

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.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

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

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"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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The Open Door

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

SEPTEMBER, 1934.

MRS. G. BOWRON (See Page 1).

"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. Our capital account is overdrawn by more than £6000. 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.

If they do, what sacrifice are you prepared to make that those for whom He died may know Him?

WE NEED YOUR HELP NOW

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THE OPEN DOOR

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

VOL. XIII., No. 2.

SEPTEMBER, 1934. PUBLISHED QUARTERLY.

Personal Notes.

Sister Ethel McMillan.

Sister Ethel McMillan has reached New Zealand and will receive everywhere an abundant welcome. For eighteen years she has rendered splendid service in the Solomons and for the past two years has



Rebecca and her baby. Sister Ethel in attendance.

been our only white worker on the large island of Choiseul. Mrs. Pacey has referred to Sister Ethel as a second Mary Slessor and our people will count it a privilege to meet and hear this devoted worker.

Most of Sister Ethel's deputation work will be done among the Auxiliaries of the M.W.M.U. but no doubt many of our ministers will be glad to welcome this outstanding woman worker into their pulpits.

Our Nurses.

Sister May Bartle has reached New Zealand after two years service at the Helena Goldie Hospital, and Sister Isobel Stringer is expected at the end of September. After a brief rest in New Zealand Sister May expects to take up professional work in Australia.

We warmly welcome home these nurses who have been associated with Dr. Sayers in the great medical work at Bilua. Ill health and retrenchment have brought them back but we trust they will find in the homeland ample scope for furthering the missionary cause that has claimed their hearts.

In the meantime, native medical assistants will carry on at Bilua, while Mrs. E. C. Leadley at Roviana, and Nurse Vera Cannon on Bougainville continue their great ministry of healing.

RETIREMENT OF MRS. G. BOWRON— 27 YEARS A PRESIDENT.

On Monday, September 10th, after 27 years of unbroken office, Mrs. G. Bowron laid down the Presidency of the Christchurch Women's Missionary Auxiliary. It would be a facile pen indeed that could record adequately the service rendered and inspiration given to the Missionary Cause by Mrs. Bowron. She has been a great leader, possessed of great love and wide vision. She retires with the honours of service rich upon her. In a subsequent number we hope to publish a worthy record of her service written by one who has known her and her work.

Mrs. F. Thompson has been inducted as the new President, and the Christchurch Auxiliary is to be congratulated upon having such a capable and devoted worker to take up the reins relinquished by Mrs. Bowron.

Dedication of Ada Lee.

It was a sanctifying thing to share in the Dedication Service of Ada Lee. The Call to Worship, "Who shall ascend into the hill of the Lord?" was followed with our favourite hymn, "O Love of God, how Strong and True," and hearts were stirred with thanksgiving as voices rose from an eager throng of B.C. members and Church friends filling the body of Wesley Church. Anne Firth read the Scripture, and the Rev. F. E. Leadley followed with prayer. Then came Mrs. Nicholson's beautiful and appropriate solo, "Beside Still Waters." Sister Winifred, Movement President, then conducted Miss Lee into the pulpit and introduced her to the President of Conference, expressing the hope and joy and confidence of B.C. girls throughout N.Z. in the appointment of Ada Lee as a worthy successor to Ruth Grant. After the President, in a few gracious words, had welcomed Miss Lee, greetings were voiced from Mrs. Pacey, N.Z. President of M.W.M.U., Mr. Chas. Russell, N.Z. President of Y.M.B.C. Movement, and from Sister Ruth Grant herself. Ruth spoke of the great joy of the work, of Ada's special fitness for this Missionary venture



of love, and of how the people in the Solomons were eagerly waiting for her coming. "If they knew of this service to-night," she said, "they would all want me to give you their loving greetings and to say what a warm welcome awaits you."

Ada then told us, simply and naturally, of the way she had gradually discovered that God had a plan for her life, towards which He had always been guiding her, of her early interest in the brown-skinned races, and of her deep longing to be used by God in some way to bring them into the light and knowledge of Jesus Christ.

The Communion Service was the only fitting seal to such a witness. Together

with Sister Ruth and Sister Ada, the members of the National Executives of the Missionary Union and the Y.W. Movement, and the Presidents and Secretaries of kindred Councils, pledged their allegiance to Jesus Christ, and their loyalty to one another around the Table of our Lord.

The Dedication Charge, given by the President, was a challenge to womanhood to cultivate and give free reign to her great talent, that of special service in the sphere of religion. He emphasised the fact that this was not only a dedication service for Sister Ada, but for every B.C. member; for if we send her out to the Solomons as our representative, we are bound to follow her with our prayers, and with our compassionate love for those to whom she will minister.

Mrs. Pacey voiced in prayer the thoughts and longings of us all that Sister Ada would be guided day by day and along each step of the road by the Spirit of the living God.

—"The Methodist Bible Class Link."



Elizabeth with Amos Tozaka's motherless babe.

Last Days at Patutiva, Marovo Lagoon.

Circumstances brought round my last visit to the Marovo quicker than I had expected. Retrenchment on the Field necessitated my return to the Home Work some months before the end of my term.



NABOTH.

A fine old lotu man at Java, Vella Lavella. He has had experiences in the bad old fighting days for on the crown of his head he has quite a deep valley where his skull was split by an axe. Perhaps old Jesebel was to blame for this. He is a fine old chap now, and rises in class to tell of experiences of God's love and goodness.

Consequently I arranged to have the Easter week-end at Patutiva. The Day-School and College at Kokeqolo being closed for Easter-time enabled me to have a long

week-end amongst the people to whom I went 12 years ago to settle as the first white missionary in connection with the Methodist Mission.

All the native teachers, 12 of them, with the exception of one who was sick, had arrived during the 29th, and, with numbers of their folk, over 400 people were quartered at Patutiva for the occasion. The larder had been well stocked with turtles, and vegetables, and fruit, and all the ingredients for the making of the famous native puddings and other tasty concoctions of native cookery!

Friday — Good Friday — found the Church packed to its utmost capacity for the service at 7.30 a.m., and this made a very happy beginning to a day of sacred remembrance. Our Marovo custom on Good Friday is to spend the time until 3 p.m.—the hour of Christ's death on the Cross—quietly in and about our houses, trying to appropriate this supreme sacrifice and outpouring of love divine on our behalf.

We deviated from the strict observance of this rule this year, in that we held our Marovo Quarterly Meeting from 10 a.m. until noon; but the time seemed more than appropriately suit the occasion, as we talked over the work going on in our District: of difficulties, troubles, blessings, and successes: as we devised ways and means for the better carrying on of the work of the Master. Some 60 to 70 of our native teachers, chiefs, and local preachers gathered in earnest desire for this meeting, and we all partook of the Sacrament of the Lord's Supper at the close.

Friday afternoon and evening soon disappeared with sundry deputations, Lotu, and Choir practice.

Saturday morning was given over to the youngsters and we had several hours of strenuous sports, entered into with zest by a crowd of juveniles of varying ages. Prize winners were lined up and suitably rewarded, and a Treasure Hunt finished up the proceedings. I was told that I would be expected to stay about the Parsonage during the afternoon, and about 4 p.m. Ishmael Natu, the main chief in

the Marovo, who lives at Patutiva, headed a long procession that came up to officially say "Good-bye." Nearly everyone brought some little token of their love and shook hands, and we sat and talked of days gone by and prospected on the days to come until 6 p.m.

Sunday was a busy day. Lotu at 7 a.m.: preaching services at 11 a.m. and 3 p.m., with baptisms at both services, infant and adult respectively: and special singing.

At the afternoon service representatives of the teachers, chiefs, and congregation rose to say a few words of appreciation and farewell. It was strange to me to think that I was really leaving these folk: they seem to have become a part of me: many of them I have baptised; set up as teachers, and local preachers; married them and baptised their children: etc. One has seen them grow in grace, and knowing something of their difficulties and temptations, one is amazed at the Christian progress they have made.

It was nearly midnight before I got to bed on Sunday, as there were numbers of private conversations, talks with teachers, the settling of various "works" at Patutiva, and a general packing up of all one's belongings.

4.30 a.m., Monday, found us all stirring: packages were all carried down and put on board the "Bilua," and then the whole of the folk gathered on the wharf for a last Lotu together—Psalm xxiii.: a prayer and the Lord's Prayer: and the singing of "God be with you." Then a handshake all round, with many special remembrances to Marama Dent, and "All aboard!" and away we sailed; but until we lost each other to view—a distance of a mile or two—we waved our last farewells. Another twelve hours' journeying over calm waters brought us safely back to Kokeqolo.

So closed my ministry in the Marovo. As I think of these people as I found them twelve years ago, and now look at them to-day, I have much cause to be grateful to Almighty God for the measure of success that has attended my labours. Our work is well established in the Marovo, and good work is going on throughout our district. Many stalwarts have certainly entered into their rest, but it is

good to see their sons and daughters taking their places in the general village work, in school, and choir; and on the local preachers' plan; whilst several of them are preparing themselves for the work of a native teacher when the call and opportunity arrive.

They are a loyal and devoted company of Methodists: they have made their district famous for its clean and well-made villages, its good schools, and generous support of the work of God. It has been good to have met and to have lived with them: it has been a privilege to have been allowed to minister to them in all things pertaining to this life and the next. They have a very warm corner in the hearts of Mrs. Dent and myself, and if our prayers and thoughts are of the prevailing kind, then they are assured of a happy and prosperous future. Like Charles Dickens' immortal "Tiny Tim," we would say, "God bless them every one!"

T. DENT.



A Buka school-boy with the Buka initiation hat on. In some cases the boys wear them for several years. A boy MUST be initiated before he can marry. Initiation makes him a member of the clan or tribe.

—Photo by Mrs. Cropp.

A Pastoral Visit.

(Continued.)

By REV. A. A. BENSLEY.

The head chief of the village has got strong ideas of his own, and they do not always harmonise with the mind of the teacher. This chief had a little caucus meeting, and, without saying anything to the teacher, he decided to invite someone else. When it came to the ears of the incumbent there was a chilly atmosphere and a strained feeling. William had always been a good boy, and had done excellent work, but I have heard some white servants of the Lord express regarding some of their officials what he felt toward some of his. We came together, William and the village fathers, and we pondered long, and we arrived at a fairly harmonious solution; but the teacher had hardened his heart, and did not want to continue in the village. It was fine to listen to the pleadings of some of these old men. With tears they besought William not to go away in anger because of what one had done, but to abide awhile and let peace and happiness prevail. It is evident that another teacher will have to go to the village, as, without a preacher, the people become restless.

There was another stop at a small community of Methodist people at Dovele, in the vicinity of the Seventh Day Adventist large village of that name. Our teacher at this village is not an inspiring individual, and I had to chide him on the fallen down state of his church, which he allowed without making any apparent effort at restoration.

Then we put into a quiet anchorage for the night, and spent the evening with a planter and his wife, who are finding life hard and prospects anything but rosy.

Away in the morning again, this time for Iriqila. We have now gone the length of the island, and begin the journey down the north-western coast. Iriqila is one of the finest bits of work on the island. Formerly, these people lived in the midst of a coconut plantation, their houses were damp, and their health poor. I urged

them to move on to clean land further along the coast, where there was a sandy, coral flat. They did so, and a new village came into being, and a new people. It is a pleasure to go to this village now; the people are clean and happy, and the young life is abundant. There are bonny girls and clean-limbed lads, and the whole spirit of the village seems that of good-will and joyousness. The teacher is a fine fellow—he was proud to present his fourth child for baptism—and the people seem devoted to him. Their singing got right down inside, and did one good. This village might well be described as a Christian village. As we were leaving in the dinghy the people were bringing their presents of native food to us.

From here we moved along to another village—Jorio—where a very similar work is in progress. The teacher here, Silas Lezutuni, is known by name to many of our people. He is intelligent and progressive, a fine preacher, village chief, and Government headman. As I have often written of the work done in this pretty and fruitful village, we will move on. Here also were presents of fruit, among the fruit being a large basket of oranges and delicious mandarins. Silas told me that some years ago, when he was in Gizo at steamer time, he rescued some citrus seeds from rubbish that had been thrown into the sea from the steamer, and hence the lovely mandarins.

We went back a little on our course to spend the evening with a lonely planter, who, like all planters, is finding life very rocky these days.

Early in the morning we were astir for Supato, our last call.

Here a rather less happy state of things prevailed. First, there was a young lady in the village whose life had not been without incident. I had been urging the people to get her married, but she was not to be so easily disposed of. A man in the village had been selected for her,

and I had to see about the matter. This was a delicate commission, for the young lady was tearful and uncommunicative. We eventually elicited the fact that she had some sort of understanding with a boy in another village, and flatly refused to consider the local suitor. I was glad to leave it at that, and did not disagree with her in the matter of haste. Unfortunately, the village people insisted that she was a bad girl for choosing in another village, but I urged them to let her have her way and facilitate the courtship. Judge of my surprise when, the day after I arrived home, some of the people arrived with the girl and the local suitor. No doubt



The hospital and outpatients' department at the Buka station. It was built by Sioni, the doctor-boy. —Photo by Mrs. Cropp.

pressure had been brought to bear, for she was a most tearful bride, and I almost came to the point of refusing to perform the marriage. But there were matters of more serious moment. The previous teacher in this village had not been a great success, and eventually he had slipped rather badly. Then he had allowed his eldest child, a bonny girl, to sicken and die without bringing her to the hospital. The people were dispirited and at cross purposes, and there was no joyous expression of love for Jesus Christ or interest in His lot. I got the village fathers together, and we had a heart-searching conference. Then all the people came together in the Church, and I did my best

to rouse them to begin again, to give themselves afresh to God, and to become united in some fine task like building a new village. Before leaving, I went to the former teacher, who was bowed with grief in his house, and urged him to regard this sorrow as God's call to him to leave his life of sin and failure, and take afresh the hand of his Saviour.

Many, many times I have seen this sort of thing happen. A teacher, or prominent man, sins, and before long the blow comes in the death of a favourite child or some similar loss. They regard it as the swift judgment of God. It has become so frequent that, after some transgression,

the sinner almost cowers and waits for it. I left the people with something to think over and a great work to accomplish. Much depends on the teacher who is now in charge. If he takes the tide at the flood another fine village transformation might well take place. From here we continued round the coast for home, and were glad to leave the cramped life of the vessel, but more glad because of a useful work accomplished.

This is pastoral visitation full of incident, and is quite unlike similar work in Home Circuits. We will often think of these journeys when we return to the Home work in the near future.

A. A. BENSLEY.

Debt Reduction.

SPECIAL APPEAL.

Half the Connexional year has gone and half the £6,000 for which we are urgently appealing, over and above ordinary contributions, has been promised. Much of the giving has involved real sacrifice, and has been really inspirational. We extend sincere thanks to those who have made the "extra" gift, and earnestly invite all others to share in the privilege of helping to wipe out this year a part of the debt that is so hindering our work. Our deficit at the end of last year was £14,350 and our capital account was overdrawn by £6,100. We commenced this year within £290 of the limit of our overdraft.

The Conference sanctioned and heartily commended this Special Appeal for £6,000 over and above ordinary contributions, and we appeal to all Methodists not only to maintain a worthy annual contribution, but also to help liquidate the disabling debt.

Previously acknowledged	2228	6	2	"Sympathiser" (Hastings)	1	0	0
Paparoa Bible Class	10	0	0	A Member of St. Paul's (Hamilton)	1	0	0
A Mother's Thankoffering	10	0	0	Miss Collison (Napier)	5	0	0
An Auckland Auxiliary Member	50	0	0	"L.M.H."	2	10	0
Mr. and Mrs. W. Ambury	5	0	0	Mrs. C. Marshall (Mt. Albert)	2	0	0
Dr. D. H. Thomas	5	0	0	Waitara Girls' Bible Class	10	0	0
"A Friend"	50	0	0	"F.G.S.B."	2	0	0
"A Well-wisher"	25	0	0	"Islander"	7	0	0
F. D. Miller (Warkworth)	10	0	0	Mrs. G. W. Horn, senr. (Te Aroha)	5	0	0
"Retiring"	40	0	0	Miss Lawry (Te Awamutu)	1	0	0
Pieton Methodist Trustees	5	5	0	Paekakariki Sunday School	7	0	0
"X.Y.Z." Auckland	1	1	0	M. Leslie (New Plymouth)	1	0	0
"Theophilus" (Christchurch)	25	0	0	Mrs. J. E. Astley	5	0	0
"Karori-ite"	2	0	0	"The Busy Bees" (Napier)	14	0	0
"Anonymous" (Invercargill)	1	0	0	"Ivan"	10	0	0
J. Tyler, Auckland	10	0	0	"Anonymous" (Greytown)	2	0	0
"A.M."	10	0	0	"Freely ye have received, freely give"	3	10	0
"A.J.A." (Takapuna)	1	0	0	"Sympathiser" (Christchurch)	10	0	0
"M.B.E."	10	0	0	"Anonymous"	2	0	0
Mrs. G. T. Marshall	1	0	0	A Friend	25	0	0
Rev. G. Frost	1	0	0	Kaero Y.P. Missionary Auxiliary	5	0	0
Miss Frost	1	0	0	Miss A. J. Ballantyne	50	0	0
W. Common	2	0	0	Miss S. H. Ballantyne	50	0	0
H. R. Baigent	1	0	0	"L.J.L." (Christchurch)	5	0	0
S. Canterbury Y.M.B.C.U.	5	0	0	Ruawai M.W.M.U.	1	0	0
"C.A.S."	50	0	0	New Plymouth M.W.M.U.	5	0	0
"Thanksgiving"	1	0	0	Ashburton M.W.M.U.	4	0	6
"One in Sympathy"	1	0	0	Auckland M.W.M.U.	151	11	8
"A.J." (Palmerston North)	10	0	0	Stratford M.W.M.U.	5	14	0
Hastings Circuit	20	0	0	Motueka M.W.M.U.	3	0	0
"Sympathiser" (Hastings)	5	0	0	Greymouth	3	0	0
Mrs. Gilmore (Newmarket)	5	0	0				
"Anonymous" (St. Albans)	10	0	0				
"X." Motueka	1	0	0				
"Anonymous" (Auckland)	1	0	0				
				Carried forward to page 9	£2942	12	4

“Instead of the Thorn.”

Under the above title the 79th Annual Report of the Methodist Missionary Society of Australasia has been recently published. New Zealand has played too large a part in the work of this Society ever to lose interest in its achievements, and our people will be glad to read the Preface to the Report and some of the General Returns for 1933:—

“Instead of the thorn shall come up the fir tree;
Instead of the briar shall come up the myrtle tree.”

Isaiah 53:13.

One of the glories of Christian Missions is the continued evidence they furnish of the power of the Gospel of Jesus Christ



AVIKANA.

A fine old fellow who served a long period on the sugar plantations in Queensland. He is a kind, good old man, very fond of his children and a true lotu man.

to change and transform human lives. There would be no reason for Missions if they ceased to do this, but the touch has still its ancient power.

There is no suggestion that this power of Christ works greater marvels on the

mission field than elsewhere; but the results are often more striking and vivid. The conquests of the Cross have been largely among primitive peoples—peoples with primitive mentality and primitive vices, and their very simplicity enables changes to be made rapidly and dramatically. It is probably a vaster achievement of the Spirit of God to change an avaricious man into a generous soul, than it is to turn a cannibal and head-hunter into a sincere and law-abiding Christian; it may require greater spiritual energy to convert a bitter, unforgiving woman than to transform a drunkard; but the one is far more spectacular than the other, and appeals to the romantic within us.

Isaiah, with a poet's insight, seized on God's more dramatic ways and made them an illustration of His redeeming power. Instead of the useless and hurtful thorn, He caused the self-same soil to produce the gracious and useful fir. Through the centuries such substitutions have taken place, and to this extent our human life is made secure and capable of progress. To-day our Christian Missions are a witness of God's power to touch humanity to finer issues, and to reveal the divine in man submerged as it may seem in superstition, cruelty, and brutality.



Usaia, the Fijian teacher, off to his preaching appointment in our little dinghy.

—Photo by Mrs. Cropp.

For example: In 1875 Dr. George Brown landed on the beach at Molot, in the Duke of York group, in our New Britain District, and found a people wholly savage, of disgusting habit, and of truculent temper. All the horrors of heathenism were around him, and human life was not sacred. Fifty years later the writer stepped on the same beach, to be welcomed by over two thousand people singing Christian hymns. They were clean, self-respecting, and, as was subsequently seen, of changed character. To hundreds of that happy company we administered the Sacrament of the Lord's Supper, and felt, even across the barrier of an unknown language, the Communion of Saints.

Again, Fiji was once a by-word for bestiality and indescribable cruelty, and all the horrors of widow-strangling, cannibalism and infanticide were commonplace; to-day there is a whole nation transformed and eagerly and joyously preparing to celebrate the Centenary of Christianity in those once-dark islands. The thorn has given place to the fir tree, and instead of the ugly record of disgraces best forgotten, we have the history of a Church that has sent its sons and daughters to New Britain, Papua, Solomon Islands, and North Australia to preach the Good News that so marvellously redeemed their own lives.

SUMMARY OF GENERAL RETURNS FOR MISSION DISTRICTS, 1933.

DISTRICTS.	Churches.	Other Preaching Places.	Missionaries.	Missionaries on Trial.	Lay Missionaries.	Missionary Sisters.	Native Ministers.	Native Ministers on Trial.	Catechists.	Teachers.	Local Preachers.	Class Leaders.	Church Members.			Sunday Schools.			Day Schools.			Attendants at Public Worship.
													Native Members.	Native Members on Trial.	Catechumens.	Schools.	Teachers.	Scholars.	Schools.	Teachers.	Scholars.	
Fiji—(Fijian) ..	697	348	10	2	3	8	131	23	349	373	4350	5333	28910	3951	15476	474	769	17410	366	653	16307	85399
(Indian) ..	3	13	4	..	..	..	..	..	2	..	18	..	218	84	225	10	23	260	12	41	1169	620
(European) ..	2	7	..	..	..	..	..	..	..	..	3	..	..	..	7	5	18	263	..	..	..	334
New Britain ..	375	15	10	2	3	10	2	..	45	330	754	690	8132	3183	8361	359	619	10683	355	358	10640	44486
Papua ..	125	309	10	..	1	8	1	1	1	86	206	335	3379	1639	10778	165	323	6251	126	201	6482	37635
India ..	3	5	3	..	..	..	..	..	8	..	8	..	81	..	150	..	8	88	6	33	584	270
North Australia ..	2	1	3	..	2	1	..	1	1	1	..	..	43	..	..	6	7	261	..	..	..	525
Totals ..	1207	698	40	2	8	41	134	25	406	790	5339	6362	40763	8857	34997	1021	1860	35216	865	1286	35182	169269

Debt Reduction.

(Continued from page 7.)

Amount brought forward	£2942	12	4	Picton Methodist Church	6	1	6
Solomon Islands Tableaux Party ..	6	10	0	Lower Hutt M.W.M.U.	2	17	0
“Concerned”	1	0	0	Masterton M.W.M.U.	5	0	0
“Friend”	5	0	0	Hamilton East M.W.M.U.	3	13	5
Miss E. White, Paerata Summer School box	12	6	0	Thames M.W.M.U.	10	10	3
Mt. Eden Junior B.C. Girls	10	0	0	Morrinsville M.W.M.U.	4	5	0
“Friend” (England)	2	6	0	Matamata M.W.M.U.	2	1	6
Greytown Bible Classes	11	1	0	Richmond M.W.M.U.	2	3	0
Anon	7	0	0	Auckland M.W.M.U.	3	10	4
“Grateful”	1	0	0				
“Let there be light”	5	0	0	Total	£3010	0	5

The Memorial at Dobu, Papua.

It is 43 years since the Methodist Missionary Society began its work in Papua, and in the first party which landed at Dobu, Papua, were 22 South Sea Island teachers, 12 of whom were accompanied by their wives. Three weeks after their arrival the wife of one was laid to rest on a hill near the station. Since then many S.S. Island workers have been laid to rest in God's acre at Dobu, and throughout our District in Papua are the graves of many of these devoted servants of God who have passed away in the service of the Master.

In the accompanying photo. will be seen a copy of the memorial at Dobu which has been built to the memory of all who have passed away to the Higher Life from service in Papua—Fijian, Samoan, Rotuman, Tongan, Papuan, and English—and especially to those interred at Dobu.

The memorial was built by Maikeli, a Papuan, under the direction of Rev. M. K. Gilmour, the Chairman of the District.



THE ALPHA AND OMEGA OF CHRISTIAN MISSIONS.

Extracts from a powerful article, "The Missionary Crisis," by Julius Richter, D.Theol., in the "International Review of Missions."

"To begin with, we are deeply convinced that in all our Christian work, Almighty God, through all turmoil and confusion of individuals and of nations, is building His everlasting Kingdom; it is our honour and joy that in foreign missions we are His fellow workers, as far as He may own our endeavours. That He may be able to do so is our deepest concern. We know that the redemption of the human race is the goal of God's rule."

"Yet even if difficulties are rising like mountains, we know of no moratorium of missions. The missionary commission, 'Go . . . and make disciples of all the nations,' will stand as long as the wonderful promise, 'I am with you always, even unto the end of the world.'"

J. RICHTER.

Missionary Finance.

By REV. G. T. MARSHALL.

What is written below applies in part to our own experiences, but deals also with the general situation.

I. It is likely that less money will be needed in some directions as the years go by. In the past the Church has been the pioneer in the care of the sick. In the early Church there were even societies for the burying of the friendless dead. Now Governments undertake the office, as well as that of curing diseases, though there will always be room for the ministry of sanctified women, whose tenderness will bring comfort to the soul as well as relief to the body.

The beneficence of Governments extends to subject peoples as far as means permit. A new principle appears in the mandates issued by the League of Nations, though it is really as old as the times of Ezekiel, who taught that rulers should be shepherds caring for the flock, and not simply for the fleece; so we have the British Government providing hospital and medical service for the Solomon Islanders. It is not, however, a gift from a more advanced people. This service is carried on at the expense of the European and native inhabitants of those islands.

A similar statement might be made in the matter of education. The Australian Government is feeling after some system of education in the mandated territory under its control, and no doubt in the course of time something of the kind will be undertaken in the British Solomons.

There are, however, needs of the people that Governments cannot, and will not, supply. They will not provide ordinances of worship, nor instruction in the truth, as "truth is in Jesus." It is universally acknowledged that religion is not to be endowed by the State, public feeling being widely hostile to any such procedure, so the propagation of Christianity is left where it properly belongs—with those who love the Lord Jesus Christ.

II. For the fulfilment of this trust, our reliance, under God, is in the contributions of the living Church. We know how accumulated funds may disappear, and, moreover, may be a lure leading to expenditures that embarrass with debt. We have learned, also, that to rely upon industrial undertakings is to lean upon a reed. Our reliance, therefore, is on the living Church—a Church alive to its obligation to fulfil the command of our Lord, "Go ye into all the world and preach the Gospel to every creature." Bertrand Russell, in his book on "Education," speaks of the importance of abstract sympathy as an element of character, meaning sympathy with the sufferings or needs of those with whom we have no personal contact. This is St. Paul's conflict, "for as many as have not seen my face in the flesh," and ought to be found in every Christian. A motive for gift and service for the work overseas will not be wanting where this sympathy is present.

The Church is affected by world movements, and giving power is diminished by the present depression. If it results in habits of thrift among the people generally it will be well, for our troubles are largely due to over-spending and the false expectation that money will be more plentiful on the morrow. But prudence must not degenerate into parsimony, and our offerings to God must be the last, and not the first, expenditure to be curtailed. Our Lord said, "Make friends of the mammon of unrighteousness." We do that by using it under His direction and for His glory.

III. I conclude with a word of hope and cheer. In the first year that I held the office of Secretary and Treasurer to our Missionary Society the income was doubled. In 1916 it was £5,201: in 1917 we received £10,597. That year we had Rev. R. C. Nicholson as our deputation. He had a novel method of appeal, but the ease with which the money was raised leads to one conclusion. It was the work of the Holy Spirit reviving interest in Foreign Missions among His people. God

is an active worker in the operations of our Society, or we are pretenders, actors, hypocrites, for we carry on this work in His name. To Him, therefore, we must commend our cause. He works through human agency undoubtedly, but it is He Who works. And it is written, "Thy people shall be willing in the day of Thy power."

The Union of the Methodist Churches in Great Britain has made their Missionary Society one of the largest in the world. The income for 1933, from all sources, as reported at the May meetings, was £978,310. There was a deficit on the year's working of £7,847. Management expenses and overhead charges came to 2.15 per cent.

Centenary of the death of Dr. WILLIAM CAREY.

Born in England on 17th August, the son of a poor schoolmaster, without the opportunity of early education. By dint of his own industry at a later date contributed in a princely manner to the



The Founder and Father of Modern Missions. (Born 17th August, 1761; died 9th June, 1834.)

By courtesy of the Baptist Missionary Committee. fund of knowledge. Became a great reader, with a taste for languages. Serving an apprenticeship as a "cobbler," we find

him with a map of the world over his bench, where he often pointed to distant fields, saying, "Here dwell the heathen." His enthusiasm for evangelising the heathen continued unabated, until in 1792 he preached his memorable sermon before the Nottingham Baptist Association, taking as his text, Isaiah 54:2-3. His famous headings, "Expect great things from God—attempt great things for God," have become the Deus Vult of modern missions. The formation of Baptist Missionary Society on October 2nd, 1792; London Missionary Society (Congregational), in 1795; Church Missionary Society (Anglican), in 1799; British and Foreign Bible Society, in 1804, with the Presbyterian and Methodist Churches following, were the result of his enthusiasm and work. He sailed for India in 1793 on his mission to India as a great venture of faith. Overcoming tremendous difficulties, he established himself at Serampore, India, 16 miles up the Hugli River. He became one of the most eminent linguists of all time, and by his thorough scholarship in Indian tongues, translated the Bible into Sanskrit, the language of learning throughout India, in Bengali, Arabic, Burmese, Telegu, Persian, etc. He translated the Christian Scriptures into 40 different languages and dialects. For thirty years he held the responsible position of Professor of Sanskrit at Fort William College, Calcutta. He died in 1834 at the age of 73, honoured for his nobility of character and marvellous ability with which he had served the cause of Christian missions in India.

How Methodist Missions Began.

Our Overseas Missions began in the days of Wesley himself. An undivided Methodism, flushed with triumphant success in the British Isles, turned its thoughts to the needs of the non-Christian world. Wesley himself won the first coloured converts (in 1758), and later he committed to Dr. Thomas Coke the oversight of the new adventure overseas.



From a drawing by Wal. Paget.

IN A DRAWING-ROOM MEETING AT WANDSWORTH, ON FEBRUARY 17th, 1758, WESLEY HIMSELF WON FOR CHRIST THE FIRST TWO COLOURED CONVERTS OF METHODIST MISSIONS.

The picture shows Wesley preaching in the drawing-room of Francis Gilbert—who is shown standing at the back. In the foreground sit the Hon. Nathaniel Gilbert, of Antigua, with his wife and future sister-in-law. Three of Gilbert's slaves are seen—two Negro women and a Mulatto valet. In that service Nathaniel Gilbert and the two slave women were converted—the first-fruits of a great harvest overseas.

It was in the year 1712. Susanna Wesley was in the midst of her busy life in the quiet parsonage at Epworth. Her growing family claimed constant attention. With her own hand she rocked the cradle; from earliest years she trained each little one with amazing care. She taught them their letters, and held school for the older children. One by one she took them alone and taught them the things of God. But, cultured, broad-minded woman that she was, her horizon was bounded neither by the walls of her home nor the limits of her husband's parish. In the midst of crowding home duties and no little care, she found time

to read. There came into her hands a very remarkable little book about foreign missions. It was the first missionary book ever printed in England. In 1707 the King of Denmark had sent two men—Ziegenblag and Plutchau—to evangelise the Hindus in his Indian possessions. They were the first Protestant missionaries to India, and the little book told the story of their work. It so deeply impressed Susanna Wesley that she wrote, "For several days I could think or speak of little else." Her children must know of this; so with unerring instinct, Sunday by Sunday, she gathered her children and servants around her, and read the book to

them. John Wesley was then nearly nine years old, and, with his brothers and sisters, he drank in that story of missions overseas. It made an impression that was in later years to bear fruit.

Twenty years later John Wesley offered himself to the Society for the Propagation of the Gospel, for foreign missionary work. He consulted his mother about this great step, and she replied, "Had I twenty sons, I should rejoice if they were all so employed." In the autumn of 1735, accompanied by his brother Charles, Wesley sailed for North America with the express purpose of preaching the Gospel to the Indians in Georgia. Soon after landing he took opportunities of visiting their settle-



DR. THOMAS COKE.

The real founder and organiser of the Missionary work of Methodism. Born at Brecon, 1747, died at sea, 1814.

From an oil painting in the Committee Room.

ments, and he "had some pleasant intercourse" with them. He intended to give his life to the task of evangelising them, but circumstances compelled him to abandon the idea and return home. His life was to be spent, not as a missionary to the Indians, but as God's great messenger to England.

As the years passed, the work of evangelising England grew heavier upon Wesley. But he never lost the world-vision. No parish could contain him; the narrow seas did not limit his horizon. "I look upon all the world as my parish," he cried. In Georgia he had come face to face with heathenism, and his great heart ever after yearned for the salvation of all men. His Message was that of redemption for all mankind. There never was a time when Methodism was not missionary in spirit and outlook. In days when many good people of older Churches were questioning—or even denying—the obligation to obey our Lord's Great Command, or were talking about salvation being for "the elect" alone, our Methodist forefathers were singing:

"O that the world might taste and see
The riches of His Grace,
The arms of love that compassed me,
Would all mankind embrace."

They knew of no limit to the work of Christ. With full assurance of faith they sang:

"His soul was once an offering made
For every soul of man."

And again:

"Jesus came the world to save."

Such hymns helped to familiarise Methodists, not merely with the duty, but even more with the privilege of spreading the Gospel throughout the world. Their hearts overflowed, and they could not be silent. For a moment all their energies were occupied with their task in the British Isles, but the time was bound to come when missionaries would be sent overseas.

It was Wesley himself who won and baptised the first converts from heathenism—the first-fruits of Methodist Missions. In the year 1758 he was invited to ride out to Wandsworth (near London) to preach in the house of one Francis Gilbert. Among the small company gathered in the drawing-room that February morning was the host's brother, the Hon. Nathaniel Gilbert, from the island of Antigua, in the West Indies. He was a lawyer, a planter, a slave-owner, and an outstanding man in the island, being Speaker of the House of Assembly. He

was accompanied by three of his slaves—two Negro women and a Mulatto valet. In that service the master and two slave-women were converted. Nine months later Wesley himself baptised the two slaves. In his Journal he wrote (November 29th, 1758):

"I rode to Wandsworth and baptised two Negroes belonging to Mr. Gilbert. . . . One of them is deeply convicted of sin; the other rejoices in God her Saviour, and is the first African Christian I have known. But shall not our Lord, in due time, have these heathens also for His inheritance?"

Those two slave-women were the first of the great multitude of coloured people to be brought to Christ through Methodist missionaries.

Nathaniel Gilbert was destined to be the first Methodist to give himself to the evangelisation of Negroes. When he returned to Antigua in 1760 he called his own slaves together regularly and preached to them. In his drawing-room West Indian Methodism was born. His house became the cradle of our missions in the tropics. After Gilbert's death, the work in Antigua was carried on by John Baxter, the shipwright local preacher, assisted by the widow of Francis Gilbert (she is seen in the picture, sitting next to Nathaniel Gilbert's wife). Soon there were nearly 2,000 slave Methodists in that island, and Baxter appealed to Wesley for a missionary to be sent out to help him.

Just at that juncture, Dr. Thomas Coke, one of Wesley's ablest helpers, was being led to think of foreign missionary work. In 1784, he published a large circular entitled "A Plan for the Society for the Establishment of Missions Among the Heathens." Appended to it is the first list of subscriptions, amounting to £66/3/. Dr. Coke's own name heads the list, and he himself had collected all the gifts. His first idea was a mission to India, but Baxter's appeals turned his thoughts to the West Indies. He felt that God was opening the door there. So when Conference met in the "New Room" in Bristol in August, 1786, Coke and Wesley pleaded for the West Indies, and William Warrener was appointed to Antigua—the first man

ever sent out by the Methodist Conference as a missionary to the heathen. A few days later Wesley himself laid hands on Warrener and ordained him. On Christmas morning Dr. Coke and Warrener landed in Antigua, and we may regard that as the official beginning of the organised missions of Methodism.

Wesley was drawing near the end of his wonderful life, and he committed to Dr. Coke the oversight of the growing overseas work. In Wesley's name, Coke presided over the inaugural Conference of Methodism in the newly constituted United States of America, and year by year he presided over the Irish Conference. The Channel Islands were under his care; and he attempted a mission in France, then in the midst of the great revolution. But the work by which this indefatigable man is best known is the West Indian Mission. His first visit to Antigua convinced him that God was calling Methodism to those Isles of the West, and with Wesley's full concurrence he took up the work with all the passion of his nature. Time after time he crossed the Atlantic, stationing missionaries in island after island, at the same time helping to direct the work in the U.S.A. Ocean travel was difficult and dangerous in those days, yet Coke crossed the Atlantic no less than eighteen times. Then, in 1811, he organised our missions in West Africa (in Sierra Leone), and in old age he persuaded Conference to allow him to lead out a band of six missionaries to Ceylon and India, and a seventh was appointed for South Africa. When Conference hesitated, Coke offered to pay the whole cost himself, and, after a night of prayer, he prevailed. But Coke did not live to see India; one morning, in the Indian Ocean, he was found dead in his cabin, and was buried at sea (May, 1814).

Our missions to non-Christian people began with Wesley himself; but they were carried on and established by Thomas Coke, and he must be remembered as the Father of Methodist Missions. In the days of an undivided Methodism, it was he who led the way to world-wide enterprise. In these days of glad reunion, let us carry on with renewed devotion the work he began.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S LETTER.

Dear Friends,—

The present Executive are nearing the close of their term of office. The last three years have been full of interest, the work has been a very great joy, and we take this opportunity of saying "Thank you" to officers and members of Auxiliaries for their devoted loyalty and ready co-operation. It has really been a great privilege to have had this great opportunity of service.

Right through there has been from the membership of the Union a steady out-going of generous love, devoted service, intelligent praying, and great giving. It has been my privilege to visit a number of Auxiliaries during the year, and in every case I have come away thanking God for the sincerity of purpose, and the earnest desire to serve the Church and her Missionary responsibilities. Changing conditions are making new demands, readjustment is inevitable, and we in our women's work will need to reconsider our past policy to the end that we may render wider and better service. We are confronted with greater needs which challenge us to greater effort.

The Annual Conference is to be held this year in Wellington, opening on Tuesday, October 23rd, and will continue until Friday, October 26th. This will be an exceedingly important Conference. We are hoping for a large representation in order that we may plan wisely under God's guidance.

Sister Ethel McMillan, the pioneer Sister from Choiseul, is expected to be one of the speakers, and what a wonderful story of achievement will be hers. We think of Sister Ethel as the "Mary Slessor" of the Western Solomons, Sister Eleanor Dobby, our pioneer Sister in the Maori work, will also be present. Sister Eleanor is known as the "White Queen" of the North, and will tell of her work and the response of the Maori women and children

to "Love's great appeal."

Seven new Auxiliaries have been formed during the year, thus widening the interest in missionary work. Opunake, Dargaville, Gonville, Otaki, Richmond, Motueka, and Gore have affiliated, and are keen in their new venture. We are confident, if we can increase our membership and the interest of our churchwomen, there are great possibilities for the future.

In response to the F.M. Board's appeal for help in the debt reduction, £700 has been forwarded to the F.M. Treasurer; this in addition to meeting our other obligations.

Glen Eden, a branch of the Auckland Auxiliary, with a membership of five, organised a special effort for the debt reduction. They went forward in faith, watering the way by prayer. Their venture was honoured, and over £12 was raised for the debt reduction. A little woman earning her living by charring sent 10s. to a gift afternoon. When asked could she spare it, said, "Oh, yes; it is only 2d. a week. Surely I can give that." This is the spirit that has characterised the giving of our Missionary women.

The new Executive will be stationed in Dunedin for the coming three years. Mrs. W. Duke is President-elect, and will bring her years of experience, efficient service, and gifts of leadership to this important work.

Miss Purdy, who has been prominent in Bible Class work, is nominated for Secretary; and Miss Adams, who has given such fine service in Auxiliary work, is nominated as Treasurer. We ask for the incoming Executive your earnest prayers, the same devoted loyalty, and splendid co-operation that has been given to the retiring Executive.

These are challenging days, calling for courage and the spirit of adventure. God's great harvest must not go unreaped. It is our responsibility; may we prove faithful.

Again, on behalf of the retiring Executive, may I express our warm appreciation for all the help so graciously given.

Yours sincerely,

Margaret W. Pacey.

Sister Ruth Grant writes:—

I should like to express, through the columns of the "Open Door," my loving gratitude to the women of our Church who uphold the work of every Sister on the Mission field, with prayerful and sacrificial loyalty. I wish every one of you could see, personally, the work that is, in part, made possible by your giving. Could you spend a morning in school and see a couple of hundred youngsters, and boys and girls, hard at work, learning to distinguish "whatsoever things are good"; or attend a Sunday morning service, and see a dozen clean, lovely babies brought by their parents and presented by the native teacher of their village for baptism; or visit a hospital and realise the untold suffering which was the lot of the natives in former days, as against the skilled attention and tenderness that is now given them without stint; or visit a Sister's Home, and romp with bright, happy, motherless kiddies who, apart from the Home, would have had no chance of life—could you experience these things, you would know a little of the worth of your love. But you would realise, too, how all this is but a beginning, and know the untold measure of our responsibility toward these people.

NEWS OF AUXILIARIES.

District Conventions have been held in various centres, with good results.

Christchurch concentrated on one day this year, and had a successful gathering. Mrs. B. Low, who was to speak on the "League of Nations," was unable to do so through illness, and the news of her death came as a great shock to her many friends. Our sympathy is extended to her dear ones in this hour of loss; her life and talents were devoted to extending God's Kingdom, and helping all good causes. She will be greatly missed, but leaves behind her the fragrance of her unselfish life.

Wellington celebrated the Annual Thanksgiving Day on August 10th in Wesley Hall, which was beautifully decorated. After devotions conducted by the President, Mrs. Pacey, the roll was called, the representatives of each Branch standing, as their President gave a greeting, and the Treasurer, Mrs. Denby, accepted donations. Afternoon tea was followed by an address, full of interest, from Mrs. A. G. Saunders, on her work among the women of far inland China. The total amount received was £88 4s. 6d., an increase of nearly £30 on last year's offering.

Auckland.

Seven interesting tableaux were staged by Rev. and Mrs. Binet, Sisters Edna White, Lily White, and Corallie Murray, with helpers from Otahuhu, New Lynn, and Glen Eden, at Mount Eden recently. All was arranged to give the realistic atmosphere of the Solomon Islands, and the scenes depicted were typical of everyday life on a Mission Station. Crowded schoolrooms have been the order wherever these tableaux have been given, and warm appreciation expressed.

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 SAID SOCIETY, AND FOR WHICH THE RECEIPT OF SUCH TREASURER OR TREASURERS SHALL BE SUFFICIENT DISCHARGE.

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.

"One offering to go when we can send him. When shall it be?"

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 RUTH GRANT	Roviana, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON (Honorary)	Kieta, Bougainville, Mandated Territory of New Guinea.

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.

Add "Methodist Mission" to every Address.

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