

XVI No 1 June 1937

Mr. Graham

The Open Door

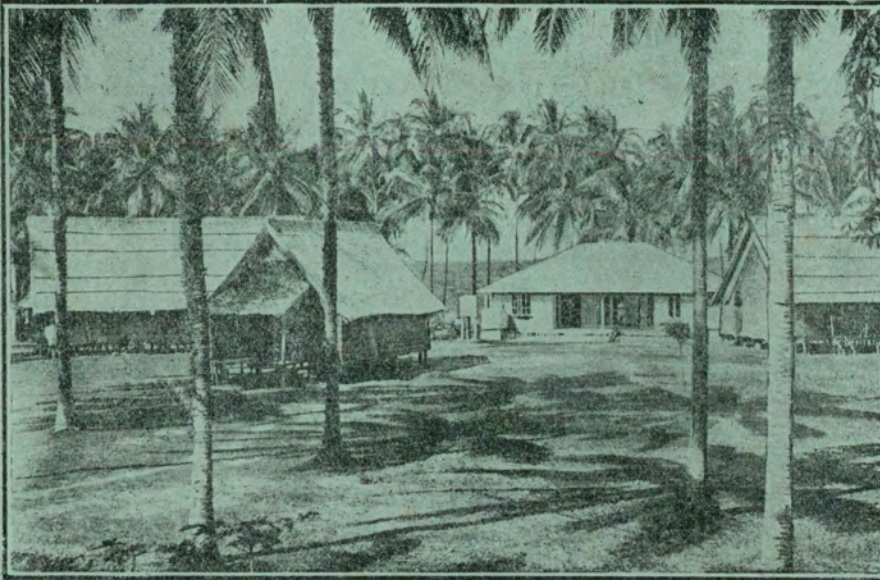


THEIR MAJESTIES KING GEORGE VI. AND QUEEN ELIZABETH CROWNED IN WESTMINSTER ABBEY, MAY 12th, 1937. THEY REIGN IN THE HEARTS AND HOMES OF THEIR PEOPLE.

With the Princesses at The Little House, Winds or Park.

Block by courtesy of "Weekly News."

THE OPEN DOOR.



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

Will you help us to re-establish this Christ-like work?

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

The above well-equipped plant is waiting and the need of the people is urgent. Dr. Allen G. Rutter is now at the London School of Tropical Medicine fitting himself still further for this great work. Surely, O Reader, you will see in all this God's will for you to help!

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

Price - One Shilling per Annum
Posted, One Shilling & Threepence

The Missionary Organ of
the Methodist Church of
New Zealand.

VOL. XVI., No. 1.

JUNE, 1937.

PUBLISHED QUARTERLY.

An Appeal from the President.

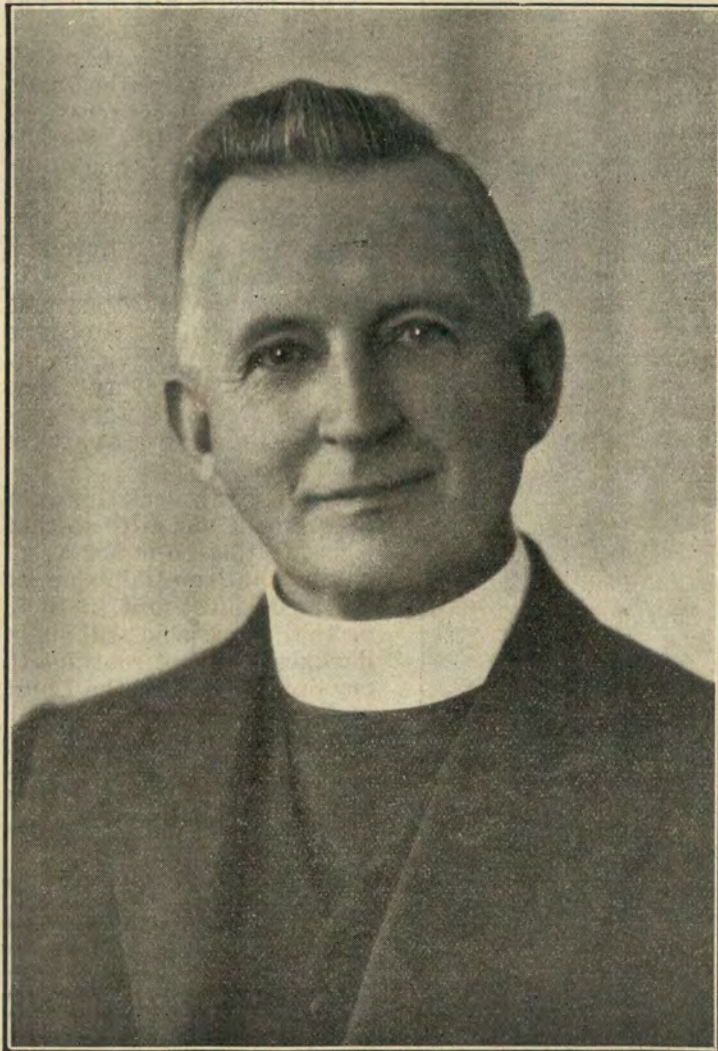
Freely Ye have Received, Freely Give."

The New Testament is a book of giving—generous, abundant giving. The glorious gospel of the grace of God is ours because, loving the world so dearly, "He gave His only-begotten Son." "Thanks be unto

God for His unspeakable gift!"

It is inevitable that giving should form an important part in the worship and life of Christian people. Free and full receiving must result in glad and generous giving. To share with others the blessings that have come to us belongs to the very essence of our religion.

A visitor to the Chinese city of Hangchow tells of being asked to address a company of business men (Chinese), who were accustomed to meet from time to time for the study of the principles of the Christian religion. "This," he says, "is how this group came to be formed. Over the door of the building where a Christian organisation meets stands a motto in Chinese. It is the familiar word of Christ in St. Mark x. 45: 'NOT TO BE MINISTERED UNTO, BUT TO MINISTER.' One day, one of the leading merchants of the city happened to be passing the door and, looking up, saw the sign. It arrested his attention, and he read it. What he read excited his interest and he went into the building to ask what it signified. When he was informed that it gave in briefest terms the ideal of the Christian religion, and that this ideal was of a life which asked what it could GIVE rather than what it could GET, he was extraordinarily im-



Rev. FRED. COPELAND—President of the Conference.

pressed. He said, 'This is something altogether new. This is a principle which, if it were true, would revolutionise the whole of life.' He went home and gathered a company of friends and associates about him and began to expound this (to him) new ideal of service. Out of that meeting grew a movement having an immense influence upon the life of the city."

It is this great principle of giving that, of course, lies behind all the Missionary work of the Church. "It is the way the Master went," and we, His servants, are

called joyously to follow.

To all who respond to the appeal of His love, our Lord offers the great privilege of sharing in His redemptive purpose for the world. By our service and gifts we are "workers together with Him." What high honour He graciously confers on us!

Let us interpret this renewed call of the Solomons in terms of the **privilege** it presents. Not many are able to respond to the call of need by rendering personal service to the people yonder. All, however, may have a worthy share, by prayer and gift, in this so fruitful work for the Kingdom of Love.

"God loveth a Cheerful Giver,"

Writes St. Paul. (And so, let me add in parentheses, do God's fellow-labourers responsible for His work!) Surely nothing should be marked by greater cheerfulness than our giving to this enterprise of our Church in the Solomons. The wonderful results achieved attest the worth-while nature of the work. It ought to be a very great joy to every New Zealand Methodist to be permitted to have a part in such great service.

Let us gladly seek this year to augment our gifts so that there will be no doubt at all about the re-establishment of the Medical unit in 1938, or that those who still sit in darkness will not continue to cry out in vain for the Light of Life.

—FRED. COPELAND.



WHO WOULD LIKE AN AUTOGRAPHED PHOTOGRAPH OF GINA?

Gina has a host of friends in New Zealand and the number is growing rapidly. An autographed photograph will be a happy reminder of the help and inspiration of his fellowship. We can supply a copy as illustrated in sepia tint for 1/-, plus postage. Parcels of 1 dozen or more post free.

Rev. J. F. Goldie Returns to the Solomons.

On May 29th—six days after the 35th anniversary of his landing as leader of the pioneer party—the Rev. J. F. Goldie sailed from Sydney on his return to the Solomons. His stay with us in New Zealand, and with his wife and family in Victoria, was all too brief. What a price Mr. and Mrs. Goldie pay for the sake of the work! On the other hand, with what a thrill must they think of what has been achieved since God called them to this high service 35 years ago! A living church of 6,500 full members, with many thousands of catechumens and adherents and 4,000 girls and boys in 250 schools—and all this among a people who 35 years ago heard the Word of God for the first time.



Nanamana with James, her little charge, and Marjorie who is supported by Aramoho S.S.

Photo: Sister Ethel McMillan.

Just before leaving the Dominion, Mr. Goldie addressed the following letter to the Editor of "The Methodist Times":—

Sir,—Before leaving for the Solomon Islands, I crave space to express my thanks to the Methodists of the Dominion for the very sympathetic and generous response to our appeal on behalf of our Mission District. To the Conference officials, the Board of Missions, and ministers and

Methodist people generally I personally feel deeply indebted for the wonderful welcome I have everywhere received. The Conference of 1937 will be long remembered as the best I have been privileged to attend. The wonderful Missionary Meeting in old Pitt Street reached high water mark, and was an indication of the rising tide of Missionary interest in the Home Church. In all the Circuits which I was able to visit, the increased interest in our Overseas work was also very remarkable, and I have no doubt that this sympathy and interest will find very practical expression before the end of the year. The enthusiasm of the splendid women of Methodism for the advance of the Kingdom of God overseas made a deep impression on me, and helped to remove all doubt about the future. To all our people, and especially to my kind hosts, I desire to express my thanks, and to assure them all that I return to my own work in the Solomons a stronger and better man for the fellowship it has been my privilege to enjoy during my stay in the Dominion. The Church overseas will rejoice with me when I tell our people there of my experiences.

The return of the Doctor will mean a great deal to the folk in the Solomons. The will of God was plainly indicated by the fine response of our people to the appeal for this purpose. Mr. Gorman's fine lead in this matter has put new heart into us all, and we will give Dr. Allen Rutter a great welcome when he comes to us next year. In the great work that God has given us to do in the Solomons — that of saving the Native race — not the least is the Christlike work of healing the stricken bodies of men.

In addition to the restoration of the medical work, there are still many things we need in the Solomons before our work is restored to what we desire to see it. Even the very best Missionary or Missionary Sister is handicapped if poorly equipped. Equipment means efficiency, and during the depression we had to let many things go in the Mission District — houses, boats and other essential things — which meant crippling our efforts for the salvation of men. We need a new house for the nurses at Bilua, as the old Nurses' Home is quite beyond repair. This is also true of the Headmaster's house at Roviana, which is a very old and dilapidated place, and very uncomfortable in wet weather. Then the district vessel, the "Tandanya" will shortly have to be replaced by a new vessel. This old boat was built in 1911, and we have only been able to keep her in commission for such a long time by great care. She was given to us by the Methodists of Adelaide, and has given us splendid service all these years, but is now on her last legs. As the work grows there are many other things we will need. Our work is constantly expanding, and success means embarrassment very often. These are some of the things which are essential, and it may be that God will put it into the heart of some of our people who can (or cannot) afford it to follow

the splendid lead given us by our friend Mr. Gorman, of Nelson. It looks something like a big list to suggest to our people, but in asking big things of God we honour Him if we are unselfish in our prayers, and so I feel that we are honouring both the Love and Faith of our Methodist people when we set before them something unselfish and heroic.

I am leaving Gina behind — my son in the

Gospel — I know the Church will be pleased by his visit, and he will be greatly blessed in the Christian fellowship he will enjoy with Methodists in the Dominion. I pray that he may be greatly used wherever he goes.

Yours sincerely,

JOHN F. GOLDIE,

Chairman, Solomon Islands District.

Missionary Methods through the Ages.

By Rev. G. T. MARSHALL.

We had a short paper on Missionary Motive in the Dec. number of "Open Door" and now write on Missionary Methods.

(1) In the Apostolic age the method was not prominent. The spread of Christianity was due to the abundant spiritual life of the church which overflowed in thanksgiving to God and attracted or angered the observer according to his moral bent. The chief means recognised in the records is the preaching of the Gospel. The church would have disclaimed the notion that "through our own power or holiness we have done this." The weapon of her warfare was the sword of the Spirit which was mighty, through God, to the breaking down of prejudice and pride and passion and everything that opposes his will.

The story of St. Paul's missionary labours shows that he was sent forth by the Church; that he and Barnabas with him had a free hand as far as method was concerned; that no supplies were guaranteed, but, later on, contributions were sent by churches already founded; that the Missionaries went first to the synagogues where they would be sure of an audience and might expect to find ground prepared for the seed, but for the most part they had to turn to the Gentiles and found more response from them.

The Apostolic Method of planting churches and leaving to them the responsibility of self-government and expansion is strongly advocated to-day by the World Dominion Movement, and is, I believe, the goal of all Missionary societies. The practical problem arises as to when the local Christians are sufficiently instructed and matured to be left to their own guidance. The possession of the Scriptures in their own tongue, and the ability to read them, help in the solution of this problem.

(2) A curious example of zeal for God is found in the Pillar Saints who flourished in the fifth century. The first and chief is St. Symeon, surnamed Stylites. At a place some forty miles east of Antioch, he lived for thirty-six years on the summit of a pillar. "Here he could never lie nor sit, but only stand or lean upon a post or banister. From his height of perpetual suffering he spoke to the curious and admiring crowds with friendliness, mildness, and love, preached twice a day, wrought miracles, converted thousands of heathens and obtained the admiration and became the counsellor of Kings and Emperors." His spirit may or may not be correctly represented in Tennyson's poem, of which he is the subject. His method, though successful in his day, would cause only ridicule and disgust to-day.

(3) Even more to be reprobated are the means employed by Charlemagne (742-814 A.D.) and the military monastic orders generally. Their plan was first military conquest and then compulsory baptism of the conquered. The result was multitudes who were heathens still, though baptised into the Christian faith. Nevertheless, this "Christianising" of the regions conquered, led to the appointment of bishops, the building of churches, and the holding of Christian worship. Through these agencies a measure of Christian knowledge could not but be disseminated, and in the course of years the standard of conduct would be that prevailing throughout Christendom. Not all in the middle ages so interpreted the words of Christ, "compel them to come in." Charlemagne's tutor and advisor, the learned Alcuin, opposed his violent measures and much peaceful propagation of the gospel was undertaken throughout Europe, in those dark times. (To be continued.)

Higaloze.

By the Rev. E. C. LEADLEY.

On a pile of rocks not very far from the Head Station, there is a wooden image of an old Roviana hero. This is part of the legend concerning him . . . He was called Higaloze, and long long ago he was the chief of Duke Island, off the coast of New Georgia. He was a very big man and possessed superhuman powers. One day he was fishing on the reef, when he was seen by a chief and his party, who were returning from a raid. Seen at a distance, Higa-



Solomon Islands Idol.

loze appeared to be a giant, but when the people arrived close to him, he was a little baby. The chief therefore adopted him and took him to Marovo, where he was looked after by the chief's wife, who nursed him. During the daytime, Higaloze was a little baby, but every night he assumed the form of a man and did great wrong. When his sin was discovered, the chief secretly invited members from other tribes to come to a feast, and it was their intention to kill Higaloze during the progress of the feast. But he heard of their plans, and in the form of a man he began to climb a breadfruit tree, with his pursuers close behind him. As he

climbed, the tree grew and soon reached nearly to the clouds. Unable to capture him, his enemies began to chop down the tree, but as it fell, Higaloze stepped off the top of it onto the top of a mountain some distance away, while the tree crashed on to the houses in the village. Our hero's next step took him to another mountain and so in this way, using the mountain tops as stepping stones, he crossed New Georgia and came to the village of Kusage on the other side. Here the people made him a feast and presented him with a number of native puddings, which Higaloze took and suspended from a tree trunk, which he put over his shoulder. The people advised him not to go by a certain path, where there was a big snake which attacked travellers, but Higaloze did not heed their advice. Before long the snake appeared and attacked him, winding itself around his waist to crush him to death, but he told it that it could never kill him in that position and advised it to wind itself around his throat. This it did, but as its head rested for a moment on his shoulder, Higaloze lifted the tree trunk and let it drop back again, crushing the snake to death. He then continued his journey, but as he went he dropped some of the puddings, which fell into the sea, where they became reefs, which can be seen to this day. Arriving again at his own island of Duke, Higaloze continued to act as chief, but one day, standing on the top of a mountain, he saw the island of Simbo, about 30 odd miles away, and being jealous of its chief, he threw rocks over to the island, and these too can be seen at the present time.

The people of Roviana made the wooden figure of Higaloze, and stood it on the pile of rocks where it still remains. There it stands, looking out over the hills towards Kusage; a worn, lonely figure, with the seagulls roosting on its head, and with snakes, which have swum off from the mainland, basking in the sun around its feet. Both arms have fallen off. Around the figure are a few weather-worn offerings of native money. The people used to put a charm there when they went fishing, so as to ensure a good catch.

Gina on Simbo.

by RUTH and FRANK HAYMAN.

Gina on Simbo.

Lately we have had Gina as our guest, and it has been good to renew old friendships, likewise good to have first-hand knowledge of the people and scenes among whom we moved some years ago. Gina gratefully acknowledges the debt he owes to the B.C. Movement, in the matter of the deepening of his own spiritual life, and he is keen to make all the contacts he can with B.C. folk. It is six years since he left New Zealand, the last two years of which have been spent on the small island of Simbo, where he is in charge of a number of villages and native teachers. Our knowledge of the people and of the conditions under which he works has enabled us to probe below the surface into the job he is doing, and we have been amazed and delighted with the way in which he and his wife have tackled the task. Teachers had been stationed at Simbo for a number of years, but only a few of the villages had been really touched, the progress had been slow, and the old



On the Mission House Steps—Choiseul Students for the District Training Institution, Roviana.

Photo: Rev. J. R. Metcalfe.

heathen practices persisted. Jiruviri, the high chief of the island, remained a heathen, and bitterly opposed to the Lotu. Gina tackled a more difficult problem here than if the island had been virgin soil, but prayer, a deep spiritual zeal, unwearied toil, and organising ability of a very high order, are making great changes. The following story is one of a number which Gina can tell:

Tuke Makes Havoc of the Church.

Tuke was a young chieftain of Simbo, who had, years before, entered the native police force of the Protectorate. His father's name was Leuke, and Jiruviri, the high chief, was his uncle. During fourteen years of service, Tuke rose to the position of sergeant-major, but he was known as a "tie bugoro," a man of vile temper, and was feared by police and people alike. In 1933 he left the Government service and came back to assume a position of authority at Simbo, under Jiruviri. Only those who know the Islands will know just how tough Tuke was after fourteen years in the native constabulary. Immediately on arriving back he began to use his power in a score of ways, both open and overt, to make havoc of the Church. He gathered the boys whom Gina was trying to influence, and took them on fishing expeditions on Sundays. He prevented the boys and girls from going to the school which Gina was, with difficulty, organising. When the conch shell was blown to call the people to the mission village for community work, Tuke blew his conch shell and called them back again.

Tuke's Father Killed.

There came a day when Tuke left by canoe for the Government station at Gizo, about 20 miles away by sea. His father, scorning Thursday afternoon class meeting, was working in his garden, aided by a half-demented Malaita man. Suddenly the Malaita man ran amok, hacked Leuke almost to pieces with an axe, and took to the bush. The news, in time, filtered through to the Government station, and the people waited in fear and trembling

for the return of Tuke. They knew that he would come with black rage in his heart, bent on taking life, it mattered not whose. When eventually he arrived, Gina met him on the beach, while the people kept back among the trees. Tuke brushed past without a word, and ran up the beach towards the village. Gina ran after him, calling, "Tuke, what are you going to do? I want to talk with you."

Tuke stopped. "What do you want? I don't want to hear anything from you. I intend to-day to do as I like."

"I know you are disturbed and heavy of heart," replied Gina, "but I want you to think well about what you are going to do. You are of chiefly family on this island, and you can help the work of God, and help me. But neither your works nor your intentions are good, for many times have you made havoc of the work of God, and made heavy the hearts of us His servants. Remember it is to God that you are doing injury all the time. Now you are in trouble. I beg you to put aside your evil thoughts, and do the right thing. Don't follow your own savage desires, but follow the will of Jesus Christ."

Tuke's attitude suddenly changed. "Your words are good, Gina. They subdue my heart. I know there are within me two Tukes—bad and good—struggling for mastery. I will think again."

The New Tuke.

Shortly after, Tuke became very ill with dysentery, and felt that he was dying. He said to those about him, "Gina's words come to us as the words of God. I want you to tell Gina to come and pray for me, and when I am well I intend to live with him at Masuru." Masuru is the mission village which Tuke had made "out of bounds" for the young people of the district. Gina came, treated the man for his dysentery, and prayed at his bedside. In a week Tuke was up again.

A few days later, unknown to Gina, he came to Masuru, slept in the boys' dormitory, and kept himself out of sight except at evening Lotu. Here, in a church of dark-coloured leaf, which seems to absorb the whole light of the single hurricane

lantern beside the preacher, a black skin is completely unseen at the back of the building, and Tuke remained unnoticed save by his nearest neighbours. Then, after about a week, came the special Thursday evening Lotu, when special prayer is offered for those still in heathenism. By the light of the hurricane lamp Gina read out a list of the key people for whom prayer was to be offered. Tuke's name was among them. After a few prayers had been offered, to the surprise and delight of all, Tuke arose and prayed for his own life. "O God, baptise anew my spirit within me, for I am one whose name they have read out from the list. But give me help so that my name may never again be on that list. Help me to be a true disciple of Thine, one who has sincerely turned to do Thy bidding."

Gina wastes no time. For a solid year Tuke attended his local preachers' class on Saturday evening. His examination consisted of a trial service, a written sermon, a paper on theology, and another in Bible knowledge. He passed, and now this one-time tough Sergeant-Major of Armed Constabulary of the British Solomon Islands Protectorate, is Gina's right-hand man. Jiruviri is dead, and Tuke is the likely choice of the people as high chief of Simbo and Government Headman. On March 9th, among a batch of 42 letters from the islands, Gina got one from Tuke. It ended something like this: "Everything is as you left it. We are keeping the work going. Don't worry about anything at Simbo. That is all. I am that rascal of yours—Tuke."

—"The Link."



In the Village.

Personal and General.

HONOUR FOR TWO GREAT MISSIONARIES—

Rev. J. F. Goldie.

Every Methodist in New Zealand and the Solomons, and many who are not Methodists, will join with us in hearty congratulations to the Rev. J. F. Goldie upon his being awarded the King's Coronation Medal. The Resident Commissioner of the British Solomons has sent kind and gracious congratulations to Mr. Goldie upon this well-merited honour.

All who know something of the high service rendered by our beloved Chairman to the Solomons during the past 35 years will realise that none will wear the distinction more worthily.

Rev. M. K. Gilmour.

With equal gladness we congratulate the Rev. M. K. Gilmour, known and loved of all in New Zealand, who has been honoured in the same way for outstanding service to Papua over a period of 33 years.

The following is an extract from the Australasian Overseas Board Minutes:—

"The General Secretary announced that the following cable had been received by the Rev. M. K. Gilmour from His Excellency the Governor of Papua, Sir Hubert Murray:—

"His Excellency the Governor General has announced that His Majesty the King has been pleased to award you the Special Medal instituted to commemorate the Coronation of their Majesties. Offer warm congratulations on well-merited distinction."

"The Board expressed its hearty appreciation of the well-deserved honour."

* * * *

TRAGEDY IN NEW HEBRIDES.

We record our profound sympathy with sorrowing relatives, the Native Church, and the Presbyterian Missionary Society in the tragic death of the Rev. W. V. Milne. Son of a pioneer missionary in the New Hebrides, he had given 35 years' devoted service to the people when he was murdered by a madman.

GOOD NEWS FROM THE SOLOMONS.

The Rev. D. C. Alley of Teop writes:—"Last Quarterly Meeting here recorded, on a very conservative basis, 1700 adherents as against 1000 a year before."

The Rev. A. W. Silvester voices the gratitude of the people of Vella Lavella for the assurance that the Doctor will be appointed to the Helena Goldie Hospital in 1938. It will be the fulfilment of a great longing in their hearts.

The "Bilua"—the Vella Lavella auxiliary cutter, after a thorough overhaul by our technical staff at Roviana, and the installation of a new engine, is now in commission again and rendering great service.

* * * *

ANOTHER WORKER FOR THE SOLOMONS.

Miss Effie Harkness, daughter of the Rev. and Mrs. E. S. Harkness, has been appointed to our Solomon Islands' Staff and expects to sail for the Field next November. Miss Harkness is a trained teacher and is making considerable sacrifice to answer God's call. But what a high privilege is hers to have an honoured part in the winning of the Western Solomons for God!

* * * *

DUE FOR FURLOUGH.

The Rev. and Mrs. E. C. Leadley are expected from the Solomons for furlough early in July. For 3 years they have rendered splendid service at Roviana. Mr. Leadley will be engaged in deputation work as follows: North Auckland, August 29th to September 24; Otago-Southland, October 3rd to 28th.

* * * *

BACK TO THE FIELD.

Nurse Vera Cannon, after a well-earned furlough during which she has addressed a number of Women's Missionary Auxiliary meetings, will return to the Solomons by the "Malaita," due to sail from Sydney on July 10th. Sister Vera has established herself firmly in the hearts of the people by her devoted and able service.

Transforming "Disappointed Warriors" into Useful Men.

How Sir Hubert Murray has Co-operated with Missions in Establishing an Apparently Successful Education System in Papua.

by MOLLIE LETT.

Much thought has been given in the last decade to the education of native people in the Pacific, and to the best methods of adapting them to quickly changing conditions. With this end in view, each Administration adopts the best methods at its command, which are shaped not only by finance and native policy, but by the economic development of the country and the stage of advancement reached by the natives who live in it.

In Papua, where the policy of the Administration has always been firmly fixed upon the need of raising the natives to the highest state they are capable of attaining, the methods of education were considered as far back as 1911, but postponed until the more important work of pacification had been extended. Education was left in the hands of the various

missions, who had undertaken the work without assistance since the first entry of European settlers.

By 1916-17 Government influence had been so extended that education on more advanced lines was again considered. But the Administration was faced with the usual dismal obstacle—inadequate funds.

The provision of even the simplest medical attention for the many tribes under control already required more money than the revenue could supply, and it became obvious that the extension of education services was beyond the elasticity of the Territory's severely strained finance.

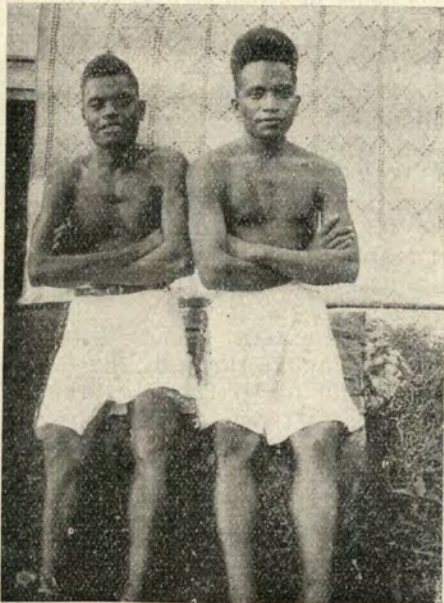
Finally, the problem was solved by the imposition of the Native Tax, and the establishment of a special fund. The Native Taxation Fund is a fund held in trust for the natives of Papua, to be expended solely on their general and technical education and "for such purposes having for their object the direct benefit of the natives of Papua as may be prescribed."

The Native Taxes Ordinance came in to force on January 1, 1919, and taxes became payable in July the same year.

Its object was fully explained to natives throughout the settled areas before and after its imposition, and those liable to taxation, instead of showing resentment—as might have been expected—not only grasped the reasons for taxation but appreciated its promised benefits and paid cheerfully. They regarded the payment as conferring some distinction upon their race, and a sign of the Government's interest in their welfare.

Indeed, one village, which the Government thought fit to exempt, loudly protested to the astonished tax collector, and indignantly inquired what wrong they had done, to be so slighted.

In view of the educational work already undertaken by the missions for so many years without Government support and



Edwin Sama (Jun.) and Amos Kulo,
Hospital Boys, Choiseul.

Photo: Rev. J. R. Metcalfe.

the special part they had played in native village life in close co-operation with the Government and its native policy, the Administration decided that the money thus made available would go further and produce better results if used to subsidise missions, rather than if it were expended on the construction and maintenance of Government schools.

The missions approving, a small grant was paid at first to each mission for every pupil passing either of two elementary standards of English education, together with an allowance for school materials. But, as more money became available, in addition to this grant, a further sum of £1,000 per annum was offered in 1920 to each mission, on condition that they became prepared to undertake additional educational facilities.

The Regulations provided for the establishment of Assisted Primary Schools, the schools in all respects to be under the management and control of the missions to which they belonged, but subject to inspection and examination by an examiner appointed by the Lt.-Governor; and the subsidies were granted towards the cost of the natives' education, conditional upon English being taught.

By 1922, the mission bodies had taken advantage of this offer and had widely extended their educational work.

Trained teachers were engaged, and further grants were made by the Government for special educational schemes in which it was stipulated that technical education must be given. And as no residents were more alive than the missionaries to the urgency of using the most effectual means for giving the natives suitable occupation, they immediately set about preparing the natives for an industrial career as shown by the technical institutions at Kwato and Fyfe Bay, in the East end; in the Delta, at Aird Hill; and in the D'Entrecasteau Islands—all of which have been established for many years past.

Inspections were carried out by the school master from Port Moresby until 1927 when a change was made and annual visits were paid to the territory by an inspector of the Queensland Department of Public Instruction. The change gave much satisfaction to the missions.

Besides the curriculum in English, which brings the advanced pupils up to Grade 5 of the Queensland standard, attention has been paid by the Missions to vernacular teaching, and to the establishment of improved social conditions, such as the formation of a Boy Scout Troop, Girl Guides and Rovers. Social Clubs, and Cricket and Football teams, throughout the settled areas, with the object of fostering a spirit of fair play and friendly rivalry and comradeship, and exercising energies expended before in tribal warfare and raiding.



Bromilow Memorial Church, Dobu, Papua.
Built in re-enforced concrete by native technical students under direction of Rev. M. K. Gilmour.

Photo: Rev. J. R. Andrew.

By these measures, and the encouragement of habits of industry, shown by the establishment of Technical Schools Government Work Shops, and Native Plantations, both the Administration and the Missionaries hope to raise the standard of the Papuan, and to assist him in his rapid transit from the Stone Age to the conditions, in which he finds himself to-day.

To a great extent, this is being accomplished in Papua, through the close operation and understanding that always have existed between the various mission bodies and the Government.

The Missions' continuity of method and effort precludes disjointed work. Nothing confuses primitive natives more than differently applied methods. Their minds must become gradually accustomed to acquired ideas, before they are capable of applying them, and it is only by confidence and continuity of purpose that this can be achieved.

Suggestions have been made quite recently of the need to give recognition to certain elements of native life and culture in formulating educational schemes, and the wisdom of incorporating these elements, on the plea of protecting native people from aggressive European contacts that disorganise their social life.

These suggestions present many obstacles and difficulties not obvious to the non-educationalist; and it is only when put into practice that the difficulties become apparent. It is quite easy to lay down broad schemes for native education. It is quite another matter to translate them into school curriculum.

No aggressive methods of education disorganise native life in Papua.

Native education is built on a foundation of village life from the early beginnings; vernacular teaching is carried on through the lower and middle classes from the ages of five to ten years, in progressive stages, in lessons dealing with incidents in daily village life and customs.

It has been found that before natives can be taught English, they must be trained to think and use their minds, and this can only be done by means of their own language. And it is upon this foundation that the Missions have been able to bring education in English up to its present standard without disturbing native social life or disorganising those customs that seem indispensable to their welfare and progress.

Albert Holden.

AN APPRECIATION BY GINA.

I came to New Zealand in 1927 and entered Wesley College, Paerata. Everything was very different and strange to me when I first contacted with the boys. I did not know very much English, but I could understand it a little. One boy, Jack Farland, was the first who came and spoke to me. I soon got to know Jack and was very friendly with him.

Later on I got used to the College life, and during the holidays, although I came from a different country and had no home in New Zealand, another boy, John Holden, whose home was in Christchurch, wrote to his people to ask their permission for me to spend the holidays with them in Christchurch. John was very fond of me, and I was very fond of him, and so I went

down to Christchurch, and Mr. and Mrs. Holden were very good to me, just like a real father and mother.

After that, I always went down to their place for my holidays, and I made Redcliffs my home, and called Mr. and Mrs. Holden "Father" and "Mother." When I went back to the work in the Islands as a missionary, sometimes I felt very lonely and homesick, not only for my own people, but also for Father and Mother Holden at Redcliffs. Mrs. Holden very seldom missed a mail for eight years. She always wrote very motherly let-



Albert Holden and Gina with the Canterbury Young Men's Camp Executive, Easter 1937.

By courtesy of "The Link."

ters which I treasure very much, and which were very helpful to me in my work.

It is a wonderful thing that while I was right away in the Solomon Islands, God opened up the way for me to come back to New Zealand. I reached New Zealand just before Conference this year, and received Mrs. Holden's letter just before I left the Solomons, telling me that Mr. Holden would attend Conference specially to meet me and to arrange for me to come down home to spend a few days with them at Easter. It was a great pleasure for me to meet Mr. Holden during Conference. Although I was already booked for the Auckland B.C. Camp, Mr. Holden talked it over with the B.C. Executive here in Auckland, and at last I went down to Canterbury for the Easter Camp. I was very pleased to see Mother Holden and the children again at home. Mr. Holden took me to Amberley Camp, and he and the Camp Captain and I slept in one tent. On Friday night, Mr. Holden took the chair for the Camp Missionary meeting, at which he spoke very highly of our mission work in the Solomon Islands. He told the boys that he had been interested in the mission work for a long time, but he had felt a much

greater interest since he had known me, and since he had a son who was a missionary in the Solomons. Then he told us that he and Mrs. Holden have always looked upon me as a son to them. By Mr. Holden's influence, the Missionary offering for that night was raised to £20.

After the Camp, we went home to Redcliffs, and I spent the night with the family, and the next day, before I left for Wellington, during the afternoon he took me round the town of Christchurch to have a look round, and to buy for me a few things. Then he showed me round his shop. In the evening I left for Wellington.

Two days after, I heard of his sudden death. My heart was sore and it was a very sad day for me. I could hardly realise this, specially as I had been with him so recently.

It is a great privilege for us, who are a different coloured people, to meet a man of such good Christian character as Mr. Holden, and those few days and few hours that I spent with him I shall never forget as long as I live. I am quite sure that all those who knew Mr. Albert Holden will feel the same as I felt. May God bless the family whom he left behind. —B. GINA.

“The Lotu.”

The May number of “The Lotu,” our Children's Missionary Paper, is an excellent one, and we commend it very heartily to all Sunday Schools and the homes of our people. It is the first issue under the editorship of the Rev. V. Le C. Binet, who, however, has been acting-editor for a year. We congratulate Mr. Binet upon a fine issue and pray for him God's guidance and blessing in this truly great work. The Rev. E. P. Blamires was the first editor, and for fifteen years has made a strong missionary appeal to the children of our Church. The hearty thanks of the Conference were accorded him for his splendid service.

The circulation of “The Lotu” is 6,591. We are anxious to lift it to 8,000 and appeal to all schools and parents to cooperate with the new editor in giving to our children true missionary understanding and vision.



Rev. V. Le C. Binet.

Photo: T. H. Ashe, Onehunga

Religious Activities in a Chinese University.

Specially written for the "Open Door" by Rev. RUDLAND SHOWELL, B.Sc.,
Methodist Missionary, Director of Religious Activities, and Lecturer of
Lingnan University.

LINGNAN UNIVERSITY.

For the past six years it has been my privilege to serve on the staff of Lingnan University, Canton, South China—an institution perhaps better known by the old title of CANTON CHRISTIAN COLLEGE. The original charter granted to us allowed for the establishment of a seat of higher learning "under Christian influences," and it is the proud boast of the University to-day that through all the many changes which have taken place during its history, that ideal has ever been kept to the fore. During the years many have been the problems; numerous have been the developments; innumerable the suggestions and schemes brought forward, but always a fundamental note in the policy of directors, staff and students alike has been that of helping one and all to attain to a full Christian character. I want to try to show you later how this works out in the everyday life of a modern Chinese University to-day, but just here let me put in a more general paragraph about the Lingnan Campus itself.

Lingnan University is situated on the South side of the Pearl River about five miles from the main part of the City of Canton itself. It occupies approximately 600 acres of land, and at present there are some 95 permanent brick and concrete buildings. These include besides 6 academic buildings; 5 College dormitories; 10 Middle School Buildings; 7 Primary School Cottages; and some 40 Staff Residences, together with our own water plants; our own electric light and gas plants; our own post office, dairy, bank, etc.—making in all a very self-contained and comprehensive community. About 2000 folk live on or near the Campus and are in one way or another directly connected with it. The student roll is over 1200, but only 529 of these are of full college grade. Of these, 103 are women students. We have no girl students in our own sub-collegiate schools. The four main colleges are those of Arts and Science;

Engineering; Business Administration; and Agriculture. We grant our own degrees, the standard of which is such that our graduates, besides receiving the seal of the Department of Education in Nanking, also can apply for the seal of the Regents of the University of New York State. Since 1918, the first year in which we capped a student, some 400



Dr. T. Z. Koo—one of China's
greatest sons—makes friends
with Young New Zealand.

students have received the Bachelor's Degree, of whom 75 have been women. To-day we have 26 students from American Universities working and living side by side with our Chinese students at Lingnan. This scheme fosters cultural contacts between the two nations, and I may add, certain examination results have been known to give the American Students an inferiority complex (and that takes some doing).

TERMS AND ORGANISATIONS.

To name some of the religious organisations at work on the Campus will in itself indicate the scope and variety of the activities. Heading up the various

other sections is the **Religious Work Committee**. This body is made up of representatives of all the religious organisations connected with the Campus as a whole. It has no executive power of its own, but it tries to co-ordinate all the work undertaken by the other bodies. It plans, suggests, advises, discusses schemes and suggestions sent in by the various committees, and fulfils a very useful and necessary function in the multitudinous activities of university life. From among its own members sub-committees are appointed to run such all-campus activities as the Sunday Morning University Service; the Easter and Christmas programmes; Religious Emphasis Week, etc. The Religious Work Committee meets in full session on the second Monday in each month, or more frequently if the pressure of business demands it.

The most continuous activity among the College Students is the **Morning Chapel**. This meets during 'break' every week-day morning, except Monday.

The exception of Monday, perhaps, calls for a word of explanation. Throughout the country there is held weekly at that time a Memorial Service to Dr. Sun Yat Sen, the Father of the Revolution. After bowing three times to the portrait of this national hero, his now famous "will" is read, and often an address of a patriotic nature follows.

All visitors to Lingnan are impressed by Swasey Hall, which is the **Student Christian Association Building**. The S.C.A. is a live and powerful organisation. In many ways it fulfils the function of the Student Union of many other Colleges. It organises the shepherding of the new students; plans for meetings of many and varied interests; conducts sunrise and sunset services and carries through many philanthropic enterprises. In some ways the largest of these is its vaccination campaign, during which over 6000 villagers each year are treated. Perhaps harder to accomplish, however, is the running of its night-schools for the men and women is a continuous drain on both the finances of the association and the personnel of the student volunteers.

Here is a group going off on another

line. They are the wives of members of the staff, and form part of the **Women's Auxiliary**. They are going to visit Ha To, a village close by, where they support a school for village children. Or maybe they are bound for the Door of Hope, a rescue home for girls off the "flower-boats." In connection with this group a meeting is sponsored every week for the women servants where Bible-study sometimes gives place to a talk on hygiene.

The Village Service Union affords opportunities for a somewhat more specialised outlet, for it definitely sets itself out to help the village of Kau Fung Wong. Here, largely due to the magnetic personality of one of the Chinese staff, there has been a willingness to experiment, and the villagers have responded to suggestions from the agricultural, sociological, and medical departments of the University. The reinforcing of the village pond; more scientific attempts at irrigation of the ricefields; the testing of new strains in crops and livestock; the running of a competition for the best-kept home in the village; the opening of a school, a club house, and a reading room; the establishment of a clinic in the village — these are some of the efforts which have engaged the attention of Dr. Hui Ching Yeung and his loyal and enthusiastic band of helpers in the Village Service Union.

The Villagers' Infirmary, on the Campus, while not strictly a University volunteer centre, is nevertheless directly concerned with our religious life, for while the Canton Hospital supplies the medical aid, yet the service in its hall every Sunday for villagers is definitely a part of our organisation. The salary for a lay evangelist there, is found privately.

LINGNAN COMMUNITY CHURCH.

No account of the Religious Activities of the University would be complete without some reference to the Lingnan Community Church. It was the custom of the institution from its inception to introduce students seeking baptism to Churches in the City, of which they then become members. Some eighteen months ago, as a direct result of the Religious Emphasis Week, we had a number of students ready for baptism. Some of these, feeling that

their religious training, experience, and awakening had been at Lingnan, asked for baptism on the Campus. This led finally to the formation of the Lingnan Community Church. It is undenominational, baptism being into the Christian Faith and Church, and a certificate is issued to that effect. On leaving the Campus those students are put in touch with a Church near to their new place of residence, and it is hoped that that contact will lead to membership there.

Students offering for baptism must have attended one of the recognised catechumen classes, and have presented themselves before the Examining Board of the Church Council, which finally recommends them for the rite. It was my privilege in June last to baptise seventeen students at the first service of its kind ever held on the University grounds, and another service was held on a Sunday in December. It is hoped that a tradition will thus have been firmly established.

Acknowledgments.

We gratefully acknowledge the following generous contributions:—

SEND THE DOCTOR BACK.

	£	s.	d.
"Adherent"	5	0	0
Mr. A. R. Vosper, Putaruru	1	0	0
"Anonymous," Ramarama	2	0	0
"Anonymous," per Rev. J. F. Goldie	1	0	0
"Anonymous," Waipukurau		5	0
"Anonymous," per Rev. J. F. Goldie	1	0	0
Sister M. Nicholls	1	0	0
Mr. Wm. Fitzgerald, Ramarama, per Rev. J. F. Goldie	1	0	0
Mr. S. E. Hulbert, Motueka		5	0
"One who loves the Missions"	1	0	0
"Want to Help"	1	0	0
"Anonymous," Nelson	10	0	0
Peggy Biddle		2	6
Nancy Biddle		2	6
Mr. C. Patchett, Blenheim	1	0	0
"Anonymous," Blenheim		7	6
"Two Friends," Blenheim	1	0	0
Fielding	6	9	1
Miss Perryman		10	0
"Thankoffering"	2	0	0
Mrs. V. Ashton, Henderson	5	0	0
Hamilton	5	7	0
Mr. Moss, Hamilton	2	0	0
"In Memory"	10	0	0
Brown Street C.E.		12	6
"An Interested Listener"	5	2	6
Pitt Street		12	6
"A Thames Well-wisher"	5	0	0
Mrs. R. Caughey-Preston	50	0	0
Mr. H. Smith, Tataramaika	1	0	0
"L.D.," Levin	8	0	0
"Anon.," Oamaru	1	0	0
"Anon.," Te Awamutu		2	0
"Anonymous"	3	0	0
"La S.E.," per "The Lotu"	11	6	
"Billy Boy," per "The Lotu"	11	6	
Morrinsville	8	16	0
"Anon"	1	0	0
"D.C." New Plymouth		5	0
Papakura Sunday School	1	0	0

	£	s.	d.
"Wellwisher," Gore	1	0	0
"A Grateful Patient," Wellington ..	1	0	0
Mrs. Bridgman, Epsom	10	6	
"Anon.," Waitara	2	0	0
"S.M.," Karori	15	0	0
Hauraki Plains		2	6
"Returned with Thanks"		5	0
J. W. Bramwell, Feilding	100	0	0
"Helper," Hastings	1	0	0
Karaka, per Gina	15	0	0
"Anonymous," Auckland	1	0	0
Miss P. Pearce, Manurewa		5	0
Mr. and Mrs. Wyatt		1	0
Mrs. C. H. Rogers, Otorohanga ..		5	0
Mr. & Mrs. P. Rushton, Morrinsville	25	0	0
Sister Ivy Jones' Moari Young People's Service, per Gina		1	10
Ruawai Circuit		7	0
Brown St., C.E. Society, Avondale ..		1	0
Mr. G. Dennis, Enfield		1	0
"A Friend," Pitt St., per Gina ...		1	0
"A Friend," Birkenhead, per Gina ..		1	0
Birkenhead Junior C.E., per Gina ..		1	0
"A.B.C.D.," per Rev. A. E. Orr ..		1	0
per Thomas Flit, Northcote		5	0
Avondale Circuit Missionary Tea..		7	6
Miss C. Cunningham		10	0
Avondale Sunday School		10	0
Miss E. M. Frost, Epsom		1	0
Auckland East, Newmarket		1	17
B. and J., Epsom		1	0
Mr. and Mrs. P. Rushton	25	0	0
"Anonymous," Ramarama		5	0
Per "Promise Slip," Northcote		5	0

DEBT REDUCTION.

	£	s.	d.
Previously acknowledged	5442	10	1
St. Albans, per Mr. F. Thompson..	20	0	0
"B.S.," Auckland		10	0
Rangiwahia Sunday School		14	0
K. M. Caley		10	0
E.P.B., Paekakariki		5	0
	5464	9	1

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dunedin,
May, 1937.

Dear Fellow Members,—

Reports are coming in of Conventions either held or being arranged by various Auxiliaries.

Wellington report having had a very worth-while gathering with discussion of Auxiliary problems.

It was my privilege to meet with the Invercargill members in their beautiful new church on April 16th. There were also present, members from Gore and Bluff and several members of the Bible Class Movement. Riverton friends, owing to the induction service of their new minister, were not able to attend.

Communion Service in the morning, and in the afternoon Mrs. Brown gave a fine lead to the devotional spirit, and later several members led in prayer, asking special blessing on our work and workers. During the afternoon there was a helpful discussion. One matter which is causing us all much thought is, how can we get the younger married women to join, and, by the way, quite a good number were there. One suggestion, that some of the members should look after the little ones in another room, leaving mothers free to attend the meeting, was immediately taken up, and two members volunteered straight away to help in this way.

Bluff members are concerned that more is not being done to interest the children. This brings up again the question of leadership, but unless we give the children missionary training, where are we to look for our future workers? Surely, in some way we should be able to meet this problem. We are glad to note, in the Bible Class Executive minutes, that the copies of our Sisters' letters, which are sent to Youth Headquarters, are being circulated amongst Executive members. This will lead to more knowledge and interest. Also, that members of the Wellington Class undertook to cut stencils of Bible Stories

in Teop language for Rev. Don. Alley.

Sister Vera Cannon is doing Deputation work in the north, and though, in some cases, meetings are not very large, yet, interest is being aroused, and we hope that possibly more Auxiliary work may be started or revived.

In the "Methodist Times" we read how much interest Gina is arousing as he goes to the various churches on Deputation. I hope we are all remembering to pray for him and especially remembering his wife and little ones left at home. May he be used to reach many who are not yet interested in the cause of Missions.

Owing to pressure of other duties, Miss Mather has felt it necessary to withdraw her name from nomination as Dominion Treasurer next year. This is a great disappointment both to her and to us, but we are fortunate that Mrs. Heighway, for some years Treasurer of the Auckland Auxiliary, has consented to stand for nomination.

This is the quarter in which we make our appeal for the Gift Boxes for the Solomons. I have given the list of suitable gifts in the Quarterly letter to the Auxiliaries, but in case some of you do not hear that and would like to help, I include the list here. You will please remember to send only British Goods. Foreign Goods have such high customs imposed that they are prohibitive. Following is the list:—

Soap (unlimited quantity of plain), Towels, Calicoes, Prints, Fadeless Case-ment Cloth, Cottons, Embroidery Cottons, Needles, Tapes, Elastic, Singlets, Knives, Fishhooks, Belts, Tinned Milk, Exercise Books, Pads, Slates.

All our Sisters say how valuable the boxes are, and we would not like to disappoint our native boys and girls who look forward to their Christmas gifts.

We have now come to the last quarter of our Auxiliary Year, and I am sure that we are all doing our utmost to meet our

THE OPEN DOOR.

financial objective, but let us always remember, that the true test of our work is not the number of members we have, nor the amount of money we raise—these are necessary — but are we making Spiritual progress? Have we a growing faith in Jesus Christ and deepening love for one another?

Warm greetings to all.

Yours very sincerely,
H. LILIAN DUKE.

AUXILIARY NOTES.

Wellington very much enjoyed a visit from the Rev. J. F. Goldie, who spoke to a large number of members on the work in the Solomon Islands. The Gospel had changed the Head-Hunters into Christians, who made great sacrifices and gave their services and nearly all their money towards the extension of the Mission Stations and to help the medical work.

Mr. Goldie spoke with feeling of the self-sacrificing work of Sister Ethel McMillan among the babies and girls for many years, and of Mrs. Leadley's work as a chemist and nurse. During 1936, 32 new stations were opened and 500 new members received.

A two-day District Convention was held at Taranaki Street recently, opening with a high tea and continuing with Communion and an address by Miss Watson and dedication of the Easter Offering of £54. The following morning Mrs. E. O. Blamires spoke and visitors were welcomed from Otaki, Eketahuna, Petone, Waiwhetu and Upper Hutt. An interesting discussion on membership campaign and how to increase our numbers called forth many good suggestions and a "Question and Answer" session gave much information on such subjects as Kurahuna, Our Sisters in the Solomons, and Among the Maoris. Musical items were much enjoyed and the Convention closed with a Prayer Cycle, all branches taking part.

AUCKLAND NOTES.

Sister Vera Cannon has captivated the imagination of the Auxiliary women, as she has spoken here and there in town and country about the work that she loves in the Islands of the Sea. Her face lights up and her eyes shine, as she speaks out of a heart overflowing with love and devotion. In her case £.S.D. certainly stands for love, sacrifice and devotion. She is

so natural and so willing to answer questions. Her visit will stimulate our interest in the work.

Gina, too, the 1937 Deputation, is voicing the cry of his people "to send the doctor back." We listen to his message with pleasure and profit, and a widening vision, as he brings to our knowledge the fact that hundreds suffer and die for lack of Doctor's skill. Are we doing our part to help? Auckland is looking forward to June 7th, when we expect to see good old Pitt Street Schoolroom filled with women anxious to listen to Gina in song and story, "What hath God Wrought?" It is not so much great faith that we need as faith in a Great God.

In the British "Methodist Times and Leader" we read that the renowned author, preacher and traveller, Mr. C. F. Andrews, has spoken in Newcastle on his recent Missionary tour round the world. One of his thrilling adventures was among the Fijians. They were the products of Methodist Missions and were the most astounding results that the world could show of the power of the Gospel in pagan lands.

Mr. Shoran Singha, speaking at the Manchester "May" meetings, offered a striking testimony to the influence of educated women in the life of India to-day. Eighty per cent. of those who hold positions of high responsibility have been educated in the Schools and Colleges of the Missionary Societies and are of Christian faith, while the remaining twenty per cent. have been influenced by our institutions of higher education.

"SEND THE DOCTOR BACK" COOKERY BOOK.

The sales of this excellent little book have reached 1350, and with further support of our people Mrs. Ramsden will realise her splendid objective of £100 for the Special Fund to Send Back the Doctor. By ordering a copy, you will serve yourself and the great cause we all have at heart of Sending Back the Doctor. The cost is 1/3 posted, and Mrs. L. Ramsden's address is 30 McColl Street, Vogeltown, Wellington.

Order your copy Now!

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	Choiseul, via 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.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Teopasina, via Kieta, Bougainville, Mandated Territory of New Guinea.

MISSIONARY DOCTOR.

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

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Gizo, 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.
Rev. ERONI KOTOSOMA	Tiop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.

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 1/3 per annum.

Orders and remittances to be sent to
Rev. W. A. SINCLAIR,
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. V. le C. BINET.

is issued quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £2 per 100 per annum. Single copies 1/- per annum.

Apply to

Rev. W. A. SINCLAIR,
Probert Chambers,
Queen St., Auckland, C.1.