

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.

"THE OPEN DOOR"

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

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The New Zealand Children's Missionary Paper.

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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.

MARCH, 1935.



Rev. J. R. METCALFE.
Foreign Mission Deputation,
April—June, 1935.

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

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



Men's Ward. Out-patients. New Central Block. Women's Ward.

The Helena Goldie Hospital, Bilua, from which, through shortage of funds, we have been compelled to withdraw our doctor and nurses.

2/6 ADDITIONAL per annum—a fraction more than a halfpenny per week—from our 25,678 full members would enable us to send back the doctor and nurses and fill the vacant station at Teop.

OUR WATCHWORD FOR 1935—WORK and PRAY to REPLACE the RETRENCHED WORKERS.

DEPUTATION PLAN FOR 1935.

AUCKLAND:	Rev. J. R. Metcalfe—May 5th to 30th. Rev. A. H. Scrivin—April 28th to May 16th.
SOUTH AUCKLAND:	Rev. A. A. Bensley) Dates to be arranged by Rev. T. Dent) the District Committee. Rev. F. H. Hayman) Rev. A. H. Scrivin—May 19th to 31st.
TARANAKI-WANGANUI:	Rev. J. R. Metcalfe—March 31st to April 18th. Rev. A. H. Scrivin—March 31st to April 11th.
HAWKE'S BAY-MANAWATU:	Rev. J. R. Metcalfe—June 2nd to 19th. Rev. A. N. Scotter, B.A.) Dates to be arranged Rev. R. Dudley, M.A., F.R.E.S.) by the District Committee.
WELLINGTON:	Rev. A. A. Bensley—March 17th to April 4th. Rev. J. R. Metcalfe—April 21st to May 2nd.
NORTH AUCKLAND:	Rev. A. A. Bensley—Dates to be arranged by the District Committee.
NELSON:	Rev. V. Le C. Binet—Dates to be arranged by the District Committee.
NORTH CANTERBURY:	Rev. T. Dent) Dates to be Mr. W. C. Francis, Vice-President) arranged by the of the Conference) District Committee
SOUTH CANTERBURY:	Rev. F. H. Hayman—Dates to be arranged by the District Committee.
OTAGO-SOUTHLAND:	Rev. W. W. Avery) Dates to be Mr. W. C. Francis, Vice-President) arranged by the of the Conference) District Committee

During last year upwards of 26,000 treatments were given in this hospital, and the average number of cot cases was 55.

Will you permit such work to cease?

Transformation in the Solomons.

THE TRIUMPHANT GOSPEL.

By the Rev. J. F. GOLDIE.

An old letter turned up the other day which I read again with interest. It was a letter from the Resident Commissioner of the Solomon Islands Protectorate expressing the appreciation of the Government for "the magnificent contribution made by the Methodist Mission to the pacification and Christianisation of the Solomon Islands." The writer of the letter was a Master of Arts of Oxford, and a Barrister at Law, and a shrewd observer of men and things. I should not regard him as a "godly" man, or even religious in the formal sense of the word, but as a man who had the responsibility of the Government of an important Protectorate on his shoulders, he was able to assess the contribution the Methodist Mission was making towards the success of his own difficult task, and did not hesitate to express his thanks for such assistance.

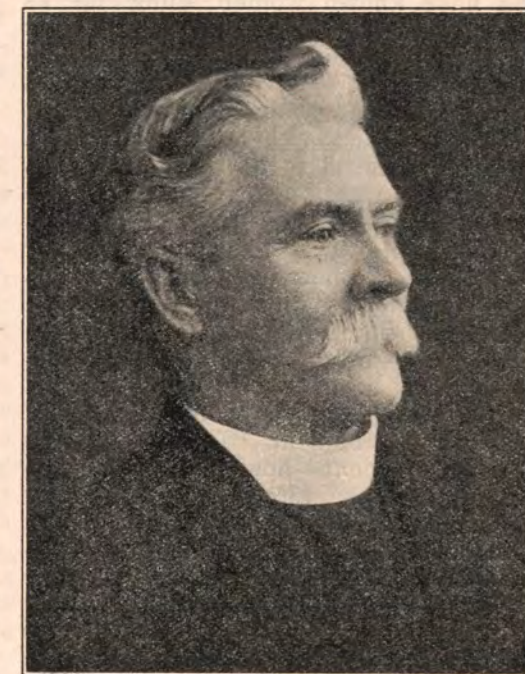
In these days, when so much criticism is levelled at Christian Missions, it is well to remember that the men best able to form a sound judgment as to the value of such Missionary effort are the men holding responsible positions in the Government and other services, and for the most part these men are the friends of Missions.

Can any power on earth, other than the power of the Gospel of Christ, bring about the changes we have seen in the Solomon Islands during the last thirty years? As I read again the letter written by my friend the Administrator, my mind harks back to our landing on the shores of New Georgia to found Christ's Church amongst the dark-skinned savages of the Western Solomons thirty years ago. I call to mind the shock of our first contact with the debased, brutal, filthy people to whom we had been sent to preach Christ. Was there anything in these filthy wretches to make men of — wretches in whom the very image of the Creator had been obliterated by giving free rein to the animal passions? It required the vision of a prophet, yea, and more than a prophet, to perceive in these men the inherent capabilities for development, over-laid by the filth of

gross heathenism.

Dark Days.

Two young men—Goldie and Rooney—one just ordained to the Christian Ministry, and the other just received as a Probationer. Men of quite ordinary ability, with little or no experience of the coloured people, and with very poor equipment for the rough work they had to do. What was it? Sheer impudence—a sublime audacity, or the "vision of Him Who is invisible" that enabled them to tackle the task before them?



The late Rev. S. R. ROONEY, who died February 1, 1935. He was the gallant and beloved colleague of the Rev. J. F. Goldie in pioneering our Solomon Islands Mission.

The field was entirely new. No Missionary had penetrated so far west in the Solomons. "Gross darkness covered the land." The name of Christ had never been heard. We had heard of the "noble savage," but savagery is never noble. The men of the Solomons were fierce fighters. They were called cannibals; but, as they

themselves explained, they only ate human flesh on ceremonial occasions; yet the fact remains that they did partake of it. Their whole lives were over-shadowed by childish superstition, and they were driven to horrible excesses by grotesque delusions about the spirit world. Slavery, witchcraft, sorcery, head-hunting, and all the brutal practices of a debased and cruel heathenism made up the daily existence of these people.

Human life was of little value. I have been in a village during a raid and seen fifty or sixty dead and dying around me, women lying disembowelled, little children hacked almost to pieces, and strong men cut down by other strong men transformed by fury into fiends.

We have known women hung up as witches, and the most awful cruelties practised upon the bodies of these unfortunate wretches. We have seen widows strangled so that their late lords might have their service in the spirit world, and such often refused to be rescued, such a grip had this custom on them. We have seen little babes rescued from cruel death as the torch was being applied to the funeral pyre of their dead mothers. Oh, you happy wives and mothers in the Christian world, think of this!

One of the finest races on God's earth was literally being wiped out—by dirt and disease and the devilish delusions of a debased heathenism. That they were clever was evident—houses, canoes, weapons, ornaments, all proved this, for nothing as beautiful was to be found in any other part of the uncivilised world—but crafty, cruel, they preyed on one another until some islands were almost entirely depopulated, and in turn (in spite of what some so-called Anthropologists may say) they were preyed upon by ignorance, superstitious fear, filth, and disease. The women, who were the principal burden-bearers, unwilling to add the burden of motherhood to their already too heavy load, became skilled in all the dark practices of prevention; and so, helpless, hopeless, in darkness and misery, the race was fast dying out.

The Light Comes.

Then came the Christ—with His Gospel of light, love, peace, and liberty to the

captives. It is the privilege of very few to see what our eyes have seen in the Solomons—savage opposition subdued, cold indifference kindled into keen interest, hope taking the place of dreary despair, eager eyes turned towards the dawn of a new life. New desires were awakened, new aspirations, a new incen-



Photo—Rev. A. A. Bensley
GINA and SON.

tive to live, a new sense of values, a new purpose—part of the great purpose and plan of a loving God. This is not hyperbole, but plain statement of fact. "The people who sat in darkness have seen a great light."

One of the first and most essential, as well as one of the most difficult, things for the Missionary Pioneer, is to prepare a written language for his people in order to give them God's Word in their own tongue. The people of the Western Solomons had no written language, no means of communicating their thoughts by

marks or written signs, and, needless to say, not a native throughout the district could read or write. Our Methodist Missionaries have reduced the languages of New Georgia, Choiseul, Vella Lavella, and many parts of Bougainville to writing; and it is hardly an exaggeration to say that to-day there is scarcely a native in the Western British Solomons, except the very old and very young, who cannot read God's Word in his own tongue. To-day there are nearly four thousand bright, intelligent boys and girls being taught in our Methodist Day Schools and Colleges, by no less than 212 teachers, about 200 of whom are the sons of men who in my own time were fierce, naked savages. Right throughout the Protectorate every Native Clerkship in the Government services is held by the young men from our Methodist Schools—again, without exception, the sons of men whom I met first as untamed savages.

Healing and Health.

The people were undoubtedly a "dying race" in 1902. Here again the difference Christ makes is very wonderful. His Gospel is a Gospel of health and happiness—at least, that is the Methodist interpretation of it. From the very first the Ministry of healing was given a prominent place in our work. We have cared for the bodies of men as well as for their souls. Into the dirty, disease-sodden villages our Missionaries' wives, and our Nurses and Sisters, have gone to labour intelligently and earnestly; and one of the finest gifts of the New Zealand Methodist Church was our first Mission Doctor, E. G. Sayers, and, later, Dr. James. The ministrations of these servants of Christ, following His great example, have drawn these people back from gradual but inevitable extinction. When Dr. Sayers came through Tulagi on his way to our Mission District for the first time, one of the Government Medical Officers said, "What do you think you are going to do out west, Sayers? The natives will not come to you for treatment. You will have to chase round after them." Dr. Sayers soon found that, backed by the influence of the Methodist Mission, and on the foundation of confidence already laid, the natives—men, women, and children—flocked to him for

help. The Protectorate is divided, for purposes of Government, into five districts, and for the first time last year the Vital Statistics for the whole Protectorate were issued, and it was at least interesting to note that the district covered by the operations of the Methodist Mission was the only one which showed consistent progress during the whole period—confirming what I said above, that the people had received in the Gospel of Christ a new incentive to live, and so had taken a stronger grip of life.

Spiritual Forces.

Behind the results already mentioned, spiritual forces have been at work. A Native Church of nearly 8,000 baptised believers has been brought into being—a Christian Church composed of the erstwhile savages of 30 years ago and their children. Born again into the Kingdom of God, they are living the new life, and singing the new song which God has put into their mouths. Instinct with the very breath of Almighty God, this glorious Gospel message has gone from island to island, dispelling the fierce blood-thirsty passions of savage men, overcoming the hatreds, barbarities, and feuds of warring tribes, correcting the grotesque delusions, and calming the superstitious fears of brutal savages, and bringing them in loving reverence to the feet of the all-conquering Christ. My eyes have witnessed all these things, and I testify to the power of that wonderful Gospel.

Some 200 of the sons of these one-time head-hunters are preaching this glorious Gospel every Lord's Day, and many thousands listen to their message. More than 100 of these young men, and also, in several instances, the men who were actually head-hunters, are Class Leaders. These one-time human wolves, with changed hearts and transformed lives, are shepherding the lambs of Christ's flock.

Personal Testimony.

May I be pardoned for giving so much of my own personal experience? Within a few yards of the very spot where young Rooney and I landed 30 years ago to cut down the dense tropical jungle to begin our work, stands our Kokeqolo Church. It is my privilege to preach almost every

Sunday to a devout congregation which crowds the building. Very often many cannot get into the Church. I see in this strange gathering what probably no other preacher sees. A strange emotion floods my heart and mind as I stand before them. They are my people in a peculiar sense. On my right sit all the college students—alert, eager, with notebooks in hand. On a seat down the side of the church sit some of the men who actually took part in the raids of years ago. On the left sit the women and girls—no longer the down-trodden slaves and burden-bearers, but happy wives and mothers, spotlessly



Photo—Rev. A. A. Bensley
NATHAN KERA with his wife and child.

clean, as are all the other members of the congregation, and taking as intelligent and reverent a part in the service as their fathers, husbands, and brothers. Their very attitude conveys the idea that they are fully aware of the brighter, happier, and better life made possible for them by the Gospel. The building rings with the beautiful old-time Methodist hymns and tunes, sung as few congregations on earth can sing them. The whole congregation joins in reading the psalm for the day, and eagerly follows the reading of the lesson. I listen to the college choir singing the beautiful music of Handel or Mozart, and look into eager, upturned faces, and see there the reflection of the

peace and joy which fills and floods the hearts and minds of these people whom I knew as savages it seems but yesterday. I see things invisible to others perhaps, but my heart is filled with great joy as I consider the miracle before me.

In the beautiful native cathedral built by Mr. Binet at Seqa, and built, let me say, on the very spot where in 1916 I saw nearly 50 people killed in a fight, I have listened to the great congregation of nearly 1200 redeemed people singing the songs of Zion; I have seen the sons and daughters of the chiefs and leaders of these one-time enemies joined in holy wedlock, and members of both tribes working together in peace and harmony for the good of all. In the same village is heard the happy laughter of children at play—nothing to make them afraid now that fighting has ceased and enemies been transformed into friends by the power of the Gospel of Christ.

A Unique Class Meeting.

The sense of wonder is ever with me as we meet in our class or fellowship meetings at Roviana. I suppose that this class meeting is the most unique thing of its kind in world-wide Methodism. About 300 men and women meet me in this fellowship meeting at four o'clock on the Thursday afternoon—not merely the sons of head-hunters, but some of them the old head-hunters themselves. That afternoon is almost as sacred to them as the Sunday. Some of the men come 40 miles to be present. There are three other classes of younger people held on the station at the same time, but this is the senior class. I know not merely the name, but the spiritual history, of every member of it—know them as no other man can know them. All their defects of character, their struggle against inherited tendencies, all their wonderful faith and courage in this new life. We have laboured, prayed, exhorted, instructed, rebuked, corrected, and lifted up these dark-skinned brothers of ours for whom Christ died. We have wept over them and with them, in their failures, we have rejoiced with them in their triumphs. We have seen their attention first arrested, their interest in Divine things awakened, the first early dawn of spiritual understanding, their ever-wid-

ening horizon, their acceptance of Christ as their Saviour, and the gradual unfolding and development of their Christian character. They are there from every island in the Western Solomons. The proud Roviana chief sits side by side with his erstwhile Ysabel slave, men from dark Bougainville, from Choiseul, from Vella Lavella and Simbo, the bitter enemies of long ago, now sit in peace and love together—"One in hope and doctrine, one in charity." All are anxious to tell what God has done for them, and what Christ means to them. As I listen, the thought comes to me—Who can assess the difference Christ makes? It is the difference between light and darkness, between heaven and hell, the difference between a living death, and life in the highest and best sense of the word.

The Remaining Work.

We have seen great things done in the Solomons. There are still great things to do. There are still thousands who are in heathen darkness. There are constant appeals for teachers to which we reluctantly have to turn a deaf ear. But the work is going on and cannot stop. Sister Ethel, with her crowd of girls and babies in Choiseul; Sister Lina, with her scores of bright kindergarten youngsters; Mrs. Leadley, with her tender, loving ministry of healing in the hospital; our brethren in Bougainville, Choiseul, Vella Lavella—are all giving of their best, and the Living Church is rising to a keener sense of its responsibilities. The Mother Church in the Dominion must and will stand by us until this great work is complete.

—"Methodist Times."



Rev. A. W. E. SILVESTER.

OFF TO THE SOLOMONS.

At the recent Conference the Rev. A. W. E. Silvester was designated for Foreign Missions, and he and Mrs. Silvester will leave Auckland early in April en route to the Western Solomons. Mr. Silvester has rendered outstanding service during the past four years in the Otorohanga Circuit, and possesses the qualities that are



Mrs. SILVESTER.

essential for successful missionary work. In all probability Mr. Silvester will be stationed at Bilua, in the Vella Lavella Circuit, and he and Mrs. Silvester will take up the work recently relinquished by the Rev. A. A. and Mrs. Bensley.

Please add these new workers to your prayer list, and daily remember them and their great task before the Throne of Grace.

Is There a Case For Foreign Missions.

By Rev. G. T. MARSHALL.

This is the title of a small book by the gifted authoress, Mrs. Pearl S. Buck, and is apparently an enlargement of the address in New York mentioned in "The Open Door" of June, 1933. Mrs. Buck has severed her connection with the Missionary Society to which she belonged, but is still an advocate of Missions. She is specially acquainted with Chinese Missions, and has these in view in her book, which answers three purposes.

First, it is evidently intended by its authoress to justify her resignation from the work in which she was engaged. Secondly, it is a severe criticism of Missions and Missionaries in China. She admits having known some grand and Christ-like men among them, but represents the workers generally as ignorant and tactless. True, she says that on visiting the Homeland she found that Mission Boards had sent out a fair sample of Church people as a whole, but she urges them to send only the very best. It is, perhaps, a fair retort to her strictures to say that if she were true to her own ideal, which is Jesus Christ, she would not be so censorious, and her novels would be free from the gross details that disfigure them. Thirdly, the book presents the Missionary motive reduced, in one way, to its lowest terms; but, in another way, including everything.

Mrs. Buck has passed along a path which, it is to be feared, many have traversed. It has led to estrangement from organised Church life and a dissolution of faith in Christian dogma, but it leaves to her an admiration for the character of Jesus Christ, though she does not seem quite sure whether He lived indeed or is only an ideal. The book addresses those who find themselves in that position. If Christ remains only a figure of beautiful mystery, should anyone be asked to give to Foreign Missions?

In reply, she declares her unwillingness to see Christ die out altogether from the hearts of men or to have that dream of simplest and most beautiful goodness fade from their minds. "We all think, when

we speak that name, of a quality of humanity which is tinged with divinity. . . . That quality is made up of simplicity and sincerity in all behaviour, of a perfect sympathy with others even where there is not complete agreement and understanding, of hatred and intolerance of hypocrisy—yes, and above all, of a bearing of the burdens of the weak, a love even of one's enemies. "Are we willing," she asks, "that these ideals should fade from our memories, our life?" They have borne fruit in the world but too little. The opposite faults increase as the individuals willing to exclude Christ from their lives increase in numbers. I am not willing that this should happen. Then shall I do nothing to keep Him alive in the hearts and understandings of men? That were selfishness. If I would keep Him for myself alone I should lose Him. Then I must be great enough to share Christ with others—so runs the argument by which the book makes out a case for Foreign Missions.

There is an incident in the Gospels that indicates how Jesus may regard the mental attitude of the book. The man who cast out devils in his name, but held aloof from the company of the disciples, evoked this utterance from our Lord. He said, "There is no man shall do a miracle in My name that can lightly speak evil of Me." It is a marvel that such negative excellence should receive any approval from One Who knew that He came from God and went to God. It seems so slight a thing to abstain from slandering Him, but it is something in a world that spit upon Him and crucified Him. Evidently Jesus accepts a little faith. It is "a beam in darkness—let it grow."

We cannot, however, be content with a twilight faith, so near to the darkness of unbelief. The world needs, not only an ideal—it needs a Saviour. Our conclusion is that if those to whom He is only a beautiful vision, a symbol of moral excellence, feel that they ought to publish His story, how much more should we, to whom He is the Only-begotten Son of God and the Redeemer of mankind!

Gift Sunday at Roviana.

By Rev. E. C. LEADLEY.

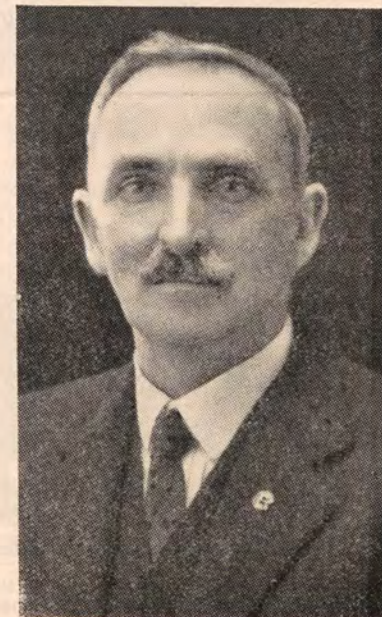
To-day is Gift Sunday, when we all give our yearly thankofferings. The Church this morning was crammed to overflowing with people and copra. The copra, which the natives had given, had been bagged and piled up in the Church till the bags reached the roof. Bowls, containing burning incense, were placed in various parts of the Church, but this was not a Roman Catholic practice which we had copied, but was intended to make less obvious the smell of the copra, which had become rather powerful owing to its being bagged and stored. It was a wonderful service, and we were very near to tears as we saw the people making their hard-won gifts. Mr. Goldie told the people of the difficulties on Bougainville, and how the people were asking him to send more Teachers. He spoke also of the great changes that had taken place in this district since the coming of the Lotu. Then after the address came the gifts. Two Native Chiefs stood by the table to receive them. The names

of the villages were called, one by one, and representatives came up to the table—sometimes one man only, sometimes several, lead by their Teacher, sometimes a long file of people came winding through the crowd seated on the floor, and as they reached the table they placed their gifts in the baskets. The leading man put in a statement of the number of bags of copra which had been prepared by his village, and which will be taken to Gizo and sold. Then others put in money—a sixpence, a shilling, or more coins. It was a sight for tears to see the people putting in all they had saved for a whole year, but what were in reality, equivalents of the widow's mite, for the people have little or no money now. Mr. Goldie says he has known them put £2,400 on the gift table, but this year we did very well to get £360/18/6. As the people placed their gifts in the baskets, they filed out of the church through another door. It was a very impressive service.

A Missionary Vice-President.

None more worthy than W. C. Francis has come to the high office of Vice-President of the Conference. He has rendered distinguished service in almost every department of our Church, but he would acclaim 1904-8 as his richest years. During that time he and Mrs. Francis were devoted and successful missionaries in our Papua District. The winning of the primitive Melanesian for Jesus Christ was a passion with them, and when the ravages of malaria drove them back to New Zealand, the Mission Field suffered a severe loss.

The Missionary fire and zeal, however, have never waned, and in our Vice-President for 1935 we have a great advocate for our overseas work, and one who will give a clear lead to the whole Church in extending the borders of the Kingdom.

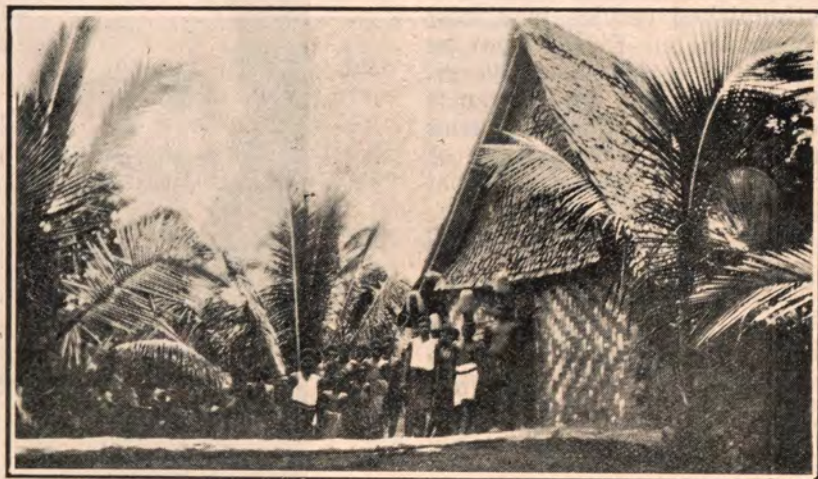


A Field White unto Harvest in Northern Bougainville.

By the Rev. A. H. VOYCE.

Last week I set out for a village in the hills behind Teopasuna, called Tiobio, to open a new church. The Mission has not been in operation in this village for much more than 12 months. At first only a very tiny church was built—the smallest native church that I have seen—but as people began to join up with the Lotu from several surrounding hamlets, the church was soon found to be too small, so this new one was built. It is a fine building, and was full for opening day, though it is considerably larger than the old building. A feature of this centre is the very hearty singing of the local people, ably led by their teacher.

The track to this village is full of interest for anyone who loves Nature. For some miles one traverses a stream bed, crossing the rushing torrent from time to time, to secure a better track in the bed of the stream. Then at the spot where the track leaves the river bed the altitude, as registered on my pocket aneroid barometer, was 350 feet above sea level. From there we climbed up a very steep track for over 1100 feet, reaching at the church 1460 feet, right up a spur of mountain. I returned from this elevated village through clouds, getting drenched in the passing.



Church Opening at TIOBIO, 1500ft. in the mountains behind TEOPASUNA, TEOP area.

Photo—Rev. A. H. Voyce

The work here in this area is developing rapidly, and it will be a thousand pities if some definite supervision cannot be given, for at this critical juncture, when the work is branching out, strict European oversight is very essential. The great area behind Tearaka and Numanuma, until now a "no man's land," uncontrolled, scene of several recent massacres, where the people are still very wild, people whose name to many of the surrounding tribes is a synonym for all that is savage and bloodthirsty, is now being opened up by the Government, and our Mission having had a station on the coast near by for years, is now being asked by the natives to help them by providing them with teachers. Many of the villages in this area are in almost inaccessible fastnesses in the mountain, but to these mountain hamlets our teachers are fearlessly going as bearers of a Light which will eventually dissipate heathen darkness. David Voeta, the teacher in charge of this area, is meeting with such success in his work that he recently sent up a request for four more teachers to help him hold the fort and spread the cause of the Lotu. Such news is very gratifying, though it causes untold embarrassment to those of us who so far as possible must keep a tight rein on ex-

penditure.

The first reference in history, probably, to the people of this region in and around Numanuma on Bougainville, is in the Autobiography of Dr. George Brown, page 373, referring to the murder of Captain Ferguson by the Numanuma natives.

"The Ripple had called at a place called Numanuma, near Cape de Gras, on the east side of Bougainville Island, on her way up to the Duke of York. Captain Ferguson had never been in that place before. On August 8th, 1880, they bought several bags of beche-de-mer and snail shells, and found the natives quite friendly and apparently quiet. On the 9th they commenced trading again early in the morning. At 8.30 a.m. a large fleet of canoes came off with beche-de-mer and

He fell, but recovered, and, with his revolver, shot the two men who were standing over the hatchway, one of whom it was pretty certain was the man who struck down the captain. The mate, who was on the main hatch, was struck by a tomahawk, fell, and received several cuts when down. . . . The engineer . . . went to the cabin . . . there found Captain Ferguson quite dead on the floor. . . . The natives fought hard, and, when driven off the ship's deck, still kept up the fight from their canoes, discharging arrows from a comparatively short distance. This fight however, was too unequal to last long, and as the bullets from the rifles began to tell, they gave up the attack, and pulled away for the shore. It was then found that four men were killed, viz., Captain



Making Clay Pipes, VAMARIA behind TEOPASUNA, TEOP area.

Photo—Rev. A. H. Voyce

shells, and the mate computed that altogether there were about 300 natives in and around the ship. At about 8.45 a.m. the attack commenced. It was supposed that Captain Ferguson was in the cabin looking out on the deck, when he was struck down by a blow across the side of the head. The man who struck him must have been hiding by the side of the door, as the blow was a left handed one, and the tomahawk in descending cut a deep mark on the upper side of the doorway. The steward was down the after hold, handing up some stores by the captain's orders. He heard the captain call out, 'I'm killed,' and immediately received himself a dreadful wound in the neck from a tomahawk.

Ferguson, a native woman and two others, one of whom was taken away by the natives. . . . Steam was got up, and at 10.30 a.m. the vessel was steered through the passage and stood away for the Duke of York. . . . The engineer, 'Barney,' was shot through the cheek with an arrow, but succeeded in extracting it. . . . I saw many traces of the severe struggle which they had passed through. I picked up several broken and blood-stained arrows, and found many others had lodged in the sails and other parts of the vessel. It will give some idea of the tremendous force with which these wooden-headed arrows were shot, when I mention that one, which had been fired from a canoe

at some considerable distance away from the vessel, had come with such force as to pass through both sides of the galley funnel."

In "Melanesians and Polynesians," page 156, by the same author, occur these words: "The arrows used by the natives of Bougainville are principally made of a stout reed, in which is inserted



Photo—Rev. A. H. Voyce
Masks worn in ritual connected with the Almond Harvest Season.

a point of hardwood, which in some cases is barbed either by carving or by the insertion of pieces of bone. After the massacre of Captain Ferguson and some of his crew at Bougainville, I went on board the vessel on its arrival at Port Hunter. The natives, when driven from the ship, had fought on in their canoes, and it will give some idea of the force with which the arrows were driven when I say that I saw that one of them had gone right through the iron funnel of the galley, though it must have been shot from a considerable distance. As a rule, I think only one man standing in the centre of the canoe used the bow, the others were engaged in paddling, and one of them in handing up a fresh arrow to

the marksman when it was needed. The arm from the wrist to the elbow was covered with a stout vine as a protection from the string."

The people of the hinterland of this area are, even to-day, considered the champion bow and arrow makers of Bougainville. I have personal knowledge of their prowess in this art, for I have a very varied collection of many scores of differing varieties of arrows manufactured by these hill and mountain peoples, some few with plain, polished, wooden points, and with decorated shafts, but the great majority being carved into very wonderful forms, many with holes of varying sizes through the heads, into which, in times of fighting, lighted grass or reeds were placed whilst the arrows were shot into the roofs or walls of mountain dwellings; others that are so designed with holes to make them break off easily when the arrow penetrated a body, thus allowing the head to remain transfixed in the flesh; others, again, with 40 or more reversely inserted barbs of flying fox bone, arrows that once they penetrated flesh could not be withdrawn; others again that have elaborate pictograph designs cut into the heads; and still again others gaily decorated with coloured reeds. Their bows are over six feet in length, and it takes a strong man, combined with a great deal of inherent skill, to bend one properly. It is, nevertheless, a strange commentary on the change that is constantly taking place in all native custom and usage, that the protective armbands that were 50 years ago one of the outstandingly noticeable features of these fighting peoples, seem today to be utterly unknown to them."

From that period in 1880 up till the present time, these people have remained less affected by contact with the peoples of the outside than any other peoples on Bougainville. In the very recent past (18 months) at least 2 massacres have taken place. Once the people of one of the bush villages came down to Numanuma plantation (which, incidentally, is claimed to be the largest single block plantation in the Territory of New Guinea, there being 4000 acres planted) and murdered one of the labourers, and badly damaged several others. Then at a village where we have

a teacher, the mountain peoples massacred a number of people variously stated to have been up to eight. Both of these were "pay-backs" in the native way of looking at life.

At the present time the Government is definitely and successfully attempting the peaceful penetration and opening up of this district, and it is in following in the tracks of the Government, and in many instances in going ahead of the Government, that our Mission is being urged to send its teachers into these mountain hamlets and villages. The people realise that our teachers, drawn from amongst people under the control of the Government, and all speaking the "lingua franca"



Photo—Rev. A. H. Voyce
Coconut Grating Boards with shell grater at ends—called KAHI. Fine specimens of native art by the tribal artist ROVERIA of Teop Island.

(pidgin English) of New Guinea, which none of these hinterland peoples do, are able in many ways to render them great service, and they are not slow in seeking our aid.

It is of interest to record that after the murder of Captain Ferguson in 1880 at Numanuma, this news so incensed Gorai and Mule, the leading chiefs of the Shortland and Treasury Islands respectively (some 100 odd miles away), who were staunch friends of this island trader, that they organised a war party, which travelled right up the coast of Bougainville in war canoes, and practically wiped out the Numanuma people. The European

residents of the Solomon Islands later erected a memorial to Ferguson, which stands on the little island of Nusa Songa, in the Roviana Lagoon, the island on which the first Methodist Mission station was built, at a later date.

It is also worthy of note that Mr. Waugh, who was District Officer in Kieta prior to the present man, on two occasions asked both Mr. Metcalfe and myself to urge our Society to open up this district behind Numanuma to Mission influence. It is rather a coincidence that at the present juncture we should be asked by the natives of that locality to do the very same thing.

To the westward of Numanuma rises the majestic triple peaked mountain which is still smoking from three craters, Mount Balbi, the highest active volcano in the Southern Hemisphere. High up on the steep slopes of this mountain are some almost impregnable villages, as yet visited by no Europeans. Some very fine waterfalls are visible from points on the lowlands, one apparently very high one, inviting exploration. Some of the streams near this mountain are said to be boiling hot. In one part of the district a very fine red ochre is secured, and traded by the natives all over the northern end of Bougainville, and just a few days ago two very big mons (canoes) from the island of Buka passed Teep en route to this area to barter for red ochre.

To the south-eastward is the conical peak called Mount Bagana, some 6500 feet high, belching forth smoke, and on many an occasion lava and fire. Round this mountain, also, many of the streams are hot.

Living around these two mountains are the people of whom I have been writing, living in tiny hovels, generally on a mountain ridge or spur, living in constant fear of attack from other hamlets, and in more dreadful fear of magic, a people dirty, uncouth, naked, all carrying clubs and bows and arrows, seemingly unintelligent, and yet, we who work amongst them, know they can be lifted by Christian teaching, and they are some of those to whom the command applies, "Go, not to those who need you, but to those who need you MOST."

Mainly Personal.

Matthew K. Gilmour—President of the N.S.W. Conference.

In calling M. K. Gilmour to the Presidential Chair, the New South Wales Conference has added to its own lustre and distinction. The honour that has come to this great New Zealand Missionary has been fully earned during 33 years of remarkably able and devoted service in Papua. We would that we could put on paper some of the inspiration that has come to us, who laboured under him, by reason of his high service and utter devotion. New Zealand Methodism will not only congratulate Matthew Gilmour and rejoice, but will entreat God for him that he may fire the Church with his own missionary zeal.

"Lotu" Editor—President Elect.

We heartily congratulate the Youth Director of our Church—the Rev. E. P. Blamires—upon the fine vote that called him to next year's Presidential Chair. He has always been an ardent missionary advocate, and will challenge the Church to hear afresh its great commission.

Congratulations to the Rev. E. C. and Mrs. Leadley.

From May to November Mrs. Leadley had 36 black babies at our Roviana Hospital, belonging to other people. Now she has a wee white one of her very own, and we hasten to congratulate her and Mr. Leadley upon the happy fact. Baby Clarence made his first appearance at Hamilton a few weeks ago, and will sail, with his mother, for the Solomons in April. May the tender arms of the Lover of Children encircle him.

Dr. Kagawa.

Under the auspices of the Y.M.C.A. National Council, this great man will visit New Zealand in May. Kagawa has wrought mightily for God in Japan, but he is too great a Christian to be claimed by any one

country, and we in New Zealand await eagerly the privilege and inspiration of his visit.

NURSE VERA CANNON.

All who know Miss Cannon, and her excellent qualifications, will rejoice in her appointment to Roviana, where she will assist Mrs. Leadley in the important medical work at the District Institution. When, for financial reasons, the Board was unable



Nurse VERA CANNON,
who has been appointed to Roviana.

to send Nurse Cannon to the Field last year, she went in an honorary capacity as the guest of the Rev. A. H. and Mrs. Voyce, and has rendered good service on Bougainville. She also had some weeks at the "Helena Goldie" Hospital, Bilua, with Dr. Sayers before the latter left, and so comes to her task with valuable experience. Add her name also to your prayer list.

Methodist Church of Fiji.

AFTER ONE HUNDRED YEARS.
1835—1935.

We are sure that you will be interested in the approaching centenary of the Methodist Church of Fiji. The story of the great changes that have taken place in these islands is one that makes its appeal to everyone interested in the progress of the human race.

The Two Pioneer Methodist Missionaries.

William Cross and David Cargill left Tonga, and arrived at Lakeba, in the Lau Group, on October 12th, 1835. Before that date few Europeans had ventured among the Fijians, or had risked their lives by visiting these islands. But these brave men, and their devoted wives, dared great things for God. They and their successors worked so diligently and successfully that in an incredibly short space of time the race was transformed. They committed the Fijian language to writing, translated the Bible, established schools and churches; and a new life and freedom took the place of darkness, bondage, and superstition, and attendant cruelties and

degrading customs.

Our Fathers did their work nobly and well. Their devotion and sacrifice is worthy of commemoration. They have left us a great heritage, and have committed to us great responsibilities in connection with the new generation which has arisen. The impact of Western and Eastern civilisations has created problems which we are in duty bound to face. The foundation has been well laid, but there remains for us the great task of erecting the superstructure which will be worthy of the men and women who toiled in Fiji, and of those who by their practical sympathy and support have had their share in the success of the past.

In facing the new century, with its responsibilities and opportunities, we seek your co-operation and assistance to enable us to maintain and carry forward the work commenced a hundred years ago.

T. N. DELLER,
Secretary Centenary Fund.

Dudley Memorial Church.

On Sunday afternoon, January 27th, a very beautiful new Church was opened in connection with our Methodist Mission work in Suva. It has been erected as a Memorial to Miss Hannah Dudley, who was the pioneer Missionary to the Indian people in Fiji, and an enlarged portrait of this noble worker was un-

veiled at the opening ceremony. A special feature of the building is a beautiful stained glass memorial window presented by Miss Dudley's adopted son, the Rev. Raymond Dudley, M.A., F.R.E.S., the superintendent of the Wanganui (Trinity) Circuit.



The Annual Meeting of the Board.

Twenty ministerial and nineteen lay members from various parts of New Zealand constituted the Annual Meeting of the Board of Missions. In the absence of the President, the Rev. E. D. Patchett presided.

Prayer.—During a period of intercession the Board sought guidance, grace, and wisdom, and placed all the affairs of the Society before Him Who seeth the end from the beginning.

Thanksgiving.—A deep spirit of gratitude to God pervaded the meeting for the splendid work achieved in the Solomons during a very difficult year, and hearty thanks and high appreciation, in addition to affectionate greetings, were sent to all white and native workers and the whole Native Church.

Greetings and felicitations were conveyed to our Fiji Church in this her centenary year, and to the Australasian Board of Missions.

The Chairman's Report was read, and so stirred all hearts that it was resolved to ask that it be read from all pulpits during the year.

Retirements.—During the year there has been a tragic shrinkage of our European Staff in the Solomons. Our Doctor, two Nursing Sisters, and a teaching Sister were withdrawn from Bilua. Mr. Metcalfe was transferred to vacant Choiseul, thus leaving the great Bougainville-Buka Circuit with only two Missionaries. The Revs. T. Dent and A. A. Bensley have returned to the Home Work during the year, after 12 and 14 years respectively of fine Missionary service.

The Island Synod's resolutions of appreciation of the retiring workers were fully endorsed, and are to be printed in the Minutes of Conference.

Appointments.—The Rev. E. C. Leadley has replaced Mr. Dent, and the Rev. A. W. E. Silvester has been appointed as Mr. Bensley's successor.

Nurse Vera Cannon has been appointed to Roviana.

Translation.—The Revs. V. Le C. Binet, A. A. Bensley, and A. H. Cropp were heartily congratulated upon their trans-

lation work, and the Board prays that God's Word thus available in the vernacular may win its widening way in the hearts of the people.

Synod Recommendations.—Various remits from the Islands and New Zealand District Synods were carefully considered, and recommendations made to Conference.

M.W.M.U.—Mrs. W. H. Duke held the Board with her eloquent report of the great work achieved by the Women's Missionary Auxiliaries. Several bore testimony to the inspiration and fine leadership of this wonderful movement, and the resolution of thanks and appreciation was warm and unanimous.

Bible Classes and Sunday Schools.—Very warm, also, were the Board's thanks and appreciation of the interest and support of the Y.W. and Y.M. Bible Classes and the Sunday Schools.

Financial.—The Board returned thanks to God for definite improvement in the financial position. The deficit, which stood at £14,360 a year ago, is now £11,443. Increased giving to the General Fund, and debiting the Field with £336 overspent, enabled us to just pay our way during 1934, and permitted us to use all money contributed for Debt Reduction for that purpose. It is imperative, however, that the annual income be considerably increased.

The Finance Committee gave hours of careful consideration to the Accounts, Estimates, etc., and its recommendations were adopted.

Owing to business claims, Mr. A. J. Buttle, the Society's able and devoted Lay Treasurer, tendered his resignation, which was reluctantly accepted. Mr. Buttle received the high appreciation of the Board for this splendid service. The Board is fortunate in the appointment of Mr. T. L. Hames as the new Lay Treasurer.

The allocations for 1935 were based on an estimated income of £9,500 in New Zealand and £1,500 in the Solomon Islands. If, however, the retrenched workers are to be replaced, the income must greatly exceed these figures.

Debt Reduction—Special Appeal.

Previously acknowledged	£3551	1	0	Worker	1	0	0	
"For His Sake," Onehunga	5	0	0	Miss D. Hoare, Summer School Box	1	0	0	
Ruawai—per Nurse Edna White	1	5	0	Aucklander	1	1	0	
Friend	5	0	0	E.A.L., Hastings	10	0		
Wanganui Y.W.B.C. Union	5	0	9	Laqulaqu, "	10	0		
M.W.M.U., Hamilton	5	0	0	Nelson Parsonage Grounds Garden Party	2	10	0	
Rev. and Mrs. V. Le C. Binet	5	0	0	B.C.H., Ashburton	1	0	0	
Mr. Rainford, Birkdale	10	0		Anonymous, per Connexional office	11	0		
Devonport B.C.	10	7		Mrs. Avery's S.S. Class	10	9		
4th Wellington Co. Boys' Brigade	9	0		Kingsdown S.S., Timaru	4	6		
"Lotu" and Sunday Schools:—				Lower Moutere Ladies' Guild	1	0	0	
Oruru, 11/9; Picton, £5/12/0;				A Mother's Thanksoffering (Masterton)	12	0		
Richmond, 15/6; Waituna West, £3/7/0; Cashmere Hills, £4/0/0				Tom Bracken	3	0	0	
		14	6	3	Anonymous, Caversham	5	0	0
X.Y., Auckland	2	0	0	Senior Y.W.B.C., Ashburton	2	0	0	
Sister Edna White—Paerata Summer School box	8	6		Mr. & Mrs. W. A. Clark, Te Aroha	1	1	0	
Miss G. Bennett—Paerata Summer School box	10	0		Two Blenheim Friends	5	0	0	
Canterbury Y.W.B.C.U.	8	15	0	Anonymous, Waiuku	2	6		
Picton Ladies' Guild	2	2	0	" Roslyn	1	0	0	
Thames Senior Y.W.B.C.	2	3	0	Christmas Box, Hastings	1	0	0	
Summer School Box—Anonymous	1	5	0	"Lotu" Contributions:—Richmond				
" " " "	5	0		(Nelson) S.S., £1; Waituna West				
Lawrence, Otago	5	0		S.S. (Girls' Contribution), £3				
Paparoa	10	0		18/6; Hukanui S.S., 5/2; Miss				
F. W. Wilson	5	0	0	Shirley Holden, 7/-; Nell Gamble,				
F. M. Winstone, Epsom	5	0	0	6d.; Some B.C. girls, per Tui,				
"Early Birds," Ashburton	5	0		12/-	6	3	2	
"For His Dear Sake," Wellington	1	0	0	Miss G. Griffith, Mt. Eden	1	1	0	
LYMS, Wairoa	15	0		Gift from Redcliffs	12	6		
Member M.W.M.U., Wellington E.	1	0	0	Canterbury Y.M.B.C.U.	9	0	0	
S.S.C., Christchurch	1	5	6	E.P.B., Paekakariki	5	0	0	
A.C.G., "	2	2	0	Topsy	6	0	0	
Canterbury Y.M.B.C.U. (Linwood)	4	0	0	Mr. & Mrs. S. Gorman	26	0	0	
S.S. Contributions per "Lotu":—				Brother Bill	5	0	0	
Woodville, 5/-; Granity, 7/6; Solway, £1/2/6; Willowby, £1/7/6; Paparoa, 4/9; Te Kopuru, £1/0/0; Broadwood, 6/-; Te Atatu, 4/-; Dublin St. (Wanganui Nth.), 6/-; Richmond (Nelson), £1/4/-; Roslyn, £1/6/2; Okaiawa, 6/3; Featherston, £1/0/0; Six Solomon Is. Boys (per Sister Edna), 5/-; Bruce Moodie, 3/9	9	8	5	X.Y.Z., Grey Lynn	5	0	0	
Mr. Bailey, Caversham	14	0		Just a Mite	1	0	0	
Rev. J. C. Rundle, Papua	1	0	0	Anonymous, Port Albert	2	0	0	
M.W.M.U.:—Feilding, £2; Christchurch, £5; Lower Hutt, £2/12/-; Wellington, £2	11	12	0	In Memoriam, Pahiatua	5	6		
Anonymous, Toka Toka	2	0	0	E.O.B.	2	0	0	
T.M.	5	0	0	F.H.S., Ashburton	2	0	0	
				Ruawai Circuit	10	0	0	
				Miss A. Bell, Spreydon	5	0	0	
				Anonymous, Thames	10	0		
				A Friend, Waihi	10	0		
				Blenheim Friends	50	0	0	
				D.B.H., Nuhaka	2	0	0	
				Kuripuni Senior Y.W.B.C.	10	0		
				A Happy Couple (additional)	5	0	0	
				Young Women's B.C. Movement	50	0	0	
				Anonymous, Invercargill	5	0		
				Junior C.E. Society, Thames	15	0		
				A Home Missionary	2	0	0	
				Mr. & Mrs. W. A. Francis	10	0	0	
				Anonymous (Reader of "Methodist Times," Dunedin)	12	10	0	
				Total to date	£3899	13	11	

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S QUARTERLY LETTER.

February, 1935.

The Foreign Mission Board Meeting, recently held in Auckland, was full of interest. There were seven women members, six of them representing our M.W.M.U. work, and one Bible Class representative. When we hear the report of the work done on the Field it stirs us to renewed effort here.

You will be glad to know that all the money raised for Debt Reduction has been applied thereto, and our Auxiliaries were specially thanked for their share in this effort. Mr. and Mrs. Bensley have returned from the Solomons. Mrs. Bensley, then Sister Constance Olds, was one of the first New Zealanders to go to the Solomon Islands, and during all the years she has done her part in helping the women and children.

Rev. A. W. Silvester was nominated by the Board to take Mr. Bensley's place, and if Conference confirms this, he and Mrs. Silvester will shortly be leaving for the Islands.

Sister Lina has sent a report of the festivities at Roviana for Christmas. They had a 'Xmas Tree for the children and teachers, and this was held at 7 a.m. In spite of the early hour, Sister says no child was late that morning. Sister will be returning for furlough during the next few months, and we shall be glad to welcome her back.

A letter from Mrs. Metcalfe received before 'Xmas tells of the busy time she had while Sister Ethel was away. Sister left her with four tiny babies to care for, and within a couple of months four others were brought to her, two of them being under 5lbs. in weight, and only two and three weeks old. This meant a lot of work and broken nights for Mrs. Metcalfe, also much early rising, as she got up at 4.30 a.m. to start preparing bottles for the babes; but it speaks well for her care

that they have all gained weight and sleep well.

She says that mosquitoes are very prevalent in Choiseul, and therefore much malaria, and nearly always one of the house girls has malaria. There had been a great number of deaths on the out-stations, and mostly the cause was untreated malaria. It is almost impossible to keep her hospital boy in quinine. This shows how sadly the doctors are missed. We must pray earnestly that means may be raised so that we shall ere long be able to send out a doctor again, and in the meantime we must do our best to help our own Medical Fund, which we allocate to the sisters and missionaries yearly, and for which they send most grateful thanks. The last copy of "The Open Door" was really a special M.W.M.U. issue, and 500 extra copies were printed and sent to the various Auxiliaries to give away and so endeavour to obtain fresh subscribers. By this means it was hoped not only to increase the circulation of the paper, but to widen the missionary interest and knowledge of our people. I wonder how many new subscribers have been gained?

Nurse Vera Cannon has gone to Roviana to take over the nursing work, and we know she will find much to do and wish for her health and strength that she may be a great blessing to the people among whom she works.

While I was in Auckland I attended a Kurahuna Committee Meeting, and also went out to Onehunga. The house is looking very nice and fresh with its new coat of paint. Sister Netta was back from her holiday and expecting the girls to return any day. We hear that several have come since, and hope the year will be a good one for all who come. Our thanks are specially due to the members who give so much time to this branch of our work.

On my way through Wellington, Mrs. Pacey informed me that Wellington Auxili-

ary is increasing the amount of its quarterly payments. Well done, Wellington; we hope to hear of others doing likewise.

Invercargill sends word that they are considering the best means to increase their membership. May all Auxiliaries keep this end steadily in view.

Probably many of our Auxiliaries will be uniting with other Missionary Societies in observing "The World's Day of Prayer" on March 8th. Will members who are unable to attend any such meetings remember the day in their private devotions, and so round the whole world may there be the link which binds us together and to our God.

Yours very sincerely,
H. LILIAN DUKE.

NOTES.

An interesting wedding was celebrated at the Mt. Eden Methodist Church on January 31st, when (Sister) Ruth Grant was married to Rev. Frank Hayman. Revs. Dr. Laws and Geo. Laurenson were the officiating ministers dispensing the sacrament to the bridal party. The bride looked charming in frock of ivory satin, and was attended by her two sisters in frocks of new blue charmeuse. Rev. Bernard Hames and Mr. Hector Grant attended the bridegroom. The church, tastefully decorated in pink lilies

and flowering cypress, made a fitting setting for the bridal party. May the same success which attended them in their work in the Solomon Islands, still be with them in their circuit work.

Our sympathy goes out to Sister Francis Hayman, late of the Maori Mission work, and members of the family, in the recent attack on the children of the Chefor School, Shanghai, by brigands. Mr. A. Hayman, of the C.I.M., is at present a prisoner of the Communists. Mrs. Hayman, after trying experiences, was released, and now has had the suspense and anxiety of having three of their children on the boat which was attacked. We return thanks with others that the children are safe.

Most of the Auxiliaries have been in recess for the past month or more, but activities will start again next month. Our recent Conference emphasised the need for special efforts to gain more members. The more we know of Missionary work and the more interested we become, so if we can persuade another to come to our meetings we will do much to stimulate interest. Let us use our privilege of prayer for our Missionaries and their wives, the Missionary Sisters, and the Native Helpers who are giving such magnificent service.

Our President, Mrs. Duke, was recently in Auckland for the Annual Meeting of the Mission Board, and was expecting to visit one or two Auxiliaries on her way home.

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.

"THE OPEN DOOR"

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

Copies are supplied by appointed agents in the Circuits at 1/- per annum; single copies posted at 1/6 per annum.

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Probert Chambers,
Queen St., Auckland C.1.

Will agents kindly remit direct to Rev. W. A. Sinclair and thus prevent confusing these sums with those intended for the General Fund.

The New Zealand Children's Missionary Paper.

"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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PUBLISHED QUARTERLY.

The Open Door

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

JUNE, 1935.

DAKEL.—A ward of the Mission from the age of five days.

—Photo: Rev. T. Dent.

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

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