

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. 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.
Rev. A. W. E. SILVESTER	Gizo, 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 ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, 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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Editor: Rev. E. P. BLAMIRE

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The Open Door

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

SEPTEMBER, 1935.

A Typical Fijian.

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



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

During 1933 upwards of 26,000 treatments were given in this hospital, and the average number of cot cases was 55.

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 also fill the vacant station at Teop.

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

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the Methodist Church of
New Zealand.

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SEPTEMBER, 1935.

PUBLISHED QUARTERLY.

From the Mission Office.

THE GENERAL SECRETARY.

The General Secretary, who is paying his first official visit to the Mission Field, arrived at Gizo in the Solomon Islands on July 29th. After six weeks visiting stations in that end of the district, Mr. Scrivin will leave for Bougainville, where Mr. Voyce will meet him. They will spend three weeks in the mountain villages of Bougainville before Mr. Goldie joins them at Siwai, where they expect to spend a week. Teop and Buka will then be visited. After Synod at Buka, the Chairman and the General Secretary intend to visit Rabaul to interview the administration. Mr. Scrivin expects to reach Auckland on December 14th.

FIRST IMPRESSIONS.

Mr. Scrivin writes: "The welcome was very warm and the various services and meetings very inspirational and our hearts were greatly stirred. What I have seen of the work so far has impressed me very favourably indeed. The educational work is of a distinctly high order and the spiritual tone of the Station decidedly good. The quiet and efficient way in which native teachers, students, boat boys and house boys go about their work is most impressive. Mr. and Mrs. Leadley and Sisters Ada Lee and Vera Cannon are well and the Chairman speaks in the highest terms of their work.

THE RESIDENT COMMISSIONER'S TESTIMONY.

The Rev. J. F. Goldie writes: "The Resident Commissioner came up to see me last week and stayed all day and night discussing matters. The Commissioner

paid a tribute to our educational work. He said "there is no doubt that you get results." "I was in the store at Burns Philp's the other day," he added, "and I could not help being struck with the quiet efficiency of the native clerks there who have come from your school."

LEGACIES.

The sum of £200 has been received from the estate of the late Mrs. Gorman of Nelson. Some time before her death, Mrs. Gorman gave to the Missionary Society £400, which she had provided in her will to be paid on her decease, but on account of the pressing need of the Society she decided to pay it at once. She then placed £200 more in her will. This money has now been received.

Information has been received by the Treasurers of a legacy of £100 in the estate of the late Robert B. M. Maxwell, of Temuka, and of a similar amount in the estate of the late J. Burt Veale of Auckland, formerly of Taranaki. An additional amount of £50 has been received in the estate of the late D. McKenzie, of Ashburton, making a total of £825 from that estate.

OVERSEAS v. FOREIGN.

The Board of Missions is recommending that the word "Overseas" be substituted for "Foreign" in the name of the Missionary Society. The proposal is heartily endorsed by the Women's Missionary Union, the Young Women's Bible Class Union and the Young Men's Union. We have no doubt the Conference will agree to the change being made.

ALLOCATION TO THE MISSION FIELD.

The Board of Missions has allocated to the Mission Field for expenditure in 1936 the sum of £9500. This is an increase of £500 on the allocation for the present year. The Board felt justified in making this increase in view of the estimate of the Rev. J. F. Goldie of an increase of from £500 to £1000 in the income from the Mission District this year. The Board expressed its pleasure at the prospect of this increase, and it is appealing to all our Circuits to make every possible effort to increase their missionary income by at least 5% in order to hasten the re-appointment of workers withdrawn from the Field.

A MISSIONARY CIRCUIT.

Mr. C. E. Taylor, of Feilding, a distant member of the Board of Missions, was present at the meeting of the Board

recently held in Auckland. The Feilding Circuit has a splendid record for its interest in and support of our Missionary work. The Treasurers have already this year received £255, which is an increase of £4 on that of last year, and there is still more to come. Mr. Taylor added that never had they found it so easy to raise the money as this year.

The annual opening of Missionary boxes at the Dominion Road Church, Auckland, took place recently. The boxes contained an amount of £45/8/2 and weighed 23lbs. It took a member of the Mission Office staff an hour to count the money, and it required the two lady members of the staff to carry the coins to the bank. The box system is thoroughly worked in connection with this church, and its great success is due to Mr. George Higgot and his daughter Gwen. A collection taken at this annual meeting amounted to £4/8/4.



Miss Graham
Miss Inez Hames

Mr. T. G. M. Spooner
Mr. W. E. Donnelly

Miss Griffin
Miss Tolley

SOME NEW ZEALAND WORKERS IN FIJI.

Miss Weston and Miss J. Irving are N.Z. workers, but their photographs could not be procured.

The Centenary of Methodist Missions in Fiji.

1835-1935

Fiji of the Old Days.

"Old Fiji cannot be described; its state can only be hinted at."—So states the Rev. J. W. Burton in "The Call of the Pacific." Here are a few sentences from this book dealing with that dark past.

The inhabitants bore the reputation of being the most ferocious man-eaters on the face of the earth. Amongst the Fijians the hideous diet was enjoyed on its own account, and the cannibal appetite had become inveterate. In many places the man-ovens were in continual use. So familiar was the practice that it was no uncommon thing for an incensed chief to say to the subject of his anger, "I'll eat you!" And this was no idle threat. When a Fijian saw a stranger in good physical condition, he was apt to remark, "What fine eating that man would make!" One monster, known to the first Missionaries, had the consumption of 900 human bodies counted, on good evidence, to his sole credit. Now and then, John Hunt testifies, Fijian warriors would even devour the body of a friend slain in battle, after giving him a mock funeral. The savagery of the Fijians was marked by other inhuman practices. Amongst these was the practice of strangling widows on their husbands' death, a usage with which Missionaries had to contend for many years. That the wife should attend her lord to the afterworld was viewed as a sacred obligation, which it was her pride to fulfil. It was the office of their own sons, or nearest male relatives, to fix round the neck and draw tight the strangling cord. Infanticide was freely practised in Fiji. The Fijians were also accustomed to hasten the death of hopelessly sick and aged people—an act defended by them as done in kindness. The practice of burying human victims in the foundations of new

houses and temples was common in Fiji; at the launching of newly built canoes men's bodies were used for rollers, and thus crushed to death.

Wholesale butchery regularly ensued on the capture of an enemy town; women and children perished along with men, and the captors revelled in outrage and cruelty. They had no consideration for women; the men imposed on them heavy physical toil, and left to them the remnants of their own meals.

The Coming of the Missionary.

On October 12th, 1835, the Revs. William Cross and David Cargill landed on the Island of Lakemba, and commenced work amongst a people of the above description. In the midst of many difficulties and dangers they bravely faced their task. Soon other Missionaries came to their aid, and within a few years a marvellous change had taken place, and Fiji had become Christian. The story of how the inhabitants of the Cannibal Islands were transformed into reverent worshippers and faithful followers of the Christ is one of the most inspiring in the whole history of Missions.

The Rev. J. W. Burton writes in "The Call of the Pacific": "There is no village in Fiji without its church and Christian teacher, and in almost every home family worship is regularly conducted. The people attend the services of the church with most exemplary frequency and regularity, and every outward evidence is given of deep attachment to their new faith.

THEN AND NOW.

A REVIEW OF THIRTY-THREE YEARS' WORK IN FIJI.

By REV. C. OSWALD LELEAN.

Fijian Methodism celebrates its centenary this year. This will not be the centenary of Christianity, for Cross and Cargill were not the first to take the Gospel to Fiji. That honour belongs to three Tahitian teachers, who, in 1830, as agents of the London Missionary Society, landed on the eastern islands of the Group, and lived and died at Oneata, having witnessed for Christ with comparatively little success.

On October 12th, 1835, Cross and Cargill arrived at Lakemba, and began a work which is almost unparalleled in mission history. It is profitable at times to take long views down the arches of the years, both backwards and forwards, and to look at things in their proper perspective. The close-up view that one gets from the man or woman fresh from the field is very necessary if we are to understand present day needs; but the longer view is equally important if we are to formulate, change, or maintain a policy.

First Period.

Methodist History in Fiji, as far as the Fijians are concerned, may be divided into three periods of about 33 years each. The first, from its beginning in 1835 to the death of Thomas Baker in 1867, had a very definite objective, namely, the turning of the Fijians from heathen darkness to serve the living God. It was difficult and dangerous work amongst a people whose gross savagery was notorious. But the brave men and women who undertook that seemingly impossible task, succeeded. They preached by word and deed. They trained young men to act as teachers with a view to their instructing the boys and girls in the elements of education. They created an alphabet, and gave the people a written language. They set themselves to thoroughly learn the language, and to translate the Bible into Fijian. By 1847, John Hunt had translated, and James Calvert had printed and bound, the whole of the New Testament.

Second Stage.

The second period of Methodist mission history (1867-1900) witnessed changes of vast importance. The blow of the axe that felled Thomas Baker was the death-blow to cannibalism and aggressive heathenism. Not that this was the last cannibal feast; but the horror of the deed aroused the Christian chiefs on the coast, and they tried to stamp out the savagery of the hill tribes by force, and failed, though, later, gentler means succeeded. The work of preaching, teaching, and overseeing was continued by the missionaries and their native assistants. In 1874 the islands were ceded to Britain, and British rule began. In 1879 the Indians began to come into the new colony as indentured labourers. Capital was flowing into Fiji from Australia. Positions were available for the young Fijians that were more lucrative than those of the pastor-preacher; so the village work was taken up by less qualified men than those who had formerly coveted those positions. The schools were deteriorating. Disease in many forms was rife. Forty thousand Fijians died of measles in 1875, and the race was dying out. The missionaries had no very definite objective such as they aimed at in the earlier years of the mission. The people were losing heart. Indians were increasing rapidly and becoming wealthy, whilst the Fijians were decreasing, and were still very poor, notwithstanding the fact that they were the landholders. A reaction was taking place as the result of the strict enforcement of the stern rules of the *lotu*, with its taboos and restraints. The zest of life was lacking.

Third Stage.

Such was the state of things at the beginning of the twentieth century—the third period under review (1900-1935). The need for reforms was keenly felt. A "High School" was established for boys at Navuloa, and a Girls' School at Mata-

velo. The Government established provincial hospitals. Native medical students were trained. Native nurses were appointed. A leper hospital was built on the island of Makogai. The mission to the Indian people was commenced. A new constitution was given to the native church, which enabled Fijians to have a greater share in its government. The Chairmanship was moved from the native capital of Bau to the seat of European government at Suva. The central Training Institution was shifted from Navuloa to the more central site at Davuilevu. Mission ideas respecting education underwent a radical change from the academical to the technical. The boys at the central school were taught to learn by doing.

Yet the village school at the beginning of the twentieth century was very primitive, and the teachers less efficient than their predecessors had been. Certainly, most Fijians at that time could read and write. Some knew a little geography and formal arithmetic. But the meagre education they had received was not properly related to the lives they had to live. The geography was of lands they would never see, and their arithmetic was not applied to the problems of daily life.

Each circuit had its Circuit Training Institute at its central station. This took a limited number of young men a little further than the village school had taken them, but the native tutors were not properly trained as they are to-day. Some of them were later appointed to the Central Training Institution, now moved to Davuilevu, where they received further training; but it was in the vernacular, and was inadequate to the needs of a new day that had dawned in Fiji.

At the beginning of this century there were no Government schools for Fijians. The Government gave no grants nor took much interest in the education of the people. Later, it established one school for the sons of Fijian chiefs. But it was on the lines of an English public school. The Fijian language was excluded, and the curriculum was academical. At last the Government woke up to its responsibilities, and appointed an Education Com-

mission in 1909. But it was not till 1917 that the recommendations of that Commission resulted in a new Education Ordinance and a new educational policy. Government grants were given to mission schools, and other Government schools were established in the provinces.

Some Problems of To-day.

But the educational problem was not yet solved. Even the technical education given to a few boys was limited in its scope. And all Fijians could not become carpenters and joiners or metal workers. For Fiji is an agricultural colony. It is never likely to become a manufacturing country. Its prospects as a mining area are still problematical. But it is suited for all kinds of tropical agriculture. The Fijians, who were the landholders, were alienating their patrimony to those of other races, who were reaping great benefit therefrom. Dr. Waterhouse, who was their Headmaster at the Boys' School at Davuilevu, realised this, and began in a small way to give the lads an agricultural training; but he left before his experiment could be properly appreciated. At last, however, in 1921, the Methodist Mission sent two Fijian lads to Hawkesbury Agricultural School, in New South Wales. They had already done an excellent technical course at Davuilevu. After two years at Hawkesbury, they returned to begin an Agricultural School, with pigs and poultry as a beginning. But the idea of an agricultural education for Fijians was gaining ground. An expert from the Philippines was brought to Fiji by the Mission, and his eagle eye soon picked out a most suitable site for a school on the Rewa River, a place called Navuso, consisting of 860 acres, 50 of which were rich river flats. With the help of the Government and the Colonial Sugar Refining Company, this was eventually purchased, and, under the supervision of Mr. B. C. Meek, H.D.A., a most successful school has developed. Over 100 boys are in residence, and many of the former students have made good as small farmers. A large number of Fijians are now engaged in farming, and the value of their lands has been demonstrated to a people who are

naturally keen agriculturists, but who needed the friendly hand to show them the way to make most of their valuable heritage.

To-day, the Fijians are increasing at the rate of about 2,000 a year. They have developed a self-respect. There is a Young Fijians' Society and a Women's Guild. The Fijians have a newspaper edited and financed by themselves. They are no longer as foreigners in their own land, as they appeared to be thirty years ago.

The Training College for teachers has given splendid results in the young men and women it has trained. They are to be found in mission and also in the ever-increasing number of government schools which have in recent years been established. And the Theological College has given a practical training to many Native Ministers, who in some instances have been placed in charge of circuits formerly superintended by European missionaries.

Ethically, socially and economically there has been a remarkable development amongst the Fijians during the past thirty-five years. One outstanding characteristic of the Fijian has been his willingness to give his money or himself for the work of God. Self-sacrificing service at home and abroad is an evidence of the great change that has come over



At 'Xmas, 1934, there were 12 of the Buka teachers who were married. Every one got his wife from the Girls' Home. At 'Xmas, 1934, 10 of these 12 girls had each a young baby. Here they are in a group in this photo.

the race. The call for volunteers always meets with a ready response, and New Britain, Papua, Solomon Islands and North Australia have been greatly indebted to Fiji for the noble men and women who have sacrificed life itself in some instances to take the light of the gospel to the dark places of the earth.

There is, of course, a darker side to the Fijian situation. The 10,000 children who are still without an elementary education, the growing laxity in morals and the neglect of religious observances, the demons of drink and gambling, and the blight of materialism, all cast their deep shadows on Fijian life of to-day. Fiji is at the cross-roads, and the impact of Eastern and Western civilisation upon a primitive people has been sudden and terrific. They are not able at present to stand alone. One of their most intelligent chiefs said recently that for many years to come, Fiji would need the reinforcing influence which comes from contact with the more experienced European. He was referring to matters social and political, but it is equally applicable to the religious and ethical life of a people who have been brought so recently out of the horrible pit and the miry clay, whose feet are on the rock, but who need to be established in their goings.

—Photo by Mrs. Cropp.

FIJI—1890.

By REV. T. J. WALLIS.

In the comparatively brief history of the Methodist Missions in Fiji, it seems a far cry back to the year 1890. The Jubilee of the Mission was then only a year or two past, and this is its Centenary year. Naturally, at that early date the prosecution of the Mission work was much simpler than it is to-day. We were then near the



The late Rev. A. J. SMALL, for many years Chairman of Fiji District.

past, and old feuds between province and province, or island and island, were dead. So that there was little of the adventurous about the work. And here I confess to a feeling of disappointment upon my arrival in the Group. I had been brought up on the Missionary travels of Moffatt and Livingstone, and had ever associated Mission work with heroism and romance; so that, when I reached this field and realised the advance the Mission had made, I felt that my Missionary birth had been somewhat premature. A year later there might have been New Guinea.

Our first appointment was to Lomaloma, a circuit of wide flung islands on the windward and eastern fringe of the Group. Our station was 50 miles distant from the historic island of Lakemba, where the earliest Missionaries landed in 1835. This part of the Fijian Group is only 200 miles from Tonga. At the time of our appointment there was a separate Tongan community at the site of the Mission station, having its own village and church, in which services were regularly conducted in their own language. This Tongan leaven had from the first exerted a beneficial influence of an evangelistic turn, and regularly held revival meetings after their Tongan fashion.

This part of the Group was more advanced than the central and more densely populated areas. It was able, not only to supply its own villages with preachers, but to spare some for other districts. My circuit comprised a dozen islands, the most distant being 150 miles away. It was before the days of motor launches, and the Group had no Missionary vessel. All coastal work, therefore, had to be done in open boats, and the distant islands visited in chartered native vessels.

The Last Case of Cannibalism.

After four years in this delightful circuit, we were appointed to open a new station at Nanduri, on the northern coast of one of the large islands in the central part of the Group. From the Missionary beginning of the transition period, which is still proceeding. The evolution of the Fijian cannibal into the educated Christian gentleman was not only to take time, but to involve many problems, and demand a wider and more intricate organisation than troubled us in those earlier days. Though there were still plenty of elderly people in the Group who had known the cannibal days, yet the country was wholly nominally Christian, and there had been an ordered Government for the past 15 years. Tribal wars were things of the

point of view, conditions here were the absolute antithesis of those we had left. In the hill villages of this station there were tribes who could scarcely be recognised as belonging to the Fijian race. Many of their people had never heard or at any rate had never given, any heed to the Gospel. We had brought a good supply of teachers with us, but "What were they among so many?" This was undoubtedly the most benighted post in the Group. During our term here there occurred what I believe was the last case of cannibalism in these islands.

Some ringleaders in the hill villages, revolting against the Government imposition of taxes and as a gesture of defiance against restraint, singled out two of our village Teachers, the only representatives of European authority that they could get at, chased them into the bush, and clubbed and ate them. The Governor, in person, with an imposing escort of armed constabulary, visited the scene of the outrage, but, of course, the culprits by that time were far in the depths of the forest. They were, however, subsequently captured.

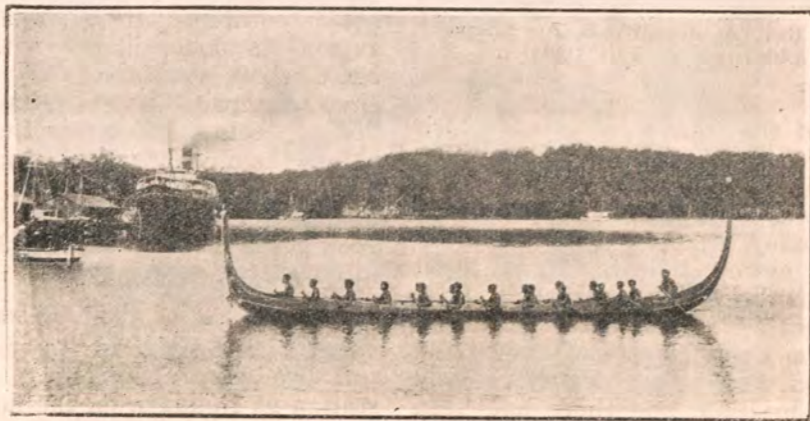
Coming of the Indian.

At that time the C.S.R. Co., which had been for some time in the central part of the Group, began to extend its operations to the outlying districts. It employed Indian coolies on the canefields, and as these labourers, when the term of their

indenture had expired, elected to settle in the Group, the alien population soon began to increase. The influence of these people on our Mission was detrimental, and so the question of their evangelisation emerged as a new problem of our work. Miss Dudley, whose name is now so familiarly associated with our Indian work there, was at that time, obscurely and without official recognition, gathering together in Suva a class of Indian wives and orphans, to whom she was imparting general and religious instruction. This class of hers may be regarded as the nucleus of our Indian work in Fiji.

The general educational work of the Group was not a practical monopoly of the Methodist Mission. English was not yet taught, but all children were under obligation to attend our day schools, and were instructed in accordance with the Primary School curriculum of that day. The "Teachers" of these Mission Schools were amongst the most useful and worthy of our agents. They were all local preachers, and, in addition to their day school work, were responsible for the Services and Sunday School, each in his own village.

Doctors and Nurses were in those days out of the question. To have employed such agents would have been regarded as the height of extravagance. However, there are quite a number of things that Missionaries and other folk have to-day that we of that generation had to do without.



GIZO HARBOUR, where our Missionaries for the British Solomons disembark.
—Photo by Rev. J. R. Metcalfe.

YOUTH IN FIJI.

NEW INFLUENCES AT WORK.

By MR. W. E. DONNELLY.

The youths who, in October, 1835, stood on the beach at Lakemba, and saw the canoe arriving, and wondered who the men in dark clothes arriving could be, were indeed different beings from the youth of to-day. Cross and Cargill must have seen that day youths who gathered about Tui Nayau, their chief, youths fierce in appearance

now in the secondary stage with difficulties of another order, far more subtle, but none the less real.

To write of youth in Fiji to-day, one would need to divide the article into at least five sections—one for European youth, and one for each for the young men and young women of both Fijian and Indian races.

We shall dismiss the European youth with a few words by saying that he has to adjust himself to life in a community where his race, the "ruhng" race, is but two per cent of the population. A very large percentage suffer from an inflated ego, and their attitude, particularly to the Indian people, is overbearing. Then, too, a large number try to find their pleasures in dissipation, the licensed (?) liquor traffic doing its best, and a very successful best, to get them to drown their sorrows. The fact that, with so many of our people here, religion is only a nominal thing, if that, makes the other races, particularly the non-Christian Indian people, critical of us Europeans coming to teach Christianity to them when our own people are not Christian.

What of the Fijian? Brought up for generations in a social system, where the chief of the village had absolute authority, owing obedience in his turn to the paramount chief of the tribe, whose word meant life or death, the commoner grew up without the necessity of thinking. "Theirs not to reason why."

Facing New Conditions.

Nowhere in the South Pacific is Western civilisation making a greater impact than in these islands. For years traders came to the coast. Then the sugar companies used the coastal plains, but to-day roads go round Viti Levu, the chief island, and fast travelling motor cars and lorries take the Fijian from village to village and into Suva, where he finds a Europeanised town, regular mail boats calling as they cross the Pacific, picture films portraying



THE NEW FIJI.
Ice cream in several languages
at Suva.

and no less fearful in accomplishment. Yet, beneath those grim, external shows there beat hearts that were capable of sentiments and actions that have always made us regard the Fijian as a natural gentleman. The primary stage of Mission work has great difficulties, but its results are frequently spectacular, and nowhere were they more so than in these islands. The war club was hung up for ever, the cannibal oven was buried, and the "lali," which once summoned people to an orgy of murder and feasting on human flesh, became the signal for worship. We are

scenes of passion before which his mind reels, goods to buy which he would like but cannot buy, and, if a tourist ship is in port, hosts of tourists who inspect him with more than ordinary care. There are but few parts where great changes are not coming. The younger brother can go to school and learn to read, write, and calculate, as well as glean information in other realms. His horizon is widened beyond that of his father. His village is too small for him. He must be off to breathe the intoxicating air of what he has seen or hopes to see. The chiefly authority is breaking down, and what guiding force will take its place? The ropes are lengthened. The stakes are straining.

He has been used to a communal system of living, where all share and none withholds (at least, not what is in sight). He comes to a town to work and has money—money to spend, money that is his own. What must be done with it? Fortunately, some have learned, but the majority have yet to learn. Unless he is careful he will not have enough to last till next pay day. He must learn to be firm with his friends, for a Fijian is nothing if not lavish in his hospitality, and custom does not allow him to deny his relatives, who are at times astonishingly numerous.

One of the most unfortunate things is that some of the best young men, including chiefs, coming into the towns, are "treated" by Europeans, and, in spite of a law forbidding the supply of liquor to Fijians, a few have developed a galloping consumption. Gambling, too, is getting its hold. The local newspaper reported recently that a European planter who had distributed £40 in wages, that being a month's wages, saw the recipients start to gamble, and did not give up till some had none left.

These are but a few of the problems of this changing world. They make a formidable array: problems of land, housing, marriage relationships, change of food, relationships with other races and competition with them on the markets, the inroads of disease and the measures to counteract it, the evolution of the right type of education, and so on. In the face of all these problems, the Fijian shows

great poise and dignity, and therein is the great hope.

The New Fijian Woman.

The Fijian girl, just as much as the boy, faces a new world. Long ago, the Fijians recognised the value of educating boys—that is, to the point of literacy at least, while some got beyond that; but sister stayed at home and cooked the food, looked after the garden, caught fish in the sea or the streams, made mats, and generally did "what a girl was meant for." No race can meet a new life and develop unless both boys and girls are educated. The Methodist Mission started that work years ago, and has now won the confidence of the people, but we have not sufficient schools to educate a whole generation of them. There is the necessity for the establishment of girls' schools to educate the girls to be able to meet the changes they must have to deal with. They have problems similar to those of the boys, but they have others, too, that come in the train of a new civilisation. Let us look at a couple of them. With the approach of a road near a village, the men folk find work road-making, and, with that, is a definite dinner hour, when the women must have the food ready. This is new to them, for anyone who has lived for even a few days in a Fijian village knows that one must not be impatient if a meal does not appear for a couple of hours after one expected it. Time is no object, and the clock is unknown in ordinary village life. Now, the women must have the meals at a regular time, and a good meal, too, for the men, having to work hard all day, require a good square meal, and their capacity is not small. Normally, a Fijian man is capable of very hard and heavy work, but he does not keep up his effort over a long period, so that he requires less food. Then, the man gets wages, and some of the money is spent on food from the ubiquitous Chinese store. Tinned foods find great favour. A schoolboy, recently writing a composition on "How I would spend £2," included a case of salmon among his purchases. Most of this tinned food is eaten "neat," without any preparation, that being the easiest

way to deal with it. The case of the man working on the road is merely an example of the regularity of hours first affecting the women folk. In the towns, where the husbands work in offices, stores, etc., or the children go to school, the women have become more practised, but late-comers among school children at dinner time are common.

The people in the towns live in European houses, and many of them in villages, have semi-European houses, and the change of life there, with its use of cooking implements, chiefly a stove, which few handle successfully without supervision, brings with it adjustment of living.

The towns are a great source of attraction, and many an unguarded girl has found her way there, and fallen into the hands of some wretched fellow. The Government does not allow a Fijian girl to stay in Suva unless she has some visible means of support. Back she must go to her koro; but back she will come to Suva, and that in a few days, to see the sights and to find work so that she may stay. But what can she do? Only what she knows, and, as far as Western ways are concerned, that is mighty little. Unless someone takes her in hand and trains her, she will be in a bad way, and, of course, the prospective trainee must know a little Fijian or have infinite patience—preferably both. The temptations opened to these girls, to whom some of the unscrupulous men of the European, Indian, and Chinese races are a menace, the use of drugs by Chinese and the paying of girls to bring others to their stores, would easily fill a few sordid paragraphs. It must be clearly understood that not every girl is a victim by any means, but the unprotected are all potential victims, and an alarming percentage actual ones.

Girls have been trained as nurses, but only a few have been able to give more than one year's service, particularly if stationed away from home. Teachers have not been tested to the same extent, as, so far, only a few have reached the standard of education required. We have high hopes of them, but when they have to stand alone will come the testing time.

While these are but two of the problems, the lot of the Fijian girl is improving rapidly. Those who have had a training, and have gone back to their villages, have set up homes that are a model for the village, and are, indeed, copied by others. At work among the Fijian women are organisations, the chief of which is the 'Qele ni Ruve,' a women's organisation with only one European member, and their influence cannot be measured.

The increasing impact of Western civilisation brings with it great difficulties. All Fijians are nominally Christian, and about 85 per cent are Methodist. The great need is to bring religion as a reality into their lives, to cultivate a real Christian



A MODEL VILLAGE IN FIJI.
Kitchens in the background.

experience, to get below the surface, and to bring to all the experience of the few that they may stand.

Our space has gone with a superficial touching of the Fijian problems, and, as yet, those of the Indian young men and young women, which in some ways is far more difficult and sometimes staggering, have not been stated. They, too, are on the move—on the move off the grounds where the generations have camped, and where an age-old tradition would anchor them if it could.

It is into this arena that the Fiji Methodist Bible Class Movement has been launched.

Two Sunday Schools in Fiji.

By SISTER I. HAMES.

Sunday afternoon is a busy time on our mission stations of Davuilevu and Dil-kusha. Some hundreds of people attend there — kindergartens, Sunday Schools and Bible Classes. But it is of work outside these mission stations that I would write just now.

Every Sunday at 8.30 a.m. members of our staff cross the Rewa River on the pontoon to conduct a Sunday School for European children at Nausori. At the same time Miss Clark (supported at one time by Auckland Auxiliaries) goes also to Nausori to gather little Indian children round her in the coolie "lines" and teaches them. A young Indian also goes to another Indian Sunday School.

Fifty children attend the European Sunday School. It is held in a church building and in a library owned by the Colonial Sugar Refining Company. The majority of the children who attend are of mixed European and Fijian descent. But English is the language used, and they are "Europeans," and very determined about it. A Chinese family is among the number. If neither Fijian nor Indian, then what else but "European?"

We find it a privilege to be able, each Sunday, to open a window into the realm of the spiritual for these appreciative little girls and boys. Their singing is not as good as that of the Fijians, but it is improving. They are friendly little souls, and do everything we ask them to do with eagerness and zest. They come from homes of widely differing kinds. And their lives will diverge even more widely. We have only an hour with them, then hurry back to church service.

At 1 p.m. a party again sets out from Davuilevu to go to another Sunday School. This time two of the three teachers are young Fijian men, who are being prepared here for their work as school teachers. Some 25 young men take turns at helping me with this Sunday School. We take a picture roll, our own hymn books and Bibles, an exercise book for the

children's names, brown paper, and chalk for "blackboard" and expression work. For this village we are going to have no Sunday School equipment.

We cross a river this time in a small boat, and walk three miles past canefields and Indian homes and through the Fijian village of Muna, where the children join us to go with us to the next village of Vunisei. From Vatuyaba, also, a village further on, the children come to Vunisei, making in all 60 children. Previously these children had no Sunday School at all. The catechist in charge of their district, busy with his preaching services, and apparently not interested in the children, had neglected them. The parents, considering it his responsibility, assumed none. All are very grateful for this work, and tell us so at every opportunity. The children attend well, and with evident delight. Their secular education has been badly neglected, too. None of the younger ones can read or write. After the usual exercises and the Bible story, a brief and elementary reading lesson in the vernacular is given to the juniors. (We have the authority and example of Robert Raikes for this.) The expression work takes the form of a writing lesson with chalk on pieces of brown paper, while new hymn tunes are practised by the elder scholars.

The little wooden church owned by the people, stands in the middle of the village of thatch houses. All the people are Methodists. The children sit on the board floor, as they and their elders do also at their church services. Every Sunday a number of adults slip in during Sunday School; others stand at the windows and look in.

The chief of the village is a courteous chap, and he and his wife always invite us to their house to rest before and after Sunday School. After Sunday School, his wife gives us tea, beautifully made and served.

The students are very willing to take their part.

Special Debt Reduction Appeal.

Previously acknowledged	3983	9	10	"M.C.," Roslyn	1	0	0
L.A.R.		10	0	"T.B.J.," Balance	6	0	0
Taranaki - Wanganui Y.W.B.C. Campers	1	0	0	Mrs. A. R. Winstone, Epsom	2	0	0
Auxiliary Members, Napier B.C. Union (stamps)	5	0		"For His Dear Sake"	1	0	0
North Canterbury Y.M.B.C. Union (additional)	7	0	0	"Helper"	1	0	0
Woodville Senior Girls' Bible Class	7	6		"I Give Thee But Thine Own"	100	0	0
Mr. and Mrs. J. T. Burrell, Palmerston North, Diamond Jubilee Thanksgiving	5	0	0	"Let There Be Light"	1	0	0
Mr. A. Gardner, Managamutu, Pahiatua	5	0	0	"In Memory"	5	0	0
A.T., Dunedin	20	0	0	Greytown Bible Class	1	0	0
Y.W.B.C. Camp, Paparoa	4	0		Hawke's Bay-Manawatu B.C. Union	11	6	
Well-wishers, Auckland	100	0	0	Mr. and Mrs. Robinson, Waikuku	2	0	0
Mr. S. J. Heighway, Hastings	100	0	0	"Lover of Missions," Remuera	1	0	0
Rev. V. Le C. Binet's Tableau Party	1	2	0	"Listen In," Oamaru	1	0	0
"Listener In"	5	0	0	"Well-wisher," Oamaru	1	0	0
Miss G. A. Buss, Taupiri	1	0	0	Rangiora Y.W. and Y.M.B.C.	6	0	0
Women's Missionary Auxiliary, Christchurch	3	3	0	"A Minister's Daughter," St. Clair	1	0	0
Richmond Auxiliary	2	12	3	Auckland Y.W.B.C.	11	13	6
Pahiatua Auxiliary	1	0	0	Y.W.B.C., per Sister Vera Cannon	10	0	0
Mr. C. H. Westfield, Glen Massey B.C. Member	10	0		Canterbury Y.W.B.C.	5	0	0
United B.C. Rally, Dominion Road, Kingsland, Mt. Albert	12	0		"Martere"	25	0	0
				North Canterbury Y.M.B.C.	17	5	0
				Mt. Eden Intermediate Y.M.B.C.	10	0	
				Geo. Dennis, Enfield	10	0	
				"Sympathiser"	2	0	0
				"			5
				"Ralph"			2
				M.W.M.U.:			
				Hutt	1	2	0
				Auckland	1	10	0



SHIPPING BANANAS, SUVA, FIJI.

Medical Work in the Solomons.

At a recent meeting of the Board of Missions, Dr. E. G. Sayers gave a brief but lucid statement of the medical situation in the Solomons. He emphasised the fact that the situation had altered considerably since he wrote from the Field in support of the Synod's recommendation that what seemed inevitable retrenchment should commence with the withdrawal of the doctor and nurses from the Helena Goldie Hospital at Bilua. At that time, it was fully anticipated that the Government would reopen their hospital at Gizo, and that we should be thus assured of a doctor within the bounds of our District. The Government, however, has also been forced to retrench, and no doctor has been appointed to Gizo—in fact, there are now only two Government

doctors in the whole of the Solomon Islands. Their time and attention are occupied very largely by the claims of the Eastern end of the Group, leaving our Methodist District with little or no qualified medical attention.

Dr. Sayers paid tribute to the ability and generous interest of the Chief Medical Officer in the Solomons, and stated that, while we had a doctor on the Field, the Government had granted a subsidy of £200 per annum and drugs to the value of £250.

Dr. Sayers also emphasised the wonderful way the confidence of the natives in the medical work had grown. The dominant impression left by his statement was the urgent need for the replacing of our doctor and nurses on the Field.

A Fijian Missionary in the Solomons.

The Rev. A. H. Cropp writes:—

Usaia Sotutu and his family have returned to Buka. After a worrying period of quarantine in the Kieta Hospital, they were allowed to come on to Buka, and Usaia is now in the midst of his duties. On receiving a letter from me while he was yet in Fiji on his furlough, telling him that we were finding things a little hard on Buka, he generously cut his furlough short and hastened back. Usaia was with me when we started Buka, some 13 years ago, and he has proved a faithful ally to myself and an enthusiastic worker for the Mission. Much of the enthusiasm among our teachers is due to him, and the boys on the Mission station at Buka simply adore him. Often, when I have had some little misunderstanding with the natives, Usaia's help has been called in, and matters are soon fixed up. When the first cut in Native Stipends was proposed, he was one of the first to agree to it. When the second cut came, Usaia, with a large family to keep, gladly suffered the second reduction. His gene-

rosity at the Yearly Gift-day has been an inspiration to many others. His lively character in work and play, and his deep reverence for the things of God, have endeared him to us all. This is, perhaps, the third eulogy that I have written of my native brother and helper, but he deserves it, and more. New Zealand should be very proud of her missionary Fijian. Twice he has exceeded his five-year term of work at Buka before taking his furlough. He was originally sent up from Fiji to help on the little "Saga," but his constitution failing to overcome maldemer, he became a teacher at Buka, having at times a good deal of responsibility in regard to the preaching, school, garden, and plantation work. A couple of years ago he qualified in the entrance exam. for the Solomon Islands Native Ministry, and, although his name has inadvertently been omitted from page 167 in the 1935 Conference Minutes, he is now a recognised probationer for the Native Ministry.

Praise God for native workers like Usaia Sotutu.

Overseas or Foreign.

By REV. G. T. MARSHALL.

The last Board Meeting, following what had been done by the British and the Australasian Missionary Societies of the Methodist Church, passed a resolution recommending the Conference to change the name of the Society from the "Foreign" to the "Overseas" Missionary Society of the Methodist Church of New Zealand.

What is in a name? A good deal, sometimes. A shade of meaning, a mere tint, may register the difference between approval or disapproval, between interest or unconcern. Words, in course of time, take on a significance that did not belong to them originally. The word from which our word "barbarian" is taken meant simply a man who was not a Greek; but the contempt with which the Greeks regarded other races caused it to take on the opprobrious meaning that it has now. So the word "foreign" has acquired a tone indicating that we have little or no interest in the thing to which it is applied. We would emphasise, by the change of name, that the Church in New Zealand and the Solomon Islands is one, with nothing but the stretch of ocean separating them. The prosperity of the Church in the Islands is our prosperity, and its weakness is our weakness. I believe that that is truer than appears at first sight, and that our faithfulness or unfaithfulness to the trust we have assumed will react upon the life of the Church within our own borders, and will promote fulness of blessing or poverty of soul.

The change of name has a wider bearing, also. Terence, the Latin poet, wrote: "I am a man, and I think nothing belonging to humanity foreign to me." He lived before Christ came, but he gave utterance to a sentiment which is prominent in the New Testament. "God made of one every nation of men for to dwell on all the face of the earth," said St. Paul, when preaching at Athens. Dr. Loft-house, in his recent book, "The Father

and the Son," says that in the New Testament the term "brethren," except when used of kinsmen, is restricted to the relationship of those who are united in the faith of Jesus Christ, and that "neighbour" is the word for the general relationship of all mankind. But "brother" or "neighbour," Christ's will is unmistakable that we should succour our fellow-man in his necessity, whatever his race or creed, supplying the oil and wine for his wounds and the twopence to complete the work which we have begun. Overseas Missions are a gesture that shows our belief in the solidarity of mankind. More expressive than mere words, they indicate and foster a world-wide sympathy with sinning suffering humanity, and are a leading evidence of the presence of the spirit of Jesus Christ in the Church to-day.

A world-system is struggling to be born. To use the figure of King Hezekiah, "the children are come to the birth, and there is not strength to bring forth." What is the hindrance? It is that the nations are intent only upon their own interests. For every advantage one nation yields to another, it must have an equivalent in return. The Dominions would like the Home Country to buy all its imported produce from them, careless of the ruin of Danish farmers; Home manufacturers would exclude American machinery from the Dominions if they could. On the other hand, we have the Missionary Societies giving freely, hoping for nothing again. The sums given are inadequate, it is true, and are small compared to the amount expended on the meeting of our own requirements; but it is something that Christian countries are willing to spend part of their earthly wealth and to send their sons and daughters overseas to preach and live the Gospel among people "who have not yet our Saviour known."

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

PRESIDENT'S QUARTERLY LETTER.

Dear Fellow Members,—

Our Auxiliary year is drawing to a close, and I would like to take this opportunity of thanking all members for their faithful, loving help in the work to which we have set our hands. The work is not ours, but God's, and to Him we give heartfelt thanks for all the way he has led us and for many blessings bestowed on us.

As you know, Conference meets at New Plymouth in October, and we hope there will be a good representation from Auxiliaries. This will be the 21st Conference of our Union, and we hope, at the Thanksgiving Service, to have several of the original members present. Mrs. Bowron will give a short resume of the work. Sister Lina Jones, from the Solomons, and Sister Ivy, from Auckland, will be with us to tell of their work.

I read recently "The proper way through a problem is the path of prayer." We shall have some problems to meet in our business discussions, and all can help by praying that we may be guided aright in the decisions we arrive at.

Interesting letters have come from the Solomons during the month. Mrs. Silvester wrote giving her first impressions of Bilua. Mr. Goldie, Mr. and Mrs. Leadley and little Frank went across from Gizo with them and stayed the week-end. Unfortunately, it was raining when they arrived, but she said it was a marvellous picture to see the two big canoes come out to escort the "Tandanya" in. About 300 were gathered on the wharf, singing in English the chorus of "O, Happy Day." I didn't know one smiling face from another, but they knew whether they had shaken hands with the Minister and his Marama. The house boys had prepared food, and Mrs. Macpherson, the nearest neighbour, had superintended the house cleaning; but, of course, there has been much to do settling in.

The language is a great difficulty, but their having to learn is teaching the natives the meaning of some English words. The little boys are very friendly, but the girls and women are shy. To win a smile is a milestone in progress. Mrs. Leadley writes very happily about her return, and says the children were all very excited at seeing little Frank, and that the house boys would spoil him if she would let them.

Sister Vera is delighted to have Mrs. Leadley back, for, though she cannot undertake much with her own babe to care for, she is able to help with advice; and how often our Sisters and Missionaries' wives feel the need of someone to consult.

Gina and Mary have another little son. Sister Vera says Mary is a very fine girl.

Sister Ethel has her home full—39 in all, amongst them 14 babies. We can imagine something of what that means. One of her girls was married when Mr. Goldie visited them.

Mr. Voyce writes that he has an ever increasingly large area to cover. He is away from home more than half his time. During three months he had journeyed between 500 and 600 miles, visiting different parts of his large circuit. I wonder if we at all realise what it means to our Missionaries' wives to be left, as they so often are, with so much devolving on them?

Mrs. Voyce has a native house full of girls, babies and orphans, besides her own family to look after. All tell of the good work the native helpers are doing, but each letter brings home the need for more workers to enable them to cope with the opportunities that are waiting.

Our Sisters among the Maoris have had a very trying time this winter. The floods in the North have been so disastrous, in many cases washing the crops right out and causing great distress and poverty.

Sister Olive Bott writes of her work amongst the children in Sunday Schools, and says how interested they are. Sister May Barnett is helping in Deputation work in Canterbury.

In Ezekiel 3:15 we read, "Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and I sat where they sat." If we could in imagination and sympathy go with our Sisters and Missionaries in their work, our hearts would be stirred to more prayer and greater endeavour for the bringing in of God's Kingdom on earth.

With warm greetings.

Yours sincerely,

H. LILIAN DUKE.

Dunedin, September, 1935.

AUCKLAND.

District Convention, held in June, was most inspirational and very well attended. The Rev. W. T. Blight told us about Missions in the almost unknown places. We had the unique experience of having five Missionaries and their wives present, Rev. and Mrs. T. Dent coming from Thames to attend Convention. Fourteen Ministers shared in the Communion Service. A beautiful spirit prevailed throughout the day, touching the depths of life. The social element was present at the luncheon, when many old acquaintances were renewed.

Queen Salote, of Tonga, passing through on her way to Sydney, was welcomed by members of the M.W.M.U. and Mission Board. A gracious, queenly woman, she was pleased at the welcome given her, and at the kindly farewell and gifts of flowers at the boat. Unfortunately, Queen Salote has been ill in Sydney, and obliged to undergo an operation. It will be some time before she will be able to fulfil any engagements.

Dr. Sayers, now resident in Auckland, is still continuing Mission work and speaking at Men's Fellowships and other gatherings.

The Depot Manager and Box Organiser are busy packing Christmas Boxes at Pitt Street, and are well satisfied with the number of British-made gifts sent in. They hope that only British-made goods will be presented.

The Easter Offering has now reached £105—£2 more than last year.

WELLINGTON.

On Friday, August 9th, the Methodist women of Wellington and Suburbs gathered in Wesley Church to present their thanksgiving offerings for the Missionary work in the Western Solomons and among the Maoris. Mrs. R. Raine presided, in the absence, through illness, of the President, Mrs. Pacey. After the devotional exercises, the beautiful duet, "When I survey the wondrous Cross," was sung. The Treasurer of each branch Auxiliary then presented its gift of money to the Council Treasurer, the money being dedicated by Mrs. O. E. Burton, who spoke on giving liberally of our means and sharing our best with folk of other lands. The offering amounted to over £82. Mrs. Hindle sang "Beyond the Dawn," and a very successful gathering closed with the Benediction, afternoon tea being served in the Schoolroom.

DUNEDIN.

Meetings are being well attended, the members are enthusiastic, and interest well maintained. At the August meeting, letters from Overseas were read, including one from India. Occasional glimpses into other Mission fields give us a fresh impetus and a wider vision. A pleasing feature of the meeting was a monetary gift of thanksgiving from a loved member, who has reached her Diamond Jubilee. The District Convention and Day of Intercession was held on August 15th, and proved a means of blessing. Many visitors from outside Districts were present. The Communion Service, at which Revs. Olds and G. Brown took part; the address delivered by Rev. C. H. Olds on "Abide in Me and I in You," carried a beautiful message, and created the right atmosphere.

The afternoon session opened with an Intercessory Service.

Mrs. Avery (President), in a quiet, efficient manner, carried the meeting with her. After a season of prayer, we were privileged to listen to Mrs. Eaton (Sister Lilian Berry) as she told of a Sister's work. Her message was very appealing, and she answered questions at the close.

—A.M.D.

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. 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.
Rev. A. W. E. SILVESTER	Gizo, 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 ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

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

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Editor: Rev. E. P. BLAMIRE

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DECEMBER, 1935.

Sister Lina Jones.
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