

THE OPEN DOOR.

Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries.

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. J. R. METCALFE	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. A. A. BENSLEY	Gizo, 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.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.

MISSIONARY DOCTOR.

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

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.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.

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"THE OPEN DOOR"

Editor: Rev. A. H. SCRIVIN,
Probert Chambers,
Queen Street, Auckland.

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Editor: Rev. E. P. BLAMIRE

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The Open Door

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

JUNE, 1934.

MISS ADA L. LEE
(see article.)

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? ? ? ?

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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?

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the fact that tens of thousands
in the Western Solomons wait for
the Light

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the Methodist Church of
New Zealand.

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Retrenchment and Advance.

Retrenchment.

Faced with the dire necessity of reducing the expenditure of the Solomon Islands District to £9,000, the Chairman has been driven to the painful suggestion of further retrenchment and has recommended that two nursing and two teaching Sisters be withdrawn. The Mission Board was loath to agree to such drastic reduction, but felt it must be guided by the considered judgment of the men on the Field. For health reasons it is essential that one of the nurses should return to New Zealand, and the Board regretfully agreed to the withdrawal of another nurse and a teaching Sister.

With these further withdrawals the number of our European staff in the Solomons falls below that obtaining when we took over the Field in 1922. At that time the staff was six ordained men, two laymen, and six Sisters, and the numbers grew until in 1930 we had eight ordained men, two doctors, and ten Sisters. With the further retrenchment mentioned above, our white staff will have been reduced from twenty in 1930 to ten in 1934. The workers retrenched have been two ordained men, two doctors and six Sisters. Surely such a record should rouse New Zealand Methodism to realise the seriousness of the situation and challenge it to greater effort.

Some of the articles in this issue bear striking testimony to the devoted and courageous way in which our white and

native brethren on the Field are facing the situation. Consider the sacrifice and service of these men—and the women are equally devoted—teachers but a few years out of heathenism themselves offering to forego 50 per cent. of their salary to prevent the withdrawal of their brethren from villages that need and want them. A white worker, in his efforts to do two men's work, walking 420 miles and travelling 50 miles by sea in 21 days, in addition to conducting Quarterly and Easter Meetings and visiting Teachers' stations.

These are the things that should stir us to more heroic service and sacrifice.

Advance.

There is, however, a brighter side. In 1922 we took over a native staff of one minister and 74 catechists and teachers, whereas to-day we have 5 probationers, 202 catechists and teachers, and a number of trained medical assistants—a wonderful increase of nearly 300 per cent. in twelve years.

But here we must face up to the fact that by reducing our white staff we are going to limit seriously the continuity of this vitally important work of training a native ministry that will always prove the chief human instrument in winning the people for Jesus Christ. By withdrawing our doctors and nurses, we are staying the great work of training native medical assistants and thus withholding the great ministry of healing that these assistants are able to render.

PRAISE FROM THE RESIDENT COMMISSIONER.

(Extract from the Chairman's Letter.)

"Last week we had an unexpected visit from the Resident Commissioner. This is his first visit since he came to the Solomons. He was shown round by myself, and saw what we were attempting in educational and other matters. I think that he was astonished at what he saw of the progress of the students, for he was pleased to say that no wonder that every native clerk in the Government service was from Roviana, as our Mission was very far ahead of any other in educational affairs. He took notes of everything, numbers attending school, arrangement of classes, subjects taught, the proficiency of scholars, etc., and seemed more than satisfied that we were doing what we could with our limited resources."

Hands Across the Sea.

By the Rev. J. F. Goldie.

Sitting in the front row of the large congregation is Lelo—the wife of one of our teachers. The lighter colour of her skin proclaims the fact that she is not a pure Melanesian. Her father was the youngest member of a large party of Ontong Java men who were blown out to sea in a storm, and were unable to find their way home again. They drifted for



The Waifs of the sea who drifted for 21 days before reaching Mono.

days, and at last sighted land, the islands of the Solomons. The sight was a very welcome one to these storm-tossed islanders, but alas, the dark-skinned men who met them when they drifted ashore were savages of the worst kind, and all the members of that party were killed and eaten. No, not all, for little Sigala was saved for some reason or other, and grew up a slave, and eventually married amongst the savages who had killed his fellow islanders years before—before the Christ moved amongst them and changed their hearts. Lelo is his daughter, the happy wife of a Christian teacher, and mother of bonny children.

A short time ago another great canoe crowded with men from a Methodist village in Papua was blown out to sea in a storm. They, too, were lost, but managed to keep their frail craft afloat for days. As most of their paddles were lost, being

washed away by the great seas which almost overwhelmed their crudely fashioned boat, they were left helpless. For days after the storm abated they drifted on and on, not knowing where they were. Their water had all been lost, but they managed to satisfy their thirst with rain water which they caught. All their food was gone, however, and death seemed to look them in the face again. Some of the weaker ones died, and the others were wasted to shadows. After many days they sighted land—the island of Mono in the Western Solomons. The sight brought no gladness to them as they were too far gone, and they felt sure that the savages of this strange island would kill and eat them. So frightened were they that when canoes came off to them they even made a feeble effort to escape. But in the years between the coming of these two lost canoes the Gospel had reached the Western Solomons and the coming of the Christ made all the difference in their reception. The dark-skinned Methodists of Mono stretched out their hands to the dark-skinned Methodists of Papua—the hands of Christian brothers to the weary voyagers from over the sea. Fear was chased away by love, and the weak and wretched sailors were taken ashore, welcomed, housed, nursed and fed, until in perfect health of body and happiness and peace of mind they were returned by a vessel to their homes. Such incidents as these make us realise what the Gospel means to these people.



OF SUCH IS THE KINGDOM OF GOD.

Bougainville-Buka Faces Its Problems.

By the Rev. A. H. Voyce.

It is time that I now make some report of conditions as I have found they exist in connection with the work here since our return. We left Miss Cannon at Gizo, to go for six weeks for experience with Dr. Sayers at Bilua, in acceptance of his fine offer to give her six weeks' training in tropical medicine. Mr. Goldie joined the steamer at Rendova, and travelled to Rabaul and back. On the return trip of the steamer from Rabaul, we arranged a very necessary conference



DAVID PAUSI, SIWAL.

—Photo by Rev. J. R. Metcalfe.

of the Bougainville and Buka men, with the Chairman, at Teopasuna, on the "Saga." The policy to be pursued on Bougainville and Buka for this present year was the chief subject of consultation, but deeply involved in that question was the financial position of our society, and the very drastic curtailment of expenditure which is necessary.

It was agreed that, in order to give more complete oversight to this most important station of Teop, and to maintain the status of our school here, which is a Government recognised school, and to maintain our prestige in this area, which we feel is for many reasons the site of a future teacher training venture, and also for reasons of economy, that we (Voyces) should remain at Teop until after Synod, and that during the intervening period, I should spend three months in the South Bougainville area, supervising the teachers and the work generally, conducting the quarterly meetings, etc. This move is expected to save £15 right off. Of course, it will involve a great deal of travelling, but I am used to that. It was felt, too, that the "Saga" must be laid up, and the native crew paid off.

Immediately after the departure of the "Chief," I left on my first patrol to and through Southern Bougainville. It was of necessity a short trip, as I had to hurry back to take over from Mr. Metcalfe, before his going to the British Solomon Islands. The trip was of exactly three weeks' duration, and I travelled some 420 miles by road, and 50 miles by sea. I found things in South Bougainville in good shape, and was pleased with the progress, especially in the new Roroai Valley area. Simeon and Isaac have done exceptionally well at TONU, the school being in good heart, with an influx of new students, and the station in fine condition, and in the medical section, the sick had been attended to with much success during and after the severe influenza epidemic. In the out-stations, many important and influential lotu people had been carried off with the sickness. I was greatly pleased that in one section where a teacher had had to be withdrawn, a local preacher who was put temporarily in charge, without stipend, had done very well, and was prepared to carry on in this time of financial crisis.

On Good Friday we had Easter services, and that night I called my teachers' meeting together, and put before them the

position as we had discussed it with Mr. Goldie. The position was this, that he would not agree to the stipends being reduced unless the teachers were entirely willing, and he really favoured a reduction of staff. At any rate, it was impossible to carry on with our present commitments. The teachers asked questions regarding the meaning of a further 10 per cent. reduction, and what it would mean, and whether when times were better, it would be made up to them again, should they after discussion desire to accept a reduction. I told them also of Miss Cannon's coming, and the conditions of her coming. Then I sent them away to think and talk it over.



MAKING FIRE.

—Photo by Rev. J. R. Metcalfe.

On Easter Saturday we held our Quarterly Meeting, prior to which the teachers sent their representatives to say that they were desirous of accepting a reduction, and that we should not consider any withdrawals. This was most heartening news, and with the assurance before us, and the request that withdrawals should not be mooted in the open Quarterly Meeting, with the representatives present, the South Bougainville area Quarterly Meeting went off well.

This voluntary acceptance by the teachers of a 10 per cent. cut on their small stipends to ensure the complete carrying out of our obligations in these difficult times, should be a challenge to our church, as it was to me. The teachers are tremendously loyal, and it augers well

for the future of our mission work, that they display such a fine spirit.

On Sunday at 6 a.m. we had lotu, followed at 7 a.m. by the Sacramental service, largely attended, followed at 11 a.m. by Easter service, 3 p.m. by class meeting, and 5.30 p.m. by another service and the recitation of Scripture portions.

On my return journey to Teop, I had a very wet and dismal time, but that is now past, and still the sun shines! This year is going to be a very difficult one on our Mission Field, and particularly in this pioneer field of Bougainville and Buka. The needs of slates and blackboards is pitiable. Many South Bougainville stations have no blackboards or slates. Here at Teop on the head station of this section, I took over the school yesterday, and found the majority of students in possession of pieces of broken slate, less in area than an ordinary saucer. Still, we will struggle on and do without growling. We sincerely hope that the response to your Debt Reduction Appeal will be so successful, that in two years at most, another man can be appointed to this most needy and promising circuit, and that our work can then be pushed ahead, as in the last couple of years, and the constituency of our Church on Bougainville and Buka be made worthy of the contribution we know she has to make to the future of these native peoples.

During the coming week Mr. Metcalfe will conduct me over the portion of his section of the circuit which I have not yet seen, and then I will finally take over from him, prior to his going to the British Solomon Islands on the next "Malaita."



CHURCH and CONGREGATION at BUKA

The Challenge of the Present Crisis.

The outstanding paper, declares "The Missionary Review of the World," presented at the Foreign Mission Conference at Garden City, on January 4th, 1934, was by the Rev. Charles R. Watson, D.D., President of the American University at Cairo, Egypt, under the above title. In seeking to answer the question, "Do new world conditions call for changes in Missionary Method and policy?" Dr. Watson discusses five implications of the new world missionary situation, the last of which is the New Economic Upheaval, and under this head concludes as follows:—

"A last implication of the present economic situation has to do with the future support of missions. It may be that, as never before, the foreign missionary enterprise must appeal to the rank and file of Christians of small means. It has always been true that the bulk of missionary monies has come from small gifts, yet the future may show markedly diminishing returns from investments, from legacies, and from living donors of great wealth. This work will remain the responsibility of that circle of Christians whose love can fly across the ocean, and whose experience of Christ makes them believe in His ability to save the world. But this circle needs to be broadened, for one only needs to see the wanton expenditure of money to-day, even in these times of supposed depression, in pleasure, in social life, in luxuries and in amusements, to realise that it is not lack of money that makes for retrenchment in missions, but the fact that we have not yet begun to give Christ's world-programme a serious place in our

conception of Christian duty and Christian life."

The paper concludes with the question, "Can we do it?" and the writer answers his questions with these great words:—

"I verily believe that what matters most is not whether the five world conditions described as new are the only ones or even the more important ones, whether the implications suggested are the correct ones or not. The chief point is whether the foreign missionary enterprise is capable of breaking forth with new creative energy and new spiritual power in this great moment of crisis in the world's history. It is not foreign missions alone that is at stake, it is the Church and Christianity itself: for the foreign missionary movement has been the most spiritual, the most dynamic and the most vision-creating element in the Church's life. If new life does not gush forth here, the whole life of Christianity is in for a moribund period. Our greatest enemy is complacency, inertia, apathy—an apathy which stands over against great cataclysms and says, "Where is the promise of His presence? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." On the other hand, if we take the pilgrim attitude of pressing on to the discovery of the Eternal Creative Mind, there are ahead of us hard disciplines, severe sacrifices of cherished ways, long and thorough-going studies of difficult problems, but also inspiring discoveries of God's will and glad surprises of His love and power."

DEATH OF REV. W. H. COX.

New Zealand Methodism will share in the general sorrow and regret of our Australian Church at the passing of the Rev. W. H. Cox, who for 30 years laboured with distinction and devotion in the New Britain District. He and Matthew K. Gilmour sailed on the same ship from Sydney on their high missionary enterprise 33 years ago, the one to New Britain, the other to Papua, and each rendered distinguished service for many years as Chairman of his District. Mr. Cox was forced back to Australia years ago by ill-health, but having partially recovered gallantly returned to the work that needed him.

The funeral service, which was conducted by the President of the New South Wales Conference, was led in prayer by the Rev. M. K. Gilmour, and the address was delivered by the General Secretary for Foreign Missions, Rev. J. W. Burton; M.A.

Depression Meetings.

By Rev. J. R. Metcalfe.

WHEN there is anything difficult to decide in our local Mission work, I invariably call the Native Teachers together and obtain their views, so that they can feel that the ultimate decision is theirs as well as mine. This time a crisis in our Mission history had to be faced. It was Quarterly Meeting time, Good Friday and Easter time, and this is a brief record of the meetings held.



SIMIONI MALA, SALOMONE, and INFANT.
—Photo by Rev. J. R. Metcalfe.

The first was with the Fijian Probationer and the British Solomon Island Teachers who supervise a number of stations besides their own, and the senior local Teacher. The previous week an unconventional but very searching meeting had been held on board the "Saga," in which the Chairman of the District had placed the financial position of the Mission very clearly before the three of us who are responsible for the working of the

Bougainville and Buka Circuit. He had informed us that the working expenses of the circuit, which includes everything except the stipends and other allowances of the white staff, must come within £850. He had hoped for more, but for this year it could not be. Our estimate last Synod for absolute essentials for the successful working of the circuit totalled £1,200; the Chairman then brought us down to £1,000; now the drop of another £150 spelt disaster. There was no arguing the matter; the Chairman's word was accepted, and then ways and means were discussed. It clearly meant that the circuit vessel must be placed out of commission; that essential school supplies cannot be purchased; that repairs to buildings can only be made where no expense is involved; that replacements for breakages, etc., an important item where natives are about the premises, cannot be made; that medicines cannot be purchased; that all forward movement must cease and withdrawals begin; and that a considerable portion of our teaching staff must go at once, since we were cut 11 per cent. on Teachers' stipends, and we are not allowed to cut down their original pittance. It was my task to put this position to the Teachers as far as it affected them and their work. I pointed out that since we could not dispense with Eroni Kotosoma, the Fijian Probationer, he having to do much of the white Minister's work since no white Minister can be appointed to Tiop for some time to come, and that since we had dispensed with the services of three British Solomon Island Teachers in the last twelve months we could not send any more away without seriously jeopardising the future of our work in this pioneering circuit, we must withdraw from our four most recently acquired stations, since only by so doing could we save the £8 10s. required in the next six months. They were all deeply impressed and concerned, and were very quiet. Then Eroni said, "Minister, do not come to a decision quickly. Let us talk it over amongst ourselves, and we will come and talk it over again with you." It

was left at that.

The next meeting was a surprise. Jemes Aririo, the first boy to be received into the Methodist Church at Tiop, and the first local-born Teacher to be appointed in this section of our work, marched on to the study verandah, followed by all the local-born Assistant Teachers, many of whom are not yet baptised, making nine in all. They commence at the sum of £4 per annum, and Jemes, having served long and faithfully, and being married, receives £6 per annum.

"Well," I said, "what is it? This is something new for Tiop."

Jemes as a rule is the most hesitant of persons, and has often amused us by the attitudes he strikes when talking. But now there was no hesitation. "We don't like this talk of withdrawing Teachers," he said. "The work is going ahead well, and we don't want the Popis (Roman

approval from the others.

"Well," I said, "how are you going to carry on?" This is the sum the Chairman has given me for you Teachers. He won't let me lower your wages. What else can I do?"

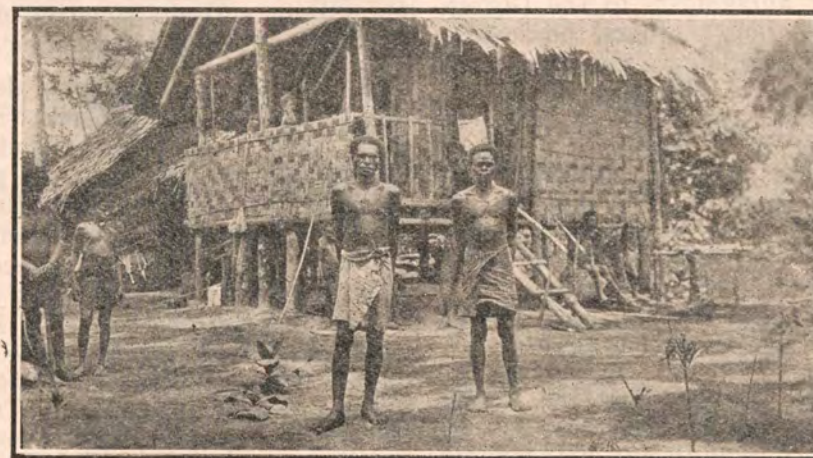
"That is not difficult," said Jemes. We are not teaching for the money. We have talked the matter over, and we will all work for £1 each for the next six months."

The Tiop folk are said to be the Jews of the District, and this was one of them speaking.

"But," I said, "some of you have no money in hand; it will mean that you will have a pound only for the full six months."

"That does not matter," was the reply; "we are all of one mind."

I then put the matter before them all, and with one accord they expressed their willingness to accept this proposition. Astounded, gratified, relieved, I heaved a



J. KIMISI and KUKUPAI KOGIGORU, BUIN.
—Photo by Rev. J. R. Metcalfe.

Catholics) to take over our stations. They are just waiting for us to draw out. Already they are saying, 'Look at the Taratara (Methodist) how he treats you. He comes, makes great promises, stays a year or two, and then goes away. Not like us; we stay and look after you all the time.' They cannot give the people what the Taratara Lotu does, and we don't like this talk of pulling out." A tremendous speech for Jemes, greeted with a chorus of

sigh of intense satisfaction and felt a strange warming of the heart as they trooped out. Only three of them are baptised as yet, but I am prepared to waive all further probation for the rest. Could a man want better evidence that they have a grasp of real religion.

Then we held the usual Quarterly Teachers' Meeting. All the Teachers were present at this one. The position was again explained, also the arrangements

for the care of Tiop for the rest of the Methodist year. I was able to tell them that Nurse Cannon was coming to help them without thought of money return for a time at any rate, and that Mr. and Mrs. Voyce, at considerable inconvenience and hardship to themselves, would take charge of Tiop for the next seven months or so, Mr. Voyce working South Bougainville from Tiop. They were all as delighted as myself at this temporary solution of our Tiop difficulty. After that we discussed withdrawals. I proposed that Kuotokoru be left without a Teacher. This is our farthest outpost in a district the language of which we cannot speak. It is near the foot of Mt. Balbi, the largest mountain on Bougainville, and ten miles or so from the coast. Just recently a number of lives have been taken in this district by hill tribes farther back, the reason for which is obscure. Some say as a sign of antagonism to the Government and Missions; others, because of sorcery committed by the Kuotokoru people. Certain it is a number of lives have been lost, and none of our local Teachers care to be stationed there. I pointed out that since the Teachers were all prepared to share the expense, the other stations could be maintained with a levy of 7s. all round. This aroused a storm of dissent from all quarters.

Puzzled, I asked, "Well, what do you want?"

S. Pandapio, the leader of the British Solomon Island boys, then said: "We are not going to consent to any withdrawals. What is more, we want you to appoint a Teacher to Karapisita!"

This was a staggerer. No withdrawals, but advance! Karapisita is a place in the hills opposite Tiop, where the people are wanting a Teacher, but which I thought could be worked for a time at least from a neighbouring village where we have a capable Teacher and some good school-boys. I had made this arrangement to save expense.

Perplexed, I asked, "How are you going to meet this additional expenditure?"

The reply was ready. Make the levy 10s. each."

"Yes," I said, "that would do it."

Then up spake D. Voeta. He is the least prepossing of my staff to look upon until he smiles. Covered with a skin disease that will not yield to treatment, though he has spent weary hours in the Sulphur Box, and in other treatments. I thought him the least promising of my first batch of British Solomon Islands Teachers, but he has proved to be the best pioneer of them all, and can get at the hearts of the locals quicker than any of us. Now he said in his quiet, determined way, "I am not prepared to vote for withdrawal from Kuotokoru. I want to go there and see what I can do, and I will pay £2 for a Teacher to take my place at Tearaka."

Proud of my staff, I put it clearly that it must be entirely a matter of their own free will, but there was not one dissident.

So the way we are facing depression is by advancing to the attack; the way our boys are facing unemployment is by creating more employment and pooling the wages, sharing the difficulties. I felt deeply stirred, for it is evident that the boys, one and all, are convinced that we can give the people something they ought to have, something that will help us all, something that we can give in a way others cannot. They have already helped all of us white folk at Tiop. True, I know that it is much easier for them to assist in this way than it is for us white people, for their needs are few, and, if need be, they can live "off the land"; but it speaks volumes that, when a little money is their due with which to buy the things they so much desire—loincloths, blankets, knives, cooking utensils, soap, kerosene, etc.—they are prepared to cut out 50 per cent. of their purchasing power in order to keep the Gospel Banners waving onward. It is this spirit that has won us our position in the British Solomons, and it is this spirit that will continue to win the way for the Kingdom of God in Bougainville and elsewhere.

The God in the Basket.

By the Rev. J. F. Goldie.

BELALANONA
DALEKANA was a fine specimen of a man, and a very striking personality, but a thorough heathen. He had strenuously opposed the spread of the Gospel on Choiseul, and many of the people were afraid of him. He was a law unto himself, and had taken to himself two wives, much to the disgust of his Christian



Dalekana
CHIEF OF SIMBO.

neighbours at Seqa. Then he cast his eyes on a third—a young girl who was a near relative, and therefore tabu for him to have. He took the girl, however, and she ran away and sought refuge in the Girls' Home at Sasamuqa under Sister Ethel's care. Dalekana was very angry, and vowed that he would come and take her from the Sister. Sister Ethel, however, is

also a very strong character, and in some way also a law unto herself. She was determined to save the girl, and so kept a watchful eye on her for many months. Then Dalekana sent word that he was coming for her. He came to Sasamuqa and watched for many weeks, prowling round armed with shield and axe until he got some idea of the routine of the Girls' Home, and one morning, when the girl went to the stream near by to wash some clothes, he grabbed her. She struggled and cried for help, and some of the Sister's older girls ran to her assistance. Then Sister appeared on the scene, and the real struggle began—each one hanging on to the girl for some hours. Sister told one of the girls to go and blow the conch shell, and this was done. Some of the students and others in their gardens heard the conch, and, knowing that something was wrong, hurried to the station. Here they found Sister and her girls struggling with Dalekana, and they immediately surrounded him, and suggested tying him up and taking him to Gizo (the Government station). Sister Ethel said no, they must not think of doing that, as they hoped to win Dalekana for Christ. They kept the ring round the party, however, and at Sister's suggestion began to pray. They prayed in turn for five hours—with their eyes wide open, of course—and God got a lot of information about Dalekana's character that day, much more than Dalekana himself would have given in his frankest moments. The old heathen threatened to break the girl's arm, but Sister said he would have to break hers first. This spiritual third degree was too much for Dalekana, and at last he said: "You win, Sister, your God is stronger than mine. I carry my god in my basket, but you carry yours in your heart. Twice I took my god out of the basket and sacrificed to him and prayed, and twice he has deceived me and led me astray. He has mocked me and lied to me." This gave Sister the opportunity to speak to him about Christ Who loved him and Who died for him, but Who lives again to bless and help him, and Who was anxious to be his friend. Unlike the god of the basket, Christ would never fail him. "I give in, Sister," he said, "I am a sinful man, but I will now give up all idea of this wrong I have tried to do, and you need never fear me again." I saw Dalekana some weeks later at Seqa. No longer the scowling dreadful savage he was, but laughing and happy as he assisted to load the "Tandanya" with the gifts for God's work he had helped to prepare.

Early Impressions.

By Rev. E. C. Leadley.

Mr. Goldie came on board on Sunday, at Rendova. He came in the "Tandanya" and went on with the steamer to Rabaul. He will be back next week. We slept on board on Sunday, and left on the "Tandanya" at 5.30 a.m. on Monday. We arrived at Roviana about 8 a.m. The boys managed the schooner in great style, and also provided us with breakfast of grape fruit and boiled eggs. The tinned butter nearly lifted the cabin roof off, but I think it was a particularly "high" tin.

Mr. Dent and Sisters Ruth and Lina were on the wharf to meet us, with about 100 native boys and girls. We went to the Sisters' house and had a cup of tea, and later drew up a grocery list for the boys who were going to Gizo for the mail.

The Mission buildings are set on a hill about 1-8 of a mile from the wharf. Around the wharf are the sawmill and sundry houses for the boys. Villages extend along the beach both ways for two or three miles. The bay is dotted with islands, and is very pretty. There is quite a cluster of houses on the hill.

The ground is mostly hard coral, and nothing much grows except cocoanuts. The gardens are in the bush, about an 1-8 of a mile away. Mr. Dent has carted some soil, and grows a few flowers and vegetables.

We have two house boys. One is called Cornelius. He was Mr. Hayman's house boy, and is now in training as a Native Teacher. He will probably go out this year. He understands English, but seems too shy to speak it yet. He must be about 18 years of age. The other is a little boy of 10 years, who has never done housework before, and cannot understand English. But he is a fine little fellow, and is shaping very well. He can make tea and toast, set the table, and bring in the food. He is awfully shy, and has hardly said "boo" so far. We speak to him in a mixture of Roviana and English. His name is Timothy. Cornelius can wash and iron, and at the moment he is ironing my white coat.

This morning we went to school. There

are 200 pupils in the main school, and seven Native Teachers. The Kindergarten goes in from 7 to 9 a.m. (100 pupils), the main school is from 9 till 11, then the college boys carry on till 1 p.m. There are about eight classes altogether, and they meet in the Church, on the Sisters' verandah, and, of course, in the school buildings. Most of the kiddies, even the small ones, write beautifully. There are three classes in the College. I have just asked Cornelius in faltering Roviana, how many there are, and he says "nearly 50!" All the classes, except those taken by the two Sisters, have Native Teachers, and so do the College boys. Mr. Dent supervises the School, takes the Teachers' class, etc. In the College he usually takes the third-year boys, though there is a Teacher for this class too. The subjects taken in College are Theology, Geography, History, Drawing, and Homiletics. In the school, work is taken to about the equivalent of our fourth standard. I got a fright when Mr. Dent told me they did compound interest and square root.

Lotu is held at 5.30 a.m. and 7 p.m. It is mighty hard getting up at 5 a.m., but it is the coolest part of the day. The weather is pretty warm I can tell you; I am in a sweat from morning till night.

The Hospital is a native building, with an out-patients' department, a dispensary, and a ward with five beds, the beds being planks laid upon boxes. The whole building is about 30ft. x 20ft. When Dr. Sayers goes there will be more hospital work to do, and I guess we will need a bigger place. Amy is just beginning to get a start there. Sister Ruth is quite good in the hospital, though she has had no training.

Gina came in this morning. He came down to take his exam. He is to be transferred to another place soon. He is rather fat, otherwise he looks just the same. He will be staying here over Easter. His wife and three-months' old baby are still on Choiseul.

We are naturally a bit strange yet, but

are settling down, and are quite sure we are just going to love the work here. It is wonderful to see all these fine healthy boys and girls coming to school, or preparing themselves for the work of Teachers.

Next day. This morning we visited the Kindergarten, which meets from 7 till 9. There are about 100 kiddies here—such pets too. The Sisters have a very fine method of teaching them. Little tots of five and six years are able to read in their own language. After kindergarten I stayed for school and college. It was arithmetic day in the school. The top class (Dent's) were doing "practice." Then in College, the boys took "drawing." Many of them are wonderful, and drew heads, boats, pieces of machinery, floral designs, etc. Mr. Dent has a lot of drawings which are used as copies. After drawing, they took semaphore signalling for 10 minutes.

At 4 p.m. I am going to the class meeting, which is held every Thursday for the boys. The Sisters take class meetings for the girls and women with babies. Amy has gone to such a meeting to-day.

I forgot to tell you about the ants. They are a perfect pest. Little fellows about 3-16th of an inch long. They went through all our baggage long before we unpacked it. The Customs people ought to employ them. They found all our tins of dates, cocoa, etc., and were hard at work on them when we opened the boxes. They found our wedding cake. We even found them pinching my tooth paste, for I left the screw top off the tube. They nearly removed bodily half a cascara pill which we left about!

We are getting along nicely. We are finding our feet now. Our boys are not so shy now, and are even talking English a bit—at least Cornelius is—Timothy doesn't know much. Cornelius is a splendid fellow. To look at him you would think he was a head hunter, with his mop of fuzzy hair and rather fierce look; but in reality he is a splendid Christian gentleman.

Next day, March 16th. It is nearly time for evening Lotu, but I will just jot down a few lines. I went to kindergarten this morning, while Amy went with Sister Ruth sick-visiting in the villages. Then,

after fixing Sister Lina's umbrella, I went to school and college. It was criticism sermon day in college, but I missed everything through not being able to follow the speaker, who was in a terrible sweat, since criticism sermons are the same all the world over. These people speak very quickly, and while I am sorting out two words I know, they have gone on two dozen more.

This afternoon, Cornelius, Timothy and I went into the bush and cleared the ground for a garden. Hardly anything grows at Roviana itself, but the bush is not far away. Amy went sick visiting again.

We are getting on very well indeed. We have a lot of tinned foods in the store, but will not need them much, I can see. We used dried fruits a good deal—apricots, figs, etc., and we have fresh pau pau, pineapple, marrow, and granodilla. The latter is like an overgrown choko, and the pau paus are like young marrows, with a red flesh, and are eaten raw. We have three trees with custard apples on, but not ripe, and limes rot on the ground. We drink plenty of lime juice. We can also get plenty of oranges and grapefruit. So we are doing quite well. We are gradually getting hold of the language. I wish the folk would not talk so fast.

Timothy is a great chap at table setting. He puts peanut butter and jam on for dinner; and soup spoons for tea; and tomato sauce for breakfast. Amy tries to tell him what she wants when she rings the bell. To-night we wanted more milk, so we rang the bell. In came Timothy. Amy gave him the jug and gurgled at him. Back came Timothy with a blackcurrant tart!

I must now draw this epistle to a close.

Sunday. We have been welcomed at the morning service. About 300 people at church, all sitting on the floor. We both made little speeches, which were translated by Mr. Dent. On Sundays we have Lotu at 6.30 a.m., Service at 11 a.m., again at 3 p.m., and Lotu at 7 p.m. Then the boys have another service on their own. I can't see New Zealand people being so keen on worship! Amy and Sister Ruth were up at 1 a.m. to-day fussing over a new baby.

A Pastoral Visit.

By Rev. A. A. Bensley.

WE are off on a three-monthly visit round the island of Vella Lavella on the "Bilua." The weather is unsettled, and it looks as though something nasty is brewing. However, having notified the Teachers that we will be along, we do not like to delay. The Teachers like to have their people gathered up for the occasion, as it is no use calling unheralded unless one can stay a night in each place, if we wish to meet the people. In the islands it is no use leaving a visiting card and proceeding to the next village. Very often there will be no one left in the village but a few old folk and some youngsters. They have their gardens in the bush, and this takes up most of the time.

Maravari is the first call—about seven miles from the head station. Old and young are gathered on the beach as we come ashore in the dinghy, and everyone must be "hand-shaken." In the Teacher's house there are matters to discuss, and then the bell calls all the folk to a service. There is a christening. It is not always easy to select suitable names for infants at a moment's notice, and I often run over in my mind the names of ministerial friends and make a selection. If any of the members of Conference visit the Islands in years to come they must not be surprised if they hear natives taking their names in vain. After the service there is a further sitting with the village fathers and the teacher. This village is peculiar in that there is a marked absence of poultry, but the number of dogs is up to the average. The presence of the one explains the absence of the other. A former native resident of the village had about 60 fowls, but to-day not one remains, and the dogs grow thinner and thinner. He is now suing the villagers for the loss of his poultry, and, like the man in the Scriptures, they have nothing wherewith to pay. Their only source of income is copra, and to-day it has no commercial value. What are they to do? All I can do is to suggest that they express regret instead of adopting an attitude of mere refusal, and that

they try and do something later if copra again comes on the market. Of course, the dogs should be destroyed, but discretion whispered that the District Officer be left to do the work he is paid to do.

Next stop Elesteve. Here also the village folk await the Missionary on the beach, and there is further hand-shaking. I cannot remember the names of all these people, though I know the faces of most of them. It is delightful to note the fine, sturdy children, and such numbers of them. Not at all necessary is it to examine the village roll book to ascertain whether the village population is growing. The fact is evident. Here, as in other villages, the people are concerned about their taxes. This year they will not be able to pay the head tax of £1, as they have no money. They instruct me to tell the District Officer not to come, to save his launch expenses, as they have no money and no hope of getting any. We stay talking, and we listen to what is going on in the village, and then we move on again.

Third stop, Niarovai. Here there is a young Teacher fresh from the training institution at Roviana. He is a fine lad—not much of a scholar, but he is a lovable boy of fine Christian character. All the village folk were drawn up on a stone jetty, and as soon as our anchor was down they burst into song. They sang splendidly, though it is still rather embarrassing to a humble missionary to be greeted with musical honours. I hope people will remember this when I become President of the Conference. How the people of this village sang! I watched the faces of some of the old village fathers as the younger ones were thus expressing themselves. Jacob, the Teacher, gave me the numbers of three more hymns to translate, so future programmes are assured. These Teachers and people spend hours getting the tune right from the tune book. They have had very little tuition, and the results are amazing. I certainly could not learn an unknown tune in this way. Some-

times they are a little out of tempo, but they are rather wonderful. In this village the chief had been sick for three weeks. During this time all village work was held up, and the Teacher had done little but wait on the sick man. Another remarkable thing about this village is the cheerful atmosphere that prevails. A few years ago the people were heavy and depressed, and they looked like a dying people. There was an almost complete absence of young life. Now youngsters seem to abound, and the people who were formerly heavy and joyless now seem younger and even jaunty. Formerly their youngsters died and they moved the village down to the beach. Now the youngsters live and flourish, thanks very largely to the proximity of the hospital and medical staff.

Now for Valapata. It used to be Sirubai, and for years we had tried in vain to get the people to move to a new site. They lived in a swampy, fever-infested area, and their children died and the rest were sickly

and without ambition. At last it happened, and the new village is growing, and already a brightness and hopefulness is apparent. The Church in the new village has been opened and a new Teacher from Roviana College has come to take charge. He has great dreams of doing things, but the people are a difficult lot.

We should have stated that we anchored for the night near the new village of Valapata, and that the service here was the beginning of the second day.

Our second visit on the second day was to Java. Java is a strong village, and there must be nearly 200 people, old and young, in or near the village. They have not been happy lately, but they are very loyal to the Minister and the Methodist Church. As in some Home Circuits, there are one or two who are always wanting a change.

(To be continued.)



WHITE STAFF AT BILUA BEFORE CHANGES BEGAN. Taken January 1, 1934.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

To the Women of the Methodist Church.
June.

My Dear Friends,—

In this letter I am appealing to the women of our Methodist Church for help in this critical and, shall I say, difficult period in our Missionary Work. We all know so well that as a Church we are pledged to evangelise the Western Solomons, and a very gracious work has been done.

The men and women representing us have been very devoted in their labours, and to-day we have a Native Church representing several thousands—men and women who have been led out of darkness into light. We do thank God for the changed happy lives of this people, and they in turn are doing their utmost to help their own people.

As a Missionary Union, our work has been mainly to help the women and children through the devoted labours of our Missionary Sisters and the wives of the Missionaries. We do want in this page to pay tribute to these workers who have given of their best, always ready to go the second mile and meet any and every demand in order that the Christian message may be lovingly and faithfully given.

Owing to the difficult financial position, retrenchment is inevitable, and some of our devoted workers are being recalled. With the recalling of Dr. Sayers, the subsidies paid by the Government to the Hospital and medical supplies have been withdrawn. The hospital at Gizo may be re-opened where native men and boys may be healed; but what about the women and children? May I quote from a letter of Mr. Goldie's:—

"Would the women in New Zealand take up some very definite part of the established work—such as, for instance, the women's medical work in the Hospital? This would surely be a fine work to do, as

the salvation of the mothers and children in their bodily ailments is one of the most Christlike works ever undertaken."

Surely this is an appeal we cannot put aside, and in response to this we are appealing that Auxiliaries, Guilds, and Church members everywhere will, where possible, help us in our Medical work. Every year the Union places a sum of money with a wholesale firm in Sydney, where our Missionaries and Sisters draw their supplies in medicines and drugs. We are anxious to increase this amount, and I think we can. It will, doubtless, mean more effort and very real sacrificial giving. How can we fail in this time of crisis—it is unthinkable. Our Auxiliaries are giving excellent service, new Auxiliaries are being formed, a great spirit of prayer underlies their work. Yet so many women have not linked up. We plead help in our campaign for increased membership, thus enabling us to help more effectively these brown skinned men, women, boys and girls, who are looking to us for help and salvation. The Call of the Master is still clear and insistent: "Go ye."

In a few weeks we expect to have Sister Ethel McMillan in New Zealand, when we hope our readers will have the privilege of hearing and seeing this wonderful worker, who thanks God every day for the privilege of working in the Solomons. She has laboured there so devotedly for 18 years. Sister Elizabeth, during her furlough, has done very effective deputation work in the South Island. Letters received speak very appreciatively of her helpful and inspirational message.

In conclusion, may we urge for prayerful interest, prayerful guidance and God's way through our problems. This is God's work. He will not fail.

With best wishes,

Yours sincerely,

Margaret W. Pacey.

Wellington,

May 10th, 1934.

Dear Mrs. Pacey,—

Will you kindly convey to the members of the M.W.M.U. my appreciation of the great work they are doing on behalf of our Mission in the Solomon Islands.

In our meetings there has been evidence of great enthusiasm, and one was impressed afresh with the devotion of the women of our Church who are praying and working at home. One realised, too, that much of the working and giving is coloured by self-sacrifice, and as such, will be doubly blessed.

Will you also extend my thanks to those Auxiliaries I have visited, for their kindness and consideration; and especially to those ladies who entertained me in their homes. Some of my hostesses even went the length of providing a second hot water bag.

One Auxiliary in the far South assured me of a "warm welcome to their 'Snowball Tea,'" and the assurance was amply justified. Everywhere I have been on deputation work the coldness of the climate has been offset by the warmth of the welcome.

Thanking you for your interest and sympathy,

Sincerely yours,

SISTER ELIZABETH COMMON.

Notes of Auxiliaries.

The various Auxiliaries have started their work for the new year with renewed zeal. Easter meetings have been held in the centres.

Wellington had a gathering on May 11th, when a large number of members met to greet Sister Elizabeth Common. Easter offering of £24/13/9 was dedicated by Rev. A. H. Scrivin. Reports were presented by the Secretaries of each Branch. Sister Elizabeth gave an exceedingly informative address and stressed the need of special training for the girls. She brought a message of thanks to the women of New Zealand who had made it possible to have a training home at her station at Buka.

The women of the Auckland Branches have responded enthusiastically to the clarion call of our Dominion Executive. Hostess afternoons and special evenings are being held in aid of the women's effort for Debt Extinction. Ours is a large Auxiliary, and we hope to sustain our reputation for working.

Easter meeting held in Pitt Street School-room, which was filled with interested women. The atmosphere was ripe and ready for the challenging address of the Rev. A. H. Scrivin—"God's delays are not always denials, Pray on, work on, fight on, keep on keeping on."

Total collection to date is over £100.

Legacies.

From time to time friends of Missions have included in their wills Bequests to the Methodist Foreign Missionary Society's Funds. The following form for such a testamentary gift should be brought under the notice of the Solicitor drawing the will or codicil:—

FORM OF BEQUEST.

TO THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND.
I GIVE UNTO THE TREASURER OR TREASURERS FOR THE TIME BEING OF
THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND THE
SUM OF _____ POUNDS
STERLING, TO BE PAID OUT OF MY PERSONAL ESTATE, IN AID OF THE
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THE OPEN DOOR.

Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries.

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. J. R. METCALFE	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. A. A. BENSLEY	Gizo, 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.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.

MISSIONARY DOCTOR.

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

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.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.

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