we had a lot of anxious moments erecting two 1,000 gallon water tanks. They were cumbersome and weighty, but after a bit of inexperienced struggling, we got the hang of things and we also got the tanks into their respective stands. When the plumbing was finished, I set about to get started on the first building for the hospital. We now have all the foundation piles in and as soon as the concrete is sufficiently set, we will get cracking on the timber work. That is all that there is to tell of the hospital, so I will hark back to the house of Minister. We have been unable to procure any internal lining, so we have been forced to use 'fibrolite' for the internal partitions, and ceilings. It is a bit of a nuisance, but the houses are needed and goodness knows when the right materials will be available at the right time and place.

—B. Sides.

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Skotolan is situated on the side of a hill and it is quite a stiff climb to our house from the wharf. Skotolan is a copra plantation run by the Missions. The view from here is wonderful. Our house has a lovely view through the coconut palms across the water to a small island called Petats. This area is full of reefs and the anemones, fish etc., that are found in them are beautifully coloured. I like this place very much and know I will be happy once I get into the running. My duties are to train 13 college boys to be teachers, be in charge of the school here (5 native teachers) and about 50 pupils as well as train girls in domestic duties, Brigade work etc. I am supposed to visit 35 village schools once a quarter—but that is impossible for the present. So you can see I'll be kept fairly busy. The language (Pidgin) is my first concern as it is such a hard job to get the house girls to understand.

The whole of the mission station can be seen from the window of our house. The school is further up the hill, the minister's house is just below, the hospital is behind us and the church is about 5 minutes walk down the hill situated on the only piece of flat land there is. If anyone wants a slimming exercise just come to Skotolan and carry a bucket of coral from the beach for the paths around our house.

—Sister Helen Whitlow.

PROGRESS at CHOISEUL

by REV. J. R. METCALFE.

The year 1950-51 will be remembered as a year of change, with definite progress in most departments of our work, the usual disappointments, and a number of delightful surprises.

Staff: Conference decided that our Minister be appointed to the Roviana Circuit, so that for half our financial year we have been without a Minister, for although our Chairman is still supposed to reside at Sasamunga, he is rarely there for more than a brief visit. This is by no means satisfactory and recent Quarterly Meetings have expressed their conviction that the need for a Choiseul Minister is urgent.

At the commencement of the year Sisters Lucy and Jessie were the resident Sisters. In September Sister Lucy went on furlough and Sister Jane Bond came. In December Sister Jessie went to Roviana to help the Doctor, and Sister Grace returned to Choiseul. In April Sister Lucy returned bringing Sister Nancy with her, and Sister Jane Bond then went to Bilua. This is a most unusual number of changes, but since Mrs. Metcalfe returned when Sister Lucy left, there has always been one member of the white staff who understood the language, present on the station.

Stephen and the Catechists have stood by us splendidly, but we missed Sam Rove who has now returned to his home village at Roviana to assist in the making of the Jubilee canoe. Most of the Teachers have been faithful. Our leading laymen and local preachers are very helpful, but much more time must be given to them and to our prayer leaders if the quality of our Services is to be improved.

Membership: This has increased by 50 during the year, and our Adherents by 100. Vital statistics show an improvement and the number of children in almost all our villages is most noticeable.

Schools: As the educational standard of our schools is improving our school age is lowering. In our Circuit School we have as many boarders as we can comfortably provide for, and have almost reached the time when the entry of boys can be made competitive. Sisters Lucy and Nancy are giving as much time as possible to the students, and for the first time we shall be sending youths of 16 to the District Training Institution, where they will attend the High School until they are old enough to enter the College. Sister Lucy has visited a number of Schools and given considerable time to the Teachers. Some of the villages refuse to send their girls, and others have not as yet sent either boys or girls. In common with most of our Station, our great difficulty is to provide food for our boarders. Our gardens are far from satisfactory, due in part to our poor soil. As a substitute for root crops, rice is now a prohibitive price. Our small coconut plantations are a great help, but far from large enough to make us self-supporting.

At least ten villages are appealing every Quarter for teachers, but we neither have the men required, nor consider it reasonable to provide for only a handful of scholars who could, without undue hardship, attend nearby schools. We are using many locally trained natives as assistants temporarily, but only a few are satisfactory.

Although they need more attention and much more equipment, our Sunday Schools are well maintained in numbers and scholars.

Medical Work: The Leprosarium at Ozama has been opened, mostly for Choiseul people. Doctor and Sister Winifred have the full confidence of the patients who are progressing satisfactorily.

Polio has been a scourge this year. Over one hundred people on Choiseul suffered from it just in the Methodist villages. We had ten deaths and about 43 are still paralyzed.

The General Nursing has been done effectively by Sisters Jessie and Grace. It would have been still more effective had the Sisters had an adequate supply of medicines.

The Womens' Maternity Ward is now complete, but for painting and it a great boon. We sincerely thank the ladies of the M.W.M.U. for their generous help.

We still have our Nursery of eight young hopefuls. Some go, some come; all needy little folk without mothers who can care for them. The Government is now helping with a grant of £10 per annum per infant, but that does not keep them in milk.

Cattle: We have three fine little heifers, all Solomon Islanders, born of the New Zealand gift cattle. Soon they will be joined by one of the other sex, and we trust that in the course of time these three, named after our Sisters, will supply the milk for our little family of babes, plus a little more.

Buildings: The Sasamunga Church and a number of others have been releafed and repaired. Two students dormitories and two teachers' houses have been completed but for minor details, at Sasamunga. At Pangoe, Senga a dispensary and a school have been completed, and a rest house for the staff rebuilt.

Transport: The District vessels have given us excellent service during the year, the "Mandalay" being the one most with us. New sails were made for the "Mandalay" by our local captains with assistance, which are a great help, and though not cut professionally, are serviceable and economical. The large canoe has been almost wholly rebuilt and is now in commission again.

Government: Relations have been friendly, and so they should be since the great majority of Government headmen and clerks are Methodists, but there is much to do before correct relations between Church and State are arrived at. The natives' fear of Government is not healthy, and far too much time is given to the hearing and reporting of minor offences, or no offence at all. Public opinion is not well-balanced and sound.

Quarterly Meetings: As is usual these have been a means of grace and fellowship and a source of inspiration. They are looked forward to with pleasure, and reviewed with profit. Travelling to them is quite arduous and sometimes really dangerous. Always some members have to travel 200 miles. One of our teachers arrived late at the Mamarana Quarterly Meeting and when asked for his reason, told us that he had been attacked by a shark at the mouth of the river and his canoe swamped. The shark was at one side of the canoe nibbling at it, and he was at the other wondering, what next!! He could not get in again, so he swam with the canoe to the shallows, and, fortunately, the shark kept to its own side and later disappeared.

Annual Offering: The Annual Offering this year is easily a record. £1,000 has been handed over to the

General Fund, and £1,034 to the Jubilee Fund. This total would easily have paid for the Circuit Expenditure apart from the requirements of the white staff.

Christmas: All had a good time. There were many carol singers, much good fun, crowded services, plenty to eat etc. The outstanding feature though was the dramatization of a part of "Pilgrim's Progress" under the 'buni' tree. It was an ideal setting, the lions weird and wonderful, some of the acting was quite good, and the teaching was there for all who had eyes to see with.

Farewell: Early in 1951 the Pioneer Chairman paid us his last official visit. Farewells are not easy, especially when a service of 50 years or so is closing. A good crowd collected at very short notice. There were many heartfelt testimonies and the spontaneous offering of small lovegifts, visible tokens of a peoples' deep appreciation. Mr. Goldie met many lions in his day, but they were chained and he was preserved to see the fruits of his labours and to demonstrate the conquering power of the Christian Faith over the power of darkness. There are still lions in the way, but we know they are chained for those who wholeheartedly follow the Christian Way.

The Church Advances in Malaya

The emergency situation in Malaya is now just over three years old. Many lives have been lost, much property destroyed by arson and other means, but Malaya carries on.

As part of the effort to stamp out banditry a tremendous resettlement scheme is rapidly being concluded under the direction of the Government of the Federation. Half a million people commonly known as squatters, most of them Chinese, are being removed, some as many as 200 miles, to resettlement camps. When completed, there will be 324 such camps or new towns in various parts of Malaya. This vast project is being carried out in order to cut off sources of supplies to the bandits in this country. It also forms a vast new citizenship project.

The people involved in this great project have for the most part been living in isolated areas far from towns and settlements, and almost completely cut off from police protection and other civil opportunities. Many of them have been in the country since birth, but, due to economic circumstances, have been forced to fend for themselves and make a living from gardening outside of the usual occupied areas in the country; others among the squatters are illegal immigrants into the country who have come in over the border from Siam or along the coast; others are people who came in during the Japanese regime or escaped from the Japanese and hid themselves in jungle areas. Few of these people have been able to give their children an education, nor have they thought of themselves as citizens of the country.

This vast project is being carried through in order to make it impossible for the bandits, who hide in the jungles, to get food and medical supplies and other necessities of life. As long as people lived in these isolated areas they were an easy prey of the bandits, and willingly, or often under threat and coercion, became part of the liaison between them and the source of supplies in the towns. Now each family is given a plot of land, materials for a house, and complete protection in these settlement areas. These new towns are well laid out, sanitation and other amenities are carefully provided, and the removal of fear and apprehension soon makes the inhabitants into new persons. When they are first brought into the camp they are full of fear. As soon as they realize that the propaganda told them by the Communists is untrue, and that those areas are not concentration camps, they rapidly become happy members of the new community. For the first time in their lives their children may get an education, and also for the first time they have religious opportunities.

These resettlement camps are the greatest evangelistic opening that the Malayan Church has ever had, and certainly it is our duty and privilege now to demonstrate

to these people what Christianity and its child democracy mean and offer.

Government Overtures to the Church.

The Government has made a number of overtures to the Christian Churches in this country, asking them to come into the resettlement camps and offering them the actual materials and even monetary assistance to build chapels and schools. Government is also willing to pay the salaries of missionaries and other workers whom the Churches might wish to send. The buildings and land will become the property of the Church body which inaugurates the individual project, and that denomination will have the right to continue the work in whatever way it desires. We doubt if any Church will accept the actual salaries for missionaries who may be assigned to these areas, for that would give the Communists just another opportunity to accuse us of being the tools of capitalism; but we see no reason why Government should not help with the building of schools and pay the salaries of school teachers.

The air services have almost completely taken over the long-distance passenger transportation previously offered by the Malayan Railways. The main highways are full of lorries, passenger cars, and buses, which travel safely under military patrol protection. The bandits have badly sabotaged the transportation of commodities in Malaya. In normal times the Malayan Railways handled most of the heavy freight, but during the last year a great deal of this has had to be hauled by lorry, due to the inability of the railways to deliver goods on time, in particular rubber shipments to the various ports. This has very badly affected the ferry service on the two rivers between Malacca and Singapore, so that passenger cars have often been held up for hours waiting on the commercial lorries to pass. Economically, the emergency has, of course, retarded the progress of the country by using up funds which would otherwise have gone to roads, schools, libraries and other public needs.

Happily, the emergency has not stopped the Christian advance. Christian ministers, Asian and missionary, continue to serve throughout the country, even in isolated and dangerous areas. Strange as it may seem, the emergency has even served the cause of the Christian Church. If we can adequately meet the challenge and opportunity offered in the great resettlement camps, then the cause of Christ will be immeasurably advanced in Malaya.

The Christian Council.

The Malayan Christian Council has been very conscious of the threat of Communism, and sent ten delegates to the Conference on Christianity and Communism, which was held at Bangkok last January, under the leadership of Professor John Bennett. The Malayan

delegation was outstanding not only in its coverage and reports on the Malayan picture, but also in its contribution to the entire conference. It was very interesting to note how certain Asian leaders at the Conference took a very active and fearless part, and, of course, presented the most factual and truthful pictures of the actual situation in their own countries, while others, no doubt, fearful of consequences later, either minimised the danger of Communism in their own country or refused to say even a word about it. Some of the members of the Malayan delegation have been active since their return in the production of literature against Communism, pointing out the fallacies in Communistic propaganda, and in particular, the complete anti-religious programme of dialectical materialism. The writer has been surprised to find, in discussion with Chinese ministers both in Malaya and Sarawak, Borneo, that some of them are utterly indifferent to the threat; they simply say, "It does not matter very much who is in charge of the government, we will carry on our church work as usual." These men are completely blind to the actual fact of the situation appertaining in China, for example.

A Symbol of Advance.

The ecumenical movement, which has slowly been gaining ground in Malaya, sees in Trinity College its most striking symbol and unity. This interdenominational college and training school, begun in October, 1948, and supported by the American Methodist Church, the Church of England, and the English Presbyterian Church, graduated its first class in June of this year. It has successfully weathered the first three years of its existence, and is now firmly established in the life of the Malayan Protestant Church.

China's tragedy and loss has become our opportunity,

with the result that various foundations and missionary societies in Great Britain and the United States are now looking toward Malaya as the one place in south-east Asia where overseas Chinese, in particular, may be served outside of China. Already missionaries from China have been sent to Malaya to help in the resettlement areas.

New work has been going ahead not only in the above-mentioned resettlement areas, but also in outlying non-evangelistic areas in Malaya. The Church of England for many years has been working among the Iban people. Since 1939 the Methodist Church, which has now been working for fifty years in the Rejang River Valley of Borneo among the Chinese people, began its work among the Dyak people in the Upper River District in and beyond Kapit. This work was interrupted during the war years, and was begun again under strong leadership in 1948, and the Methodists now have two schools, a church, and nearly 200 converts.

An Influential Minority.

As has been true in all parts of Asia for many years, the Christians, even though they are but a minority of the entire population, represent a powerful force in the civil and community life of the peoples in Malaya. The Christian schools have always been on the foreground of education, and in moral leadership, and most non-Christian groups support these schools. There has been no difficulty whatsoever in the propagation of the Christian Gospel except among the Sakais, or the aborigines, of Malaya. Thus the total picture presented by the Malayan Christian Church is one of constant advance, one of more influence throughout the entire Malayan world, and one of great hope for the eventual building of the Kingdom of God in south-east Asia.

—Condensed from World Dominion, Nov.-Dec., 1951.

SOUTH AFRICAN METHODISM GROWS

In South Africa the Methodist Church has for a long time been growing steadily at the rate of ten thousand members each year. Last year the total increase in members of all grades was over sixteen thousand. Such a situation gives cause for deep thanksgiving. It also creates serious staffing problems in this land of far distances. We are desperately short of ministers to maintain our present commitments and to enable us to take up the new opportunities which present themselves on every side.

There is our South-West Africa Mission, for instance. Its field is the great territory which was German South-West Africa until the first world war. Its area is roughly 280,000 square miles of difficult country, with vast stretches most sparsely inhabited and with baffling transport problems; but in it are found a number of small and prosperous towns and widely-scattered European farms. South-West Africa is also the home of the Hereros, the Damaras, the Ovambos, and other tribes, and there are colonies of people of mixed blood. Our Church has long been strongly established there; yet at the present time a serious breakdown in the health of the superintendent of this immense "circuit" leaves the Methodist work in the care of four ministers—two European, one Coloured, and one African—all of them probationers.

* * *

In the heart of the Orange Free State the discovery of fabulously rich gold deposits has turned a remote agricultural area into an industrial region which may eventually rival Johannesburg itself in size, wealth, and density of population. Shafts have been sunk to depths unknown before, and huge buildings at many centres

house the most up-to-date gold-extracting plant. Towns with ordered streets appear almost overnight. Hospitals and schools are built, and new compounds house the tens of thousands of African mine-workers of many tribes. The work of the great Witwatersrand Native Mission centring in Johannesburg is known all over the world. The new Free State Gold Fields will ultimately call for equally adequate equipment in men and buildings to evangelise the new multi-racial community which grows by thousands every year.

In the Northern part of the Province of Natal lie the far-spreading tribal areas of Zululand, an historic field of Methodist missionary enterprise and the ancestral territory of the famous Zulu nation. Our Zululand Mission comprises seven wide circuits and includes a wonderful Medical Mission in the difficult Ubombo country near the coast. The whole Mission is staffed by a European missionary who superintends five of the circuits and has as his colleagues, in addition to the doctor at the hospital, six African ministers and a little group of evangelists.

The very wide Transvaal District, with outlying missions in Swaziland, Bechuanaland, and Portuguese East Africa has at its heart the city of Johannesburg and its satellite towns along the Gold Reef, with Pretoria, the northern capital of the union, close by. It also covers wide stretches of high-veld country with many European towns and immense and thickly-populated native reserves. In this district there are at the moment nineteen vacant stations which must be filled before we can take up new work which clamours to be done.

—"Methodist Recorder."

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

April, 1952.

Dear "Open Door" Friends,

I am reminded as I write this letter that the month of April is almost gone. The Easter Season with its wonderful message of Love and Sacrifice is past; our thoughts dwell around the gift of the Holy Spirit who is ever present and everywhere. No national boundaries, no colour bars, no iron curtains, but free to all who believe.

What a joyous gospel is ours, and how wonderful it works shedding its Light abroad in the hearts of men, and changing their whole outlook on life. In a few days now I will be joining the party who will leave New Zealand for the Solomon Islands to join with the Native Church in celebrating the Golden Jubilee of Methodism in that land.

All correspondence tells of the preparations that are being made for this important anniversary. Accommodation will be taxed, extra provisioning required. Boats are being thoroughly overhauled for the tour, buildings are being pushed on with; preparations for special services and thanksgiving are underway, every day bringing the celebrations nearer. Those of us who are going to the Solomons, seem caught up in this preparation business. One must have a passport, a vaccination certificate, a clearance from New Zealand, a permit to enter New Guinea Territory, a wardrobe suitable for the tropics and so on; the very air seems full of celebrations. Someone has said, the word Jubilee means, "making a big noise." However true that is I am sure our brethren in the Solomons will be capable of doing it in song and I pray that our Methodist people in New Zealand will join in this great song of thanksgiving. Ours has been a great privilege and opportunity for service in taking the gospel of Jesus Christ to a people in darkness, and we rejoice with them. It was sad news to hear of the illness of the Rev. J. F. Goldie, our hopes and prayers are for his recovery to enable him to go to the Golden Jubilee. We are glad to know that Sister Lina Jones has already gone to the islands; she will get a great welcome and be a great help at Roviana. We hear that Sister Ethel McMillan intends to be there also. Sister Edna White is already on her way. There is evidence of a great gathering of Sisters, past and present. Sister Ada Lee leaves New Zealand by boat on April 18th, we hope she arrives in time for some of the "doings."

News come of the arrival in the islands of Sisters Thelma Duthie, Helen Whitlow and Eva Saunders along with Rev. and Mrs. Woodfield. Sister Thelma has gone to Kekesu where she will be in charge of the school work. She and Sister Merle Carter are looking forward to the time when they get a new Sisters' home and together be able to expand the work among the girls. Sister Thelma has had a birthday since she arrived and experienced the Solomon Island way of celebrations, it certainly was a day to be remembered.

Sister Helen has gone to Skotolan and will be with Sister Eva Saunders and the Cornwells. Mr. Cornwell met the Sisters at Soraken and took them over to Skotolan. Sister Helen, who is a teacher, likes the place very much and will be happy once she gets into

the running. The duties are to train 13 college boys to be teachers, be in charge of the school with 5 native teachers and about 50 pupils as well as train girls in domestic duties, Brigade work, etc., and as time proceeds visit 35 village schools once a quarter. Language is the first problem. With that solved, Sister Helen will be kept pretty busy. Our thoughts and prayers surround these new Sisters as they undertake new responsibilities and over the difficulties of language.

We congratulate Mr. and Mrs. Yearbury on the birth of a son—Kevin James—a bonny boy who is doing well.

We say a word of welcome home to Mr. and Mrs. G. Carter and their children, and trust that their furrough will be one of renewed health and inspiration.

So in Charles Wesley's message we go forward:

"Strong in the Lord of hosts,
And in His mighty power;
Who in the strength of Jesus trusts
Is more than conqueror."

Yours in Missionary Service,
LILIAN HALLAM.

* * *

Thames District Council.

The Quarterly Meeting of the Thames Valley District Council was held in Matamata on February 7th, Mrs. Fauvell presiding and leading the devotions. Delegates from Thames, Hauraki Plains, Paeroa, Tauranga, Matamata, Morrinsville, Te Aroha and Rotorua Auxiliaries were present. At the invitation of the Rotorua Auxiliary, we are to attend a Rally to be held in Rotorua, at which Sister Rita Snowden is to be speaking. Reports show that a keen interest is being maintained in our work. Morrinsville reported the formation of an evening Gleaners' Group with a prospective membership of 20 younger Church women. Te Aroha Branch sent gifts to Kurahuna. Paeroa Branches forwarded a parcel to Te Rahui, and Mr. Beard, a missionary from China, told the Tauranga members of his work there. Thames reported good attendances at their meetings. Mrs. Fordyce's talk of her experiences in the various circuits in which she and Rev. Fordyce have laboured was enjoyed by members of Hauraki Plains Branch. Various ways of helping the weaker branches were discussed.

Auckland District Council.

The Auckland District Council held their Easter Meeting in the Pitt Street Methodist Church. There was a large gathering of women from the surrounding Districts and the first part of the meeting was taken by the Rev. A. H. Scriven, who spoke on the meaning of Holy Communion and of the many places in which he had given and received the Sacrament. The Revs. S. G. Andrews, Draper, L. A. G. Brooks and E. Stewart assisted at the Communion. The President, Mrs. A. H. Scriven, spoke a few words, and the offering was received by Mrs. Lee and dedicated by Mrs. G. I. Laurenson. Rev. Andrews, the speaker for the after-

THE OPEN DOOR

noon, gave a very interesting talk on the work done among the women of the Fijian Islands, the area in which he served for 14 years. We are all looking forward to hearing and seeing more of Rev. and Mrs. Andrews.

Waitemata District Council.

The Easter meeting of Waitemata District Council was held at Takapuna on March 24th. The morning session of District Council was well attended and arrangements were made for the Convention to be held on May 26th. Rev. G. Carter who, with his wife and 2 children has recently returned from Bougainville was the speaker at the afternoon meeting. Mr. Carter brought greetings from the Solomons and told us how we in New Zealand were frequently remembered by the native people in their prayers. A moving account of the work being done to help the women and children was given. This includes training in Cooking, Sewing, Health, Hygiene and schooling and an attempt to mould a rounded Christian personality. In Teap especially, the women are drudges, working in the gardens and carrying everything home while the men go empty-handed. Yet, in spite of all the drawbacks and difficulties, the love of Jesus is working yet. We all felt that Mr. Carter had led us to the heart of the matter and our prayers on his behalf will be more direct in future.

Franklin District Council.

The Easter meeting of the Franklin District Council was held in Wesley College Chapel, Paerata with a good attendance of members and visitors. Greetings were received from Auckland District Council. Rev. E. M. Marshall assisted by the President, Mrs. Fitchett, led the service. Easter Offerings were presented and dedicated. Sister Dorothy Pointon gave a brief outline of her work in Hokianga, ending with an urgent plea for prayer for our Maori work in Auckland. Rev. J. H. Hall assisted Rev. Marshall in the Communion Service that followed. A successful Garden Party followed a picnic luncheon on the College lawn. A trading stall, games and competitions were enjoyed by all and helped to raise funds for our Delegates' Travelling Fund. Tea for lunch and afternoon tea was ably served by lads of the College.

North Canterbury District Council.

The quarterly meeting was held on Wednesday, Feb. 13th, at 10.30 a.m., when 52 members assembled in Durham Street Parlour. In the absence of the President, Mrs. Colechin, the chair was taken by the Vice-President, Mrs. Kidd, and the devotional session was led by Sister Ada Lee. The chief business transacted at the meeting was the planning of the forth-coming Convention and Easter Offering Service to be held on April 29th and 30th next. Full particulars were given by Mrs. Sincok concerning the various meetings for the Women's World Day of Prayer on Feb. 29th. Mrs. Gauntlet, now Matron of Deaconess House, was made a co-opted member of the Council. In the afternoon at 2 p.m. eight members gathered in the schoolroom to hear an inspiring address by Sister Grace McDonald on her work in the Solomons both before and after World War II. Opportunity was taken at this meeting to say farewell to Sister Ada Lee before her return to the Solomons after several years in Christchurch. Mrs. McNeil, on behalf of members, presented Sister Ada with a tablecloth and serviettes.

South Canterbury District Council and Convention.

The Convention was held in Waimate on March 6th,

with 100 members present from as far North as Temuka and South to Oamaru. Mrs. Hayman, District President, opened the meeting with devotions and welcomed all to the gathering, especially Mrs. Hallam, Dominion President. Council business occupied the next hour. Miss J. Barnett, District Secretary was thanked for the work she had given to digging, naming and posting bulbs to help swell the Jubilee Travelling Expenses Fund. So far £53/10/0 has been raised by this means. Quarterly reports all show enthusiasm and promise well for 1952. The Sacrament of the Lord's Supper followed, dispensed by Dr. G. Parker and Rev. Haslam. The afternoon devotions were conducted by Miss S. Hayman who spoke to us on the "Past, Present and Future." Greetings were conveyed from the Mothers' Union of the Anglican Church, the P.W.M.U., the Salvation Army and the Nukuroa Guild and Mrs. Hallam gave a personal greeting from our Dominion Executive.

Three milestones in M.W.M.U. work in 1952 were stressed by Mr. Hallam in her opening remarks. They were Kurahuna's 21st birthday, in March, the Jubilee in the Solomons in May and the Golden Jubilee of the Dunedin Auxiliary in October. A comprehensive vote of thanks to all who had worked so hard to make such an enjoyable convention was proposed by Mrs. Osborne of Timaru and Mrs. Parker closed with prayer and the Benediction.

Otago District Council and Convention.

The 10th Annual Convention was held in the Mornington Church on Saturday, 3rd May, 1952, commencing with a Communion service attended by 114 members. The service was conducted by the Rev. E. S. Hoddinott (Chairman of the District) assisted by Rev. A. Jolly (Minister of Mornington Church). During the singing of the hymn, "O Living Lord Who art forever seeking" the Easter Offering amounting to £103/15/0 was received and dedicated by Miss Purdie. Roll Call was responded to by 114 members and 3 visitors, 1 each from Ashburton, Petone, and the United States of America. Greetings were received from Mrs. Prout and Mrs. Hallam who message was "Whatsoever ye do in word or deed do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." The afternoon speaker was Mrs. R. Dudley who passed on to us some thoughts gathered from a Methodist Conference held in Boston in 1948, sharing with us some of the outstanding points of Dr. Roy Smith's address on that occasion. The main theme was "The Jericho road goes round the world." Mrs. Dudley pointed out the great needs of the world to-day, how there are many millions of misplaced persons along the Jericho road. She said there is only one way to solve the world's problems, and that was presenting Jesus Christ. Mrs. Rust of the United States spoke a few words of greeting. Reports were given from the Auxiliaries revealing a good deal of steady work being carried on from month to month. The evening session commenced at 7 p.m. with a Prayer session in which we remembered before God—world affairs and missions, overseas, home and Deaconess Sisters, Kurahuna and our Dominion Executive and Mission Boards. Miss Purdie welcomed Rev. B. M. Chrystall, B.A., who spoke on the activities of the Sisters working among the Maoris, mentioning the grand job of work they were doing and of their need of our prayerful support. A film showing something of the Home Mission work in England, "See His Banners Go," was shown by Mr. Chrystall and was much appreciated. Closing vespers were conducted by Miss Purdie who read of the "Two walking with Christ on the Emmaus Road."

. . Acknowledgments . .

The Foreign Mission Treasurers acknowledge with thanks the following donations:—

GENERAL FUND:		£	s.	d.
Anon—Wanganui (Jubilee)	100	0	0	
Mr. A. Langdon, on behalf Mrs. Langdon	37	10	0	
Anon—Kaitangata	20	0	0	
"In Memory of Mother"— Papakura	10	0	0	
Anon—Trinity (Dunedin)	10	0	0	
Anon—Chch. (per Rev. H. L. Fiebig)	5	0	0	
Miss White—Remuera	3	0	0	
Mrs. F. E. A. Gunn—Birk- enhead	3	0	0	
Anon—Mt. Albert	3	0	0	
Anon—Timaru	2	10	0	
Mr. Geo. Wilson—Mt. Eden	2	0	0	
Sister Lily White—England	2	0	0	
Mr. J. A. S. Marris—Mt. Eden	1	5	0	

Burnham United S.S.	1	0	0
"J.W.P."—Auckland	1	0	0

MEDICAL FUND:

Anon—Pitt Street	1	0	0
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LEGACIES:

Estate of late A. M. White	50	0	0
Estate of late D. L. Pirani	200	0	0
Estate of late E. M. Fer- guson	249	11	8
Estate of late Mrs. Jane Williams	200	0	0
Estate of late E. P. E. Sunnex	1083	7	5
Estate of late A. D. Joll	50	0	0

LEPER FUND:

Mrs. Amy Evans	15	0	
"An Old Friend"—Welling- ton South	5	0	0
"A.N.Q."—Oamaru	5	0	0
Anon	2	0	0
"M"—Dunedin	10	0	0

Jolly Bridge Club—Well- ington	2	0	0
Mrs. T. Amy—Morrinsville	2	0	0
Mrs. W. C. M. Canning— Mt. Eden	1	0	0
Mrs. Richardson	1	0	0

REHABILITATION FUND:

Women's Committee of N.C.C.	350	0	0
Mr. A. L. Stanton	20	0	0
Mrs. Richardson	1	0	0

SUPPORT OF NATIVE TEACHERS AND ORPHANS:

North Canterbury Y.M.B.C. Fellowship	79	18	0
Anon—Christchurch (for Choiseul Orphans)	25	0	0

EDUCATIONAL FUND:

Anon—Christchurch	25	0	0
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TOOL FUND:

Otorohanga—Te Kuiti Men's Fellowship	3	10	0
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Missionaries' Addresses

Rev. J. R. Metcalfe, Choiseul, British Solomon Islands.
 Rev. A. H. Voyce, Koau, Buin, Bougainville, New Guinea.
 Rev. A. W. E. Silvester, Bilua, Vella Lavella, Solomon Islands.
 Rev. Trevor Shepherd, Teop, Sohona, New Guinea.
 Rev. A. H. Hall, Roviana, Gizo, British Solomon Islands.
 Rev. G. A. R. Cornwell, Skotolan, Sohona, New Guinea.
 Rev. F. H. Woodfield, Roviana, Gizo, British Solomon Islands.
 Rev. G. G. Carter, M.A., Dip.Ed., Koau, Buin Bay, Sth. Bougainville, New Guinea.
 Dr. G. E. Hault, Roviana, Gizo, British Solomon Islands.
 Mr. G. H. J. Yearbury, Teop, Sohona, New Guinea.
 Mr. Grenville Voyce, Koau, Buin, Bougainville, New Guinea.
 Mr. Brian Sides, Bilua, Vella Lavella, British Solomon Islands.
 Mr. H. L. J. Newton, Roviana, Gizo, Solomon Islands.
 Mr. R. Mannall, Kihili, Buin, Bougainville, TNG.
 Mr. P. F. Taylor, Bilua, Vella Lavella, British Solomon Islands.

Sister Effie Harkness, Roviana, Gizo, British Solomon Islands.
 Sister Winifred Poole, Bilua, Vella Lavella, Solomon Islands.
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