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# The Open Door

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

SEPTEMBER, 1933.

REV. A. H. VOYNCE.

"A Great Door & Effectual is opened unto us"  
ST. PAUL

Price: ONE SHILLING Per Annum.  
Posted, One Shilling and Sixpence.

# URGENT.

? ? ? ?

Are the Treasurers to suspend payment?

Is further retrenchment to be made?

Are we going to fail those who have gone for us?

Are we going to prove false to our pledge to the Solomons?

We ask these questions, but it is unthinkable that they should be answered other than in the negative. We must, however, face the facts. We have liabilities amounting to some £5000 uncovered by any assets. We are on the verge of our overdraft and have heavy payments to make in the immediate future.

Do	the love of Jesus Christ; His great command to preach the gospel to all men; the fact that tens of thousands in the Western Solomons wait for the Light	Mean Anything to You.
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If they do, what sacrifice are you prepared to make that those for whom He died may know Him?

**WE NEED YOUR HELP NOW**

# THE OPEN DOOR

Price - One Shilling per Annum  
Posted, One Shilling and Sixpence.

The Missionary Organ of  
the Methodist Church of  
New Zealand. . . .

VOL. XII. No. 2.

SEPTEMBER, 1933.

PUBLISHED QUARTERLY.

## From the Mission Office.

**Rev. A. H. Voyce.**

The whole Church will join in glad welcome to the Rev. A. H. and Mrs. Voyce, who, with their two children, arrived in Auckland on August 25 for a well-earned furlough. Mr. Voyce was appointed to the Field in 1926, and this is his second furlough. He has been very successful as a pioneer missionary amongst the forest and mountain tribes of Bougainville, and the work in South Bougainville has developed rapidly under his direction. The Rev. J. R. Metcalfe, Superintendent of the vast Bougainville-Buka Circuit, tells in this issue something of Mr. Voyce's fine work.

Mrs. Voyce has done equally heroic service. Only those who have had the experience know how the wives of missionaries also serve. Tonu is far removed from any other mission station, and seldom, if ever, through the year would Mrs. Voyce see another white woman. Her husband often has to be away for weeks at a time.

Mr. Voyce commenced deputation work on September 10th. He will carry out a two months' itinerary in South Canterbury and Otago-Southland, followed by a week in North Canterbury.

We wish for Mr. and Mrs. Voyce and their children a very happy and inspirational furlough.

\* \* \* \*

**Helena Goldie Hospital.**

With gratitude to God we report the completion of the central block of the Helena Goldie Hospital — operating theatre, dispensary, and office. The following extract is from the last mail:—

“We are surrounded with good things out here. A new hospital, with a carpenter to build it and do all the necessary shelving, etc. It is a wonderful answer to prayer. We will notice the difference when operating. It will seem funny having a

level floor and not having to gather the instruments from under the building while operating. The doctor will appreciate going to his files and finding his papers whole, instead of the most important numbers, etc., eaten out. The cockroaches will have to turn elsewhere for their meals.”—Nurse May Bartle.

\* \* \* \*

**The Need is the Call.**

The spirit of generosity manifested by the Native Church for years past has been a source of wonder and admiration to many. But things are very difficult this year. The Chairman writes:—“In all other directions our work is going on well, although this year it is going to be a severe struggle financially. Many of our people cannot find their tax money, and our income will suffer greatly. I think I may safely say that we will not reach our estimated income. We will do our best.” They have always done their best. Have we? In this time of urgent need may we be constrained to that spirit of prayer and sacrifice that will speed the work.



Mr. Goldie Leaving Kokegolo for Furlough, December, 1932.

## Retrospect and Prospect.

The Pioneering Circuit of the Solomon Islands Mission Field—Bougainville and Buka.

By REV. A. H. VOYCE.

### Some Comparisons.

THE Solomon Islands mission field is divided into circuits, just as is the work of the Home Church. There is the earliest circuit, Roviana, incorporating the work on New Georgia, Rendova, Kolombangana, Simbo, Treasury, Fauro, and the outlying group of Ongtong Java. The Vellalavella circuit includes Ganonga. Choiseul cir-



MRS. VOYCE AND CHILDREN.

cuit includes the whole of that large island. Then there is the great pioneering area where our Church has opened up work, namely on that great island Bougainville, and its smaller, but no less important northern neighbour, Buka. These islands, though geographically part of the Solomon group of islands, are politically part of that vast Mandated Territory of New

Guinea. This pioneering area, until recent years, was included in the far-flung Roviana circuit. Now, however, it forms a separate circuit, known as Bougainville and Buka.

1926. On our arrival in Bougainville in June of that year, all available knowledge was acquired regarding the work of our mission there. These are the facts that emerged in the three naturally constituted centres.

1. **Teop Area.**—A minister stationed on Teop Island, with only one native assistant, a Fijian. Large inland areas were contacted by that missionary, and many villages were desirous of having teachers, but he was labouring under the killing disability of having no native helpers to place in strategic positions in his area. Such a position was crippling to our work in its initial stages. Hence the people actually adhering to our Methodist Church were comparatively few.

2. **Buka Area.**—A minister stationed on Buka Island with two Fijian assistants, and with eight villages on Buka and adjacent small islands claiming to be more or less Methodist, in four of which services were held every Sunday, and in the others intermittent services, probably 700-800 people in all. There was the almost insuperable difficulty of eight villages scattered over an area 20 miles in length, and only two native assistants to carry on the work. This minister had also the task of visiting and directing the work in Siwai—some 120 miles away—for until our arrival that was part of his work.

3. **Siwai Area.**—There was no European station here then, but there were six native teachers, and probably some 400 people claiming allegiance to the Methodist Lotu.

That, then, was the position in 1926, a very scattered field, poorly organised, and lacking the initial essential to successful mission work in the South Seas, namely, trained and consecrated native workers—a position perhaps without precedent in the history of modern South Sea Missions.

During the intervening years much difficulty was experienced, but during those years the confidence of the natives was gained—always a slow process—until today the Bougainville and Buka mission in all sections is on the **Flood Tide of Expansion**, experiencing a forward movement that will spell defeat to stem, that will damp the ardour of the native church should a halt be called, that will weaken the morale of our native workers should the occupying of new stations be forbidden at this juncture, when the heathen people after so many years of seemingly uninterested watching are refused the help they ask.

The following comparison with 1926 will serve to prove the direction and force of that **Flood Tide** in Bougainville and Buka:—

1926.	1933.
2 Ministers	3 Ministers
	1 Sister
9 Native Teachers	90 Native Teachers
	3 Native Medical Workers
8 Occupied Stations (European & Native)	80 Occupied Stations
1300 People (approx.)	6000 People (approx.)

### A Dreamer's Vision of the Future.

The prospect before our Church on Bougainville and Buka, if the work is allowed to proceed, is very bright. This is the vision a young man saw:—A promising native church of 15,000, perhaps even 20,000, native people, uplifted and made happy in the enlightenment that the Lotu

brings; 3000-5000 eager scholars, many of whom will become candidates for college training to fit themselves as teachers; a band of 200 well-trained native leaders, each the possessor of a home, directed by a bright well-trained native girl, bringing up her family in a healthful Christian way; a bright and influential native people, filling their churches Sunday by Sunday; rendering good service in all they do; respected and admired by European and native alike; freed from disease; and grateful to New Zealand Methodists for all they have done, and all they have given.

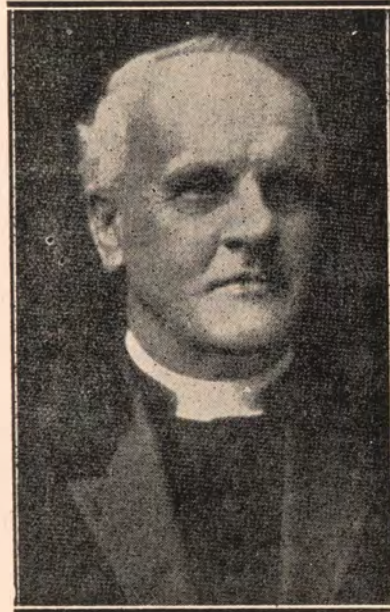
### An Appeal.

Methodist people of New Zealand, God forbid that you should make it necessary for a halt to be called in this pioneering work on Bougainville and Buka—much less that retrenchment should be demanded. This whole work is given and born of God, accepted by you—in that you have sent three ministers and one sister there, and so caused the native people to look to them and to you as to fathers and mothers, and, also, in accepting it you have morally prevented any other Protestant Missionary Body from commencing operations there. Thus you have become morally responsible to give to the native peoples the enlightenment and uplift of Christian teaching.

Such is the Vision—What will your answer be?



PEOPLE OF KEKEMONO IN THE MEN'S MEETING HOUSE.



### Samuel Lawry.

In the passing of the Rev. Samuel Lawry there has gone a great and gracious friend of missions. It was only at last Conference that he resigned the office of District Secretary for North Canterbury. In appreciation of his fine service to the Foreign Mission cause the following resolution was passed and printed in the Minutes of Conference:—

“That Conference places on record its appreciation of the long and valuable service rendered by the Rev. S. Lawry to the great Missionary cause. For some considerable time Mr. Lawry was a member of the Board of Missions of the Methodist Missionary Society of Australasia, and later was a member of the Board of the Missionary Society of New Zealand. Since his retirement from the active work of the ministry, Mr. Lawry has been Missionary Secretary for the North Canterbury District. The Board regrets his retirement from this position, and tenders him its best thanks for his faithful services.”

### A Manual of Missions.

In our last number we published a brief review of this splendid handbook written by the Rev. A. B. Chappell, M.A., F.R.E.S., for the Leadership Training Course in our Bible Class Movement. We are delighted to learn that this handbook had so immediate and general a welcome that a second printing of it has already become necessary. By the thoughtful generosity of two friends of missions, deeply interested in the Christian evangel and the work of our Church, copies of this book have been supplied to our ministers and home missionaries.

We congratulate Mr. Chappell upon a fine achievement. Although the book is small it is very comprehensive and presents a great deal of inspiring information relating to Missions. It is divided into five sections dealing with Principles, Methods, Achievements, Organisations, and Fields. The fine literary style and wide range of information are what one would expect from the author, but what pleases us more than anything else is the confident note, the absolute assurance that there is none other sufficient for the needs of the world than Jesus Christ. “Christ is the pre-eminent admonition of all who, as Stevenson’s words put it ‘deblatrate about missions,’ and the unanswerable answer to suggestions that the missionary enterprise gets in God’s way. It is His way.” This note is most timely when some men are arrogating to themselves the right to decide in committee whether mission work shall continue, and others

are writing about the twilight of missions.

The author is also dealing with vital issues in writing of Indigenous Churches. “The various tests of growth all yield heartening evidence of success, but the greatest visible achievement, the hall-mark of success, is the arising of what are known as indigenous churches, those established by missions but able to stand by themselves. These become independent, manage their own affairs, choose their own ‘pastors and teachers,’ and in turn engage in the missionary enterprise.” This is indeed true and must be the standard.

All parents should give earnest heed to the page on “A Missionary Lineage” and seek to emulate Susannah Wesley who, with glowing zeal for missions, talked every night “with each child by itself, on something that relates to its principal concerns.”

We should have welcomed a fuller treatment of our Solomon Islands Field with the problems and possibilities associated with a people emerging from the Stone Age to 20th century civilisation in one generation, as it is with these problems and possibilities that we wish our young people to become more immediately concerned. However, our Field is given the distinction of the only map.

A Manual of Missions should be in every Methodist home and its lofty theme in every Methodist heart.

A.H.S.

### A Review by the ‘Super’ of Bougainville - Buka.

MUCH has happened this year, that if I were to enter into details this epistle would not be written, it would take too long; but I will do my best to give you a glimpse of the work as I know it.

I visited Choiseul in February and March at the Chairman’s wish, and found Sister Ethel in good heart in spite of the burdens she was carrying. The teachers also were mostly enthusiastic and working at their tasks, though not “everything

the surprise of everyone but Sister, who had prepared the fatted fowl for me.

On the whole I was well pleased with the work and the workers, though the need for a Circuit Minister’s presence was only too evident. There are some ambitious spirits abroad who have ventured into trading, and who are squandering the money of gullible compatriots. There are also land and family troubles needing a counsellor fully acquainted with the white man’s ways and able to put before the people the probable attitude of the Government Official to their little problems. Furthermore, there are many distressing cases of yaws which a minister armed with N.A.B. can cure magically, but which will be a cause of misery, enfeebled constitution, and probably early demise, to many youngsters. There can be no doubt whatever, that much cruel suffering is involved by the absence of the minister. Sister Ethel keeps the stations in the Bambatana District in good order, and the doctor’s native assistant is giving excellent service there, but once Bambatana is left behind, the change for the worse is most noticeable.

I was delighted with Ben Pitatamai, the above-mentioned medical assistant. One morning I attended the Hospital and watched his quick, sympathetic and smiling service. One case in particular demonstrated the new attitude towards medicine as given by white people. Amongst others, a youngster of about seven came forward for his dose. He opened his mouth without being asked, swallowed immediately, and went off without a murmur. I well remember his elder brother, and how Mrs. Metcalfe, his father and I had to fight to get anything between his teeth. The doctor demonstrated the value of medicine, the people gained confidence, and as a result are both healthier and happier. The doctor’s coming to Choiseul was a great boon to the people and his going a heavy loss, but that loss has been very largely augmented by the withholding of the minister for two years, and the results will be disastrous if an appointment is not made very shortly.



Photo. J. R. Metcalfe.

Interior Tiop Church with partition removed. Roofed without a nail.

in the garden was lovely.” I stayed for a few weeks at Sasamunga, and was able to help in straightening out a few tangles, after which I made the tour of the outstations by canoe, as the launch was without a battery for the engine. It was quite a thrilling trip, as the weather was far from good, but I was able to keep to my time-table and returned ahead of time, to

I had not been long home when it became necessary to visit Siwai. Mrs. Cropp was ill, so I took the opportunity of an invitation from our District Officer and travelled by the Government vessel to Buin. Bro. Voyce came to meet me as soon as he knew that I had arrived, and we inspected the Kihili Lease, which the Chairman has recently purchased for us. It is an admirable position, and its posses-



Photo. J. R. Metcalfe.  
On the Tramp, Bougainville, May, 1933.  
Relics of the Past.

sion has taken a load off Bro. V.'s shoulders. The ground is not very good, too much water, but it gives us a safe port and opens up a new area for our work on South Bougainville.

We did not go direct to Tonu, but visited stations en route, doing some pretty long walks. At Tonu all was in first class order, and all well and happy except for some

difficulty about land. The Siwai people are very conservative, and it is difficult to acquire land from them. Bro. Voyce and I were always of the opinion that the Mission Lease was for 5 acres, but when trying to arrange for a further 10 acres, as Agricultural Lease, Bro. Voyce woke up to the fact that the boundary line cut his house into two, giving him about a half acre. He asked me to see what I could do, and I am happy to say we were able to fix up matters satisfactorily in the presence of the Government Official who first treated for the land in 1926.

We visited all the nearby villages, opening churches, etc., and then set out on the tour of the distant ones, over mountains and into gorges for nearly a fortnight. It was very rough going, and I estimate that I travelled well over 300 miles, and climbed many thousands of feet. On the whole the weather was good, and I returned quite fit, in spite of the last day's long tramp on Bro. Voyce's damper, a day ahead of our scheduled time.

I was well pleased with all I saw. At nearly all the stations I had previously visited I could note progress. There are now more than double the number of stations I saw three years ago, in districts then untouched by us, and most of the new stations are showing up well. I shall not soon forget the welcome I received from the people of the outlying village of Sikurai, nor yet from the people of Lamausi, on the mountain range, who asked Mr. Voyce for a teacher.

Bro. Voyce was told not to develop further as our finances would not stand it, but he has disobeyed instructions and emptied his purse to meet the deficiency, as he believes that to "stay put" is, in effect, to suffer defeat. On our trip five new stations were arranged for, and I am certain there are more to follow; indeed, two more have been opened up since I was in Siwai.

But of course success brings in its train many obligations and problems. For one man to tackle 45-50 stations, with the possibility of 60 or more in the near future, almost all in the pioneering stage,

is no light task, and he will require all possible assistance. The possession of Kihili promises a solution of some of these problems. Kihili is an admirable base, as he will show you, as it is near a first-rate anchorage, can be used in almost all weathers, and is a port of call for the inter-island steamers. From it, good roads radiate to the various centres of Buin, and thence to Siwai and Nagavisi on one side of the mountain range, and the Roroai Valley and the Kieta coastal range on the other. Moreover, the weather on either side of Buin can be determined, and with a launch the missionary can be transported to the nearest base for his patrol with a very minimum of risk.

If Bro. Voyce is given a reasonably free hand and use of the Circuit vessel, I am confident that he will manage his large and mountainous district quite effectively, though there is no doubt whatever that the work would be on a much better basis if he had a good general Sister with nursing experience and a well-balanced mind, and I hope he will receive this assistance as soon as ever finances allow.

I was delighted and agreeably surprised at the work being done by Mrs. Voyce amongst the women, girls and infants; it is a pity it must cease for a time. I was also very much impressed by some of the young, inexperienced assistant teachers.

They are showing a fine spirit, which promises well.

Gardening will always be a problem until Mr. Voyce can obtain a large tract of country near his Head Station. The solution of the recent land problem has materially assisted, but not finally settled the difficulty, as the area is so very small.

Unless a halt is called in the opening of new stations, and the Board is prepared to hold Br. Voyce strictly in leash, which would be a disaster to our work, there will be increased expenditure in this section.

Bro. Voyce arranged for the building of a good leaf house at Kihili, and my boys and I assisted. The house cost us about £8 10s., but has already been worth more than that to us. It is certain that Bro. Voyce and family would not have been able to catch this steamer had the Kihili house not been at his disposal.

In the Teop district we are finding openings for service. Time and again the boys have reproached me for calling a halt, so I decided to let them have their heads, and have opened another two stations. I am quite convinced that at our stage of development to call a halt is dangerous to the morale of our boys. I am watching the money question carefully, but cannot promise to economise further.

JOHN R. METCALFE.



COLLEGE STUDENTS, ROVIANA.

Photo. A. H. Voyce.

## Re-thinking Missions.

By REV. G. T. MARSHALL.

"THE Report of Commission of Appraisal of the Laymen's Foreign Missions Inquiry probably marks the beginning of a new era in missions"; so does the International Review of Missions commence its account of the book which gives its title to this short paper.

In January, 1930, a group of Baptist laymen was brought together by Mr. John D. Rockefeller, Jr., to meet Dr. J. R. Mott. Out of the meeting there arose a commission to observe and appraise the missions of the Society. Laymen from six other denominations joined in the movement. The enquiry was limited to India (including Burma), China, and Japan. Three corps of "fact finders" were sent out. Their report includes a hearty endorsement of the necessity of missions; a description of missions in their strength and weaknesses; and recommendations on the problems of administration and unification.

The I.R.M. partly blesses and partly curses the Report. The opening sentence, quoted above, attaches great importance to it. The modifications come as the article quoted proceeds. It appears that many of the recommendations had already been before mission boards, and not a few emanated from missionaries themselves. The Review points out that the theological predilections of the movement belong to a particular school of thought at the present time insistent and aggressive, which is by no means that of the churches generally. The Jerusalem Conference pronounced that the great antagonist of Christianity is not any one of the other religions, nor all combined, but Secularism, which aims at destroying religion altogether. The Commission adopts this view and recommends the mutual sharing of our religious insight with that of other faiths, the uniting with heathen religionists in "a common quest for the truth" as though we had not found it and do not know Him who is the Way, the Truth and the Life."

We have just received at the Mission

Office "A Statement and a Criticism Regarding the Laymen's Foreign Mission Inquiry and Appraisal," issued by the Bible Union of China. It states that "the seven denominations and boards which the Report speaks of as co-operating in this inquiry cannot accurately be said to be responsible for the selection of the membership of the Commission, or of course for its findings." It further states that only about one-sixth of the missionaries in China are connected with the seven boards said to have sponsored the Appraisal. The chief criticism of the Bible Union is directed against the "open rejection of the Gospel message itself, as set forth in the New Testament; and the disparagement of the Gospel which has been proclaimed from the beginning of missions as no longer suited to the world's needs." The Union protests against this attempt to take control of the present-day missionary enterprise and turn it into channels which are fundamentally out of harmony with New Testament teaching.

The Appraisal has little, if any, bearing on our Mission in the Solomon Islands. Its recommendation of co-operation with leaders of other religions in a quest of truth has no application to peoples of animistic beliefs like those with whom we have to do on our mission field. Not that our work is different in kind from that of societies which confront religions with an elaborated philosophy of life; whether Deistic, Pantheistic or Agnostic. The missionary sees, in his foreground, not a false system, but men and women in their sadness and sins, and he goes to them with succour and salvation. Listen to almost any address of a returned missionary and you will find that his interests are in the people to whom he ministers, and that, for the most part, he leaves the study of Comparative Religion to men who remain at home.

Nevertheless, the "Appraisal" is significant as showing the widespread work of missions and the recognition of their great influence in the world.

## Pioneering on Bougainville.

By REV. A. H. VOYCE.

DURING March I set out to meet the s.s. "Maiwara" at Jamig, some 35 miles away from our station, and from there to go on to visit some new stations of ours in the eastern area of this island. The "Maiwara" is the inter-island boat that calls at Jamig, our nearest port, once in three months. When about half way to the port, travelling "per boot," or rather shoe, and intending to sleep in a rest house further on, I was surprised to meet a boy com-

press on without resting, except for food, and I borrowed the cycle and reached Jamig about 4 p.m. Sure enough at 10 o'clock that night there was a shout of "Sail-o!" My boys, however, were held up with phenomenal rain, and did not reach port until 7.30 next morning, just in time for me to do my business before the ship sailed. I bought some fresh sausages (frozen) and despatched them about 10 a.m. per bicycle for Tonu, where at dinner that night they partook of that rarity in Siwai. It was very fortunate that those goats annoyed my friend, else I'd have missed meeting our three-monthly steamer! !

Next morning we left at 6.30 for the mountain area where our two new stations are situated. We slept the first night on the banks of the Albia River, and next day set out for the first station, namely, Orimai. This station and the other, Kekemono, we opened when we took a trip into this area in January, from Kieta side. About midday, after passing over several hefty ravines, we arrived at our destination. What a sight met our eyes—a very fine station, beautifully cleaned and surrounded by a strong fence; fine teacher's house with kitchen joined by a ramp, and with ferns, etc., on the verandah growing in improvised bush containers; a fine boys' house newly completed, and plenty of various kinds of native and introduced foods planted and doing well in the station compound, and a crowd of people about, for the day was Sunday, and service was just over. All this in a new district, where three months before the Methodist Lotu was unknown! It proved very encouraging. One of the local lights came to me and said that as it was Sunday they would not gather any food for us until the following day, but would just give us what little they had about. (Our boys were not very pleased to hear this.) We, of course, agreed with him. However, when smoked pig came to light, even the boys were pleased with everything. Next day they brought food galore. Here, too, next day, I was able to add to my ethnological collection a large number of stone implements, and, as one keen on his hobby, we were excited to note several items of more than ordinary interest, including a very fine Kasi 13 inches long. On inspecting the village book I found that early



Photo. A. H. Voyce.

Son of Chief of Orimai.

ing from my friend, the local trader (with whom I intended to stay at Jamig), and bringing a letter. He said that, having had occasion to rise about 2.30 a.m. that morning to chase some goats from his verandah, he had looked out to sea and saw the lights of a vessel, which he thought must be the "Maiwara" ahead of time-table, and if so he expected her about 10 o'clock that night. So I warned my boys to

that month the annual tax had been collected to the amount of £11 10s.—and this from a mountain people with no coconuts—in fact, it is amazing where they get their money from with which to pay their tax. I did not enquire—but was not surprised to receive a request from some of the young bloods that they might come and work for me for a week or so.

**Monday, March 21st.**—We left Orimai at midday to go further into the mountains to the other station called Kekemono. Here there is a tremendous gorge to cross, in places climbing up and down is by means of bush vines. The station, like Orimai, presented a beautiful prosperous appearance—very fine house as at Orimai, fine clean fenced station, plenty of food, and nearly 50 men and boys waiting to greet

## Wanted, a Tennis Ball!

I was down at Patutiva for a few days at the beginning of July, and most of the native teachers in the Marovo portion of the Roviana Circuit came in for the united class meeting on the first Thursday of the month.

One of these teachers is Abel Gibote, a single boy, who has had charge of one of our Mission villages in the Marovo for



METHODIST PARSONAGE, PATUTIVA.

nearly two years. He is a most original youth: a fair scholar and quite a good leader. He has rather a difficult task amongst a village-ful of people who are not yet very far removed from heathenism and who still retain a few of the old inclinations and milder habits of past days.

me. Very fine reception. Coming to Kekemono from Orimai, we passed through very heavy rain, and we thought two of the boys with us had taken a wrong track and were lost, but on my mentioning the matter several locals at once set out to look for them. It reminds me that when we arrived at Orimai the day before, we arrived well ahead of the others, and we suggested that some people should go to help our boys up the last deep ravine, when at the mere suggestion half a dozen young fellows rushed for the spears, etc. (which they always carry with them—sort of second nature probably) and dashed off with a whoop. I mention this merely to show the spirit of keen help and interest shown by these peoples.

(To be continued.)

But Abel is optimistic to a degree, and is doing splendid work amongst them.

On his arrival at Patutiva he came straight up to see me, and after a few minutes of general conversation he said, "Can you give me a tennis ball, Mr. Dent, please?" "A tennis ball!" I replied. "Why, have your folk started playing tennis?" said I.

"Oh no," said Abel, "but it is this way. The people of Saira (Saira is the name of Abel's village) are very dark-minded as yet, and it means that I have to preach longer sermons than is usual in order to get anything I say 'home' to their minds and hearts. A short sermon would be lost

on my congregation. I have to repeat myself two or three times before anything begins to sink in, and in the meantime not a few of the congregation fall asleep. I want the tennis ball to throw at them in order to waken these sleepers up, so that they shall not miss what I am saying. If they hear the same lesson or advice re-told several times in the same sermon there is some chance of their taking notice and maybe acting upon what I try to tell them is good for them in the course of my

somewhat lengthy discourse.

I suggested that Abel should use a coconut, but that method he thought might be a little too drastic: he did not want to kill his folk, but to keep them awake that he might possibly convert them.

Unfortunately, or perhaps fortunately, I had not a tennis ball in my possession, so Abel had to return to his village without one, to carry on his task of awakening as best he can!

T. DENT.

## "A MARRIAGE HAS BEEN ARRANGED!"

We were returning from the Marovo to Roviana recently, aboard the "Tandanya." Mr. Goldie was with us, and as we passed the island of Rendova, some eight miles or so from Kokeqolo (Roviana), as the crow flies, our worthy Chairman fell into reminiscent mood.

In the old days, he told us, the people of Rendova and the people of Roviana were bitter enemies, and many were the strategic methods resorted to by which they sought to take advantage of one another. At one time a wife-to-be was chosen from the girls of Roviana for the chief of Rendova Island. This arrangement was accepted in all good faith by the people of Rendova, and ideas of peaceful associations with their old enemies entered into their minds.

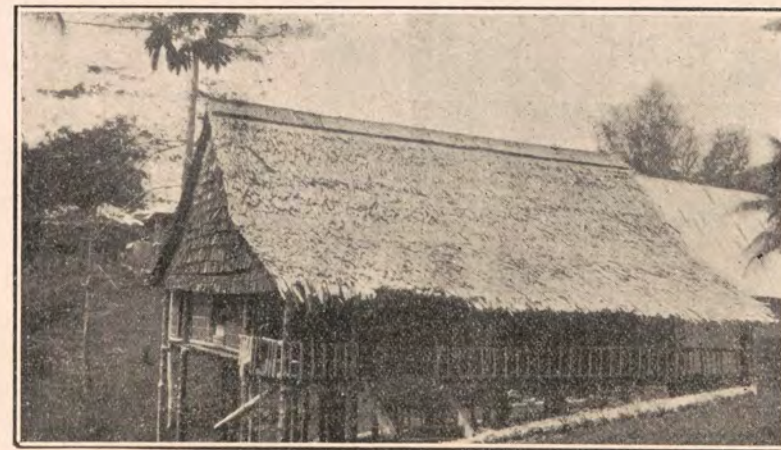
The wedding feast was prepared, and

the men of Rendova gathered in full force at Roviana for the celebration of the nuptials. But the Roviana folk had other and ulterior motives.

They took care that at a certain time in the process of feasting that every man from Rendova should be separated from his fellow-countryman by a man of Roviana. The moment came for the opening of the coconuts—the national native drink here—and the second strike of the knife in the breaking open of the drinking coconuts was the understood signal for every man of Roviana to fall upon and slay the man from Rendova at his side!

This all took place as so cleverly though so heathenishly arranged, and not a single man returned to Rendova to tell the tale! The marriage arranged did not take place!

T. DENT.



NEW HOSPITAL, KOKEGOLO.

Photo. T. Dent.

## A Little Ship was on the Sea.

Last steamer I had a bit of an experience and did not manage to meet the steamer and handle my own cargo. The engine had not been running well and I had been working at it quite a lot. Mine is a Diesel engine, presented to us by the generosity of Mr. and Mrs. Percy Winstone and Mrs. J. H. Blackwell. It has been running splendidly for a long time, but an engine of this type needs some expert attention occasionally. Ours has not had it, though we do the best we can. I started off for Gizo when the weather was very unpleasant, and before we had been out long the engine gave out altogether. We had some sail, so we turned round to try to make our place again, but a fair father of a squall came down from the opposite direction, so I could not make home. We turned back, but everything was shut in by the fury of the wind and sea and rain, and we could not see our direction. Then the jib went and the main was very shaky. Gradually the wind died away, and we were a long way from anywhere. They

saw us from home and sent a canoe out in the darkness. When this canoe came alongside I sent it on to Gizo to tell Mr. Goldie. We drifted about all night, but in the morning managed to make a good anchorage on the island of Ronongo, and during the forenoon Mr. Goldie arrived with the Tandanya and towed us home the following morning. Since that we have not been able to make a trip, as the engine was in a bad way, but we had to engage what help we could and she is going again now. I hope to do some circuit visiting next week.

The new hospital building is now complete, and is in use. Dr. Sayers told me it was a most happy change for him in his surgical work, and he has been doing a good deal of that lately. I will try and get a photo. or two of the hospital buildings. Mr. W. Oldridge, who has been engaged on the building and appointments, returns to Melbourne this steamer.

A. A. BENSLEY.



Photo. A. A. Bensley.

Unloading Timber from the "Mataram" on Bilua Beach for New Hospital

## A Tramp in Fiji.

By a New Zealand Sister.

ACCORDING to Fijian Mythology the spirits of the departed used always to pause at Na Dari Vatu (The Stone Dish) while on their long journey towards the place of departure from Fijian shores. The stone dish can be seen there to-day. But the modern human Fijian, seen there as a policeman, school-teacher, or office-clerk, or as luggage-carrier for European visitors, does not stay in such a cold place any longer than he can help. He is surprised at the Europeans' fondness for such a climate, buries himself under five mats at night and thinks longingly of the warmth of the coastal districts. Perhaps if he is a very modern Fijian, he says in English, as one of our boys did on our recent trip, "The scenery is beautiful, but the climate does not suit me. Still I can endure it."

For Nadarivatu is nearly three thousand feet above sea-level. How we enjoy the sharpness of the cold wind, the glow of contrasting sunshine, the view of lovely bush-clad hills and of the sea off the northern coast, and the vista down the valley that leads to the southern coast. For this is where the largest rivers of Viti Levu all rise. Here Mt. Victoria, over four thousand feet high, parts the waters that flow to all coasts. Here stands, too, the Robert Beckett Memorial Rest House. We are glad that with the opening of the new motor road it will be used more.

The usual method of approach to Nadarivatu is by motor car up the zig-zag road on the steep hillside from Tavua, on the northern coast. But our party of five mission sisters, with Fijian students, travelled up the long Rewa River to the source of one of its tributaries, then over a spur of Mt. Victoria and so to Nadarivatu. It took us five days. We returned following another tributary of the Rewa, and reached home after two weeks' absence, footsore and weary, but glad of our experiences. Our methods of travel were various—motor-bus, river punt, outrigger canoe, raft, horse, launch, and foot, but mostly on foot. Even we who walked least walked ninety miles.

The overseas visitor to Suva sees nothing like the scenery we saw. Nasoqo stands out in our memory. A village of brown thatch standing among the rocks as though the houses had grown there, a splashing, gurgling, rock-strewn stream, sheer grey cliffs rising hundreds of feet, beautiful forest-clad hills of many greens and here and there a splash of yellow, wisps of floating mist. We picture again the wide views from the hill-tops, the reflections in the Wainimala, the rapids, the waterfalls, the giant bamboos bordering the track, the acres of red coleus, the profusion of ferns and the wild orchids. Perhaps because it reminds us of our own land, Fiji's hill country always charms us. But the Fijians in the party, being coastal people, were not as charmed with it as we were. The coastal people scorn the inland districts. When we admired the bright little faces of thirty-seven little schoolboys we met plodding along a muddy track, they said their stomachs were too big. When we reached a dirty village, where we were not expected, and where there seemed no one responsible who could tell us what to do, they said, "Villages like this spoil the name of Fiji." "These are not Fijian customs." "I hope I shall never be appointed to teach a school here." "I'd like to preach one sermon to these people. I'd tell them what I thought of them." We were very proud of our boys; proud in the first place because, though teachers, they offered to come as luggage-carriers, and proud of their loyal and kindly help through all our difficulties. Four or five of them are preachers, and conducted the Sunday's services at Nadarivatu ably and well. But we did not share their scorn of the inland people.

We feel it is a wonderful privilege to be a mission worker in Fiji. It is not for our own sakes only, but for the sakes of all who have gone before us, that we are treated with such honour and deference. "Methodist Mission," "Davuilevu," "Sister," these are unflinching passwords to almost any part of Fiji. No trouble is too great. Every possible honour is given—



from whole cooked pigs to bathrooms built specially for us. In one village we were ceremoniously presented with yaqona (kava). We hoped we did not offend when we declined to drink it. If we did, they were too courteous to show it.

It always does us good to travel about Fiji in our holidays. It is good for us to see the results of the work of our Mission. Perhaps people at home do not realise how much of the work of the Church is done by native workers, and how steadily, how surely, the work of God goes on through



A HOUSE IN A HILL VILLAGE OF FIJI.

their agency. At Nawairuku the annual church meeting for that section of the Ra Circuit was being conducted by the native minister. The local catechist and his wife were old friends. Their spotless white clothes made us ashamed of our muddy garments. At Nakorobilo the native minister was especially kind. At Nubumakita also the catechist was an old friend. The Government is doing good work through the medical and native departments. It was at Nubumakita that, four years ago, the people told us that they were risking the lives of their children by trying a new experiment. They were beginning to bath their babies every day. Evidently they were satisfied with the experiment. We

were introduced this time to a committee of native women, who every day inspect all the children, and see that all have been bathed and cared for.

At Nosoqo we sat in chairs and slept on European beds made by the son of the owner of the house. He had learnt carpentry at Davuilevu. At Nadala we passed a well-kept farm owned and worked by an old Navuso student. At Nakorobilo an old Matavelo girl washed our clothes.

But the brightest spot of the whole trip was the week-end at Nakorosuli. Here

the native minister, his wife and the school teachers were all old friends. Joni Ledua and Isei Tawakevou do particularly fine work in the school, and are well supported by the people. The children of twelve villages attend the school. There are one hundred and twenty-five children in all. It was holiday time when we were there, but all the children we saw looked clean and well cared for. Last year one of the boys passed the entrance examination to our Teacher Training Institution at Davuilevu. A troop of boy scouts has been formed in connection with the school. We wish all children in Fiji might be as fortunate as the children of Nakorosuli. And how glad we were to meet Fani, the

native minister's wife, again after so many years. We remembered her as a smiling little girl, thirteen years ago, when her father was a native minister at Nailaga. Orphaned soon after that, she continued as a scholar of Matavelo School. She is a very convincing argument for girls' schools. It was a wonderful experience to be her guest. We enjoyed the cleanliness and daintiness of her home, and we marvelled at the meals she cooked for us in her simple, inconvenient kitchen, and the skill and cheerfulness with which she managed her four healthy, happy little children, fed nine visitors, and with five hours' notice got her family ready for a two days' journey. Fiji needs more women like Fani. Never doubt whether girls' boarding schools are worth supporting.

It is good for us to see results. It is also good for us to see needs for the future. Few Fijian women have had the opportunities that Fani has had. The women of the interior still have sad, unenlightened faces, which betoken lives of dull drudgery. It takes two years for a new tune to reach the interior. What can we expect in the case of new ideas of cleanliness and health? Flies still abound in Fijian villages. A baby died at Nakorosuli while we were there. The relatives had been treating it with native remedies and had neglected to take it to the Government doctor only ten miles away.

These things challenge us. Dare we refuse to give the help that is so sorely needed?

INEZ HAMES.

### Faithful Unto Death.

I am very sorry to have to inform you of the death of one of our B.S.I. teachers, Jeremiah Loleke. He was a rather quiet retiring type of fellow, whose constitution never seemed to be of the best. After one very serious illness I asked him to go to another station not so isolated as the one he occupied, but he very definitely ex-

pressed a desire to remain, and succeeded in assisting in the opening up of the country on the slopes of Mt. Balbi just before his death. He showed a fine courage and gave a splendid witness, and our hearts are very heavy at his passing.

JOHN R. METCALFE.



Wakikakan Church and Teacher's House. Mt. Balbi in the distance. This is the Station Jeremiah Loleke built up.

## WOMEN'S PAGES

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

### PRESIDENT'S LETTER.

Dear Friends,

The nineteenth Annual Conference of the M.W.M.U. is to be held in Dunedin this year, starting on the 24th October.

We are looking for a good delegation, and are pleased to report that the Union Steamship Co. and the railway authorities are granting travelling concessions to delegates.

Conference days will be strenuous, but will be full of interest and happy fellowship. In the work of the Union during the last year nothing spectacular has happened, but devoted, loyal, steady service has been lovingly given.

Auxiliary women never fail to remember that Christ has been the great liberator of womanhood, and it is their concern to make Him known to the women in the world who are living in darkness and superstition. We are a part of a great "World Fellowship," appreciating the honour and privilege of being workers together with God in bringing in His Kingdom.

A very pleasing feature in the work is the growing co-operation and interest of the younger women of our churches.

A few weeks ago I was asked to visit a club of young married women in connection with the Karori Church. This was a unique experience and one that gave very real pleasure and satisfaction. Mrs. Blair, the gifted President of this club, asked if I would tell something of the Sisters' work in the Solomons. It was soon evident that a new interest was being created, and at the end of the meeting every member was anxious to give practical help. From this group a very fine parcel of goods was forwarded to the Karori box.

A little later we visited a young women's club in connection with the Thorndon Church. This club is under the capable leadership of Mrs. Odell. This fine club is

also interested in the Sisters' work, and a very fine array of parcels was in evidence for the Thorndon box.

A young women's branch of the Palmerston North Auxiliary has recently been formed. This group is working specially for Sister Isobel, hospital work making a strong appeal. There is another fine young Auxiliary group in Christchurch, keen and enthusiastic in their work. The Young Women's Auxiliary in Dunedin faithfully carry on. Their interest centres around Sister Elizabeth, and again this year a fine donation has been sent forward for the Sister's salary.

The Bible Class girls are realising more and more their responsibility to the Missionary work of our Church.

In these groups we see the leaders of the future, and we thank God for the interest and efficiency of the younger women.

Interesting and encouraging letters have been received in recent weeks from our workers on the Field. Our Sisters are well and very happy in their work. It is a matter of very real regret that up to the present we have not been able to send a nurse to Roviana, but we hope ere long a suitable Sister will be available.

It was hoped Sister Ethel would be at the Conference this year, and it is a disappointment that this is not possible. Sister Ethel refuses to leave her post until another worker can relieve her. It is hoped Mr. and Mrs. Binet will be back in Choiseul next year; then we hope to have Sister Ethel at the 1934 Conference. This Sister is the only white worker in Choiseul and is doing a wonderful work.

During the year some of our members have suffered bereavement. Our love and sympathy are surrounding them.

We are hoping that in the coming year we may be able to extend our work.

It has been a difficult year for many of our workers, and we realise that very real

sacrifice has been made in order to meet their responsibilities. To all Auxiliaries the Union Executive tender their sincere thanks and warm appreciation of the loyalty and ready co-operation so readily given at all times. May we all, by prayer and sacrifice, "carry on," remembering the promise "Lo I am with you alway, even unto the end of the world."

With kindly greetings.

Yours sincerely,

Margaret W. Pacey.

\* \* \* \*

### NOTES OF AUXILIARIES.

Nurse Lilian Berry, who went out with the first party to the Solomons in 1922, and who has done such splendid service, is not returning, on account of her health. A few notes from her diary will show some of the conditions under which she worked.

Wonderful effects of N.A.B. injections for yaws, brought people to hospital; hundreds bought their own N.A.B. injections; if unable to pay in money, they brought baskets which were sold in New Zealand. These injections are now supplied by the Government.

First two boys to help in hospital were Lopa and Simioni, then Maikera and Isaac. They received no monthly wage, as the boys do now under the doctor; they had longer hours than the boys on mission stations, and oft-times lost their night's rest, but we met together for daily prayer, and the result was a wonderful Christian growth.

One very special case called for day and night attention. One hospital boy was sick, Lopa had been very busy all morning and had planned to play football in the afternoon and go fishing. I prayed that he might be led to help—about 11 p.m. he returned—had come to work all night and let me have a sleep. Prayer was answered, and Lopa had won a victory.

Another very serious case—double pneumonia—patient getting weaker—relatives begging to take him home to die. We worked and prayed for the crisis; I never left him for two days; God answered prayer; he gradually improved, and went home two weeks later with his friends. I am assured that there is nothing impossible to God, and the power of prayer can never be known to the full.

The hospital orderlies now working in different parts of the Solomons know the Great Physician uses their weak efforts and answers

their prayers.

Many thanks to the New Zealand Methodists for entrusting to me this work of God in their stead. I praise God for the privilege He granted to me, and pray that He will grant me opportunities of service among the sick here soon.

LILIAN BERRY.

\* \* \* \*

### Dunedin.

The Otago Auxiliary held a Convention in Trinity Church on Tuesday, August 1st.

Morning session began with Communion Service, when Rev. B. J. James gave the pre-Communion address, dwelling on the words "Do this in remembrance of Me." We can remember Him in the simple acts of daily life in grateful memory of all He was and is to us. The Sacrament is for sinners only, and those who live nearest to God are conscious most of sin. Christ is our spiritual food, and a living Christ in the hearts of men. The Rev. H. E. Bellhouse administered. Miss E. Hartley at the organ played suitable hymns.

\* \* \* \*

### Wellington.

The Annual Thanksgiving Day was celebrated on August 8th. A large representative audience assembled in Wesley Hall, which was tastefully decorated. Mrs. H. J. Rowe (President) occupied the chair, and gave a short address on the Objects of Auxiliary Work. Treasurers of the six branches handed in the special donations. As each branch rose, Mrs. Pacey (Dominion President) accepted and dedicated the gifts, which amounted to £65. South Wellington Branch arranged the programme, consisting of songs and play reading, "The Patchwork Quilt," by Rachel L. Field. Bring and Buy table was presided over by Mesdames Lynneberg and Freeman, and delightful afternoon tea was provided.

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Rev. J. R. METCALFE .. .. .	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. A. BENSLEY .. .. .	Gizo, British Solomon Islands.
Rev. TOM DENT .. .. .	Patutiva, Marovo, British Solomon Islands.
Rev. A. H. CROPP .. .. .	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. H. VOYCE .. .. .	Kieta, Bougainville, Mandated Territory of New Guinea.

MISSIONARY DOCTOR.

Dr. E. G. SAYERS .. .. .	Gizo, British Solomon Islands.
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MISSIONARY SISTERS.

Sister ETHEL McMILLAN .. .. .	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON .. .. .	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES .. .. .	Roviana, British Solomon Islands.
Sister GRACE McDONALD .. .. .	Gizo, British Solomon Islands.
Sister RUTH GRANT .. .. .	Roviana, British Solomon Islands.
Nurse ISABEL STRINGER .. .. .	Gizo, British Solomon Islands.
Nurse MAY BARTLE .. .. .	Gizo, British Solomon Islands.

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