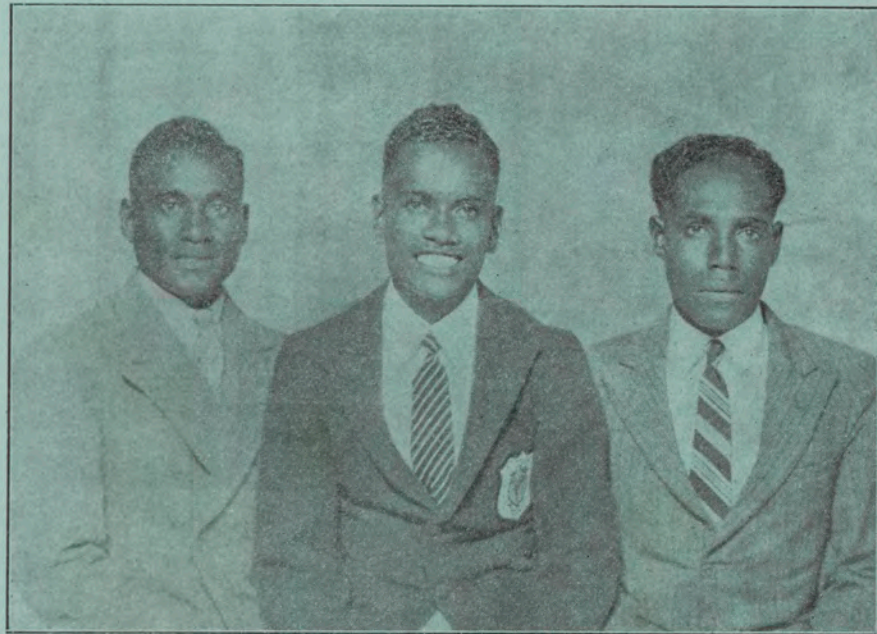


Maintain the Doctor.



John Wesley Kere.
Gordon Pabulu. *Ezekiel Kopana.*

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of the
Methodist Church
of N.Z.

JUNE, 1940.

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Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
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Rev. D. C. ALLEY	Private Bag, Rabaul, Territory of New Guinea.
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Dr. A. G. RUTTER, M.B., Ch.B., F.R.C.S., Edin., D.T.M. & H., Lon.	Gizo, British Solomon Islands.
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JUNE, 1940.

PUBLISHED QUARTERLY

A Gratifying Report.

Our readers will be particularly interested to read in this issue, under the titles "A Model Village" and "Training Native Girls," extracts from a recent "Review of the Educational and Related Activities of the Methodist Mission" in the Solomon Islands by Mr. W. C. Groves, Educational Advisor to the Government. The report is a full one, covering fifty foolscap pages, and, to quote the Rev. J. F. Goldie, "shows a fair understanding of our position" and is "very sympathetic and generous."

"In acknowledging his report," Mr. Goldie "pointed out to Mr. Groves that naturally his review only covered part of our field of vision. He could only look at things purely as an educationalist. But we are not primarily educationalists but evangelists bent on the salvation of the race. I used the word 'salvation,' I told him, in no narrow sense, but included all that went to the making of Christian manhood, and the prime factor in the salvation of men was the spiritual one. We did not under-rate the education, as was evidenced by his report, and the estimate we put on proper training was seen in the fact that we did not accept for our work any Sister who was not a fully trained teacher or nurse. But no Government Department could produce such results unless they were able to harness and make use of the spiritual forces working in and through the Christian Missions. Christian Missions were more than willing to co-operate with Government, but the reluctance of the Officials to accept such co-operation had retarded the development of the Native Races all over the Pacific for a generation or two. I also pointed out that he laid too great a stress on training when he attributed the measure of success we have achieved to it alone. The chief factor is the spiritual one. All the Governments in the world could not produce a Menakasapa out of the material

which I saw there years ago. The fact is that we realised from the very foundation of our Mission the importance of the mental development of our people, and the fact that we have had continuity of policy all through the years has been of immense importance in the working out of our plans. We have always tried to put first things first, and that means preaching Christ." . . . "Naturally I feel pleased with his remarks about Menakasapa, as that has been my ideal of what a native christian village should be."

Mr. Groves pays generous tribute to the excellent work and policy of our Mission and draws attention to the fact that young men are trained not only for the Native Ministry, but also to render service to the community as native medical practitioners, technicians, Government clerks, etc. In referring to the syllabus of theological studies of our students he states, 'It does not, however, occupy a disproportionate place in the general educational programme, the Mission apparently believing that a broad range of general schooling is a necessary foundation for sound religious teaching, a point of view with which it is not difficult to agree.' He sounds a particularly high note of praise when referring to our schools and staff at the District Institution, Roviana, and the training of girls at Sasamunga, Choiseul.

All this, of course, is distinctly gratifying and helps us to realise more than ever the ability and devotion of our missionary workers and the wisdom of the policy that has been pursued so steadily through the years. But there is a definite challenge in it all. If so much has been achieved within so short a time and with such limited resources, how much more can be done in the days ahead if we but sense the greatness of the opportunity and are loyal to our workers on the Field.

MISSIONS IN CRISIS.

THE PRESIDENT'S APPEAL.

Civilisation is facing a crisis which involves the destiny of missions. The world has never known such a time of disaster. Ours is a generation testing human faith and Christian action. The Christian Church must go forward with courage into disputed realms where greed and selfishness, lust for power and petty nationalisms rule the day. Solemn warnings and pious

phrases cannot save our generation. In a day of collapsing ideals there must be extension and advance and the word "retrenchment" must not be thought of.

It is a colossal and curious error to underestimate the value of missionary enterprise when the set of centuries is being determined by a materialistic philosophy of life. It is also wrong thinking

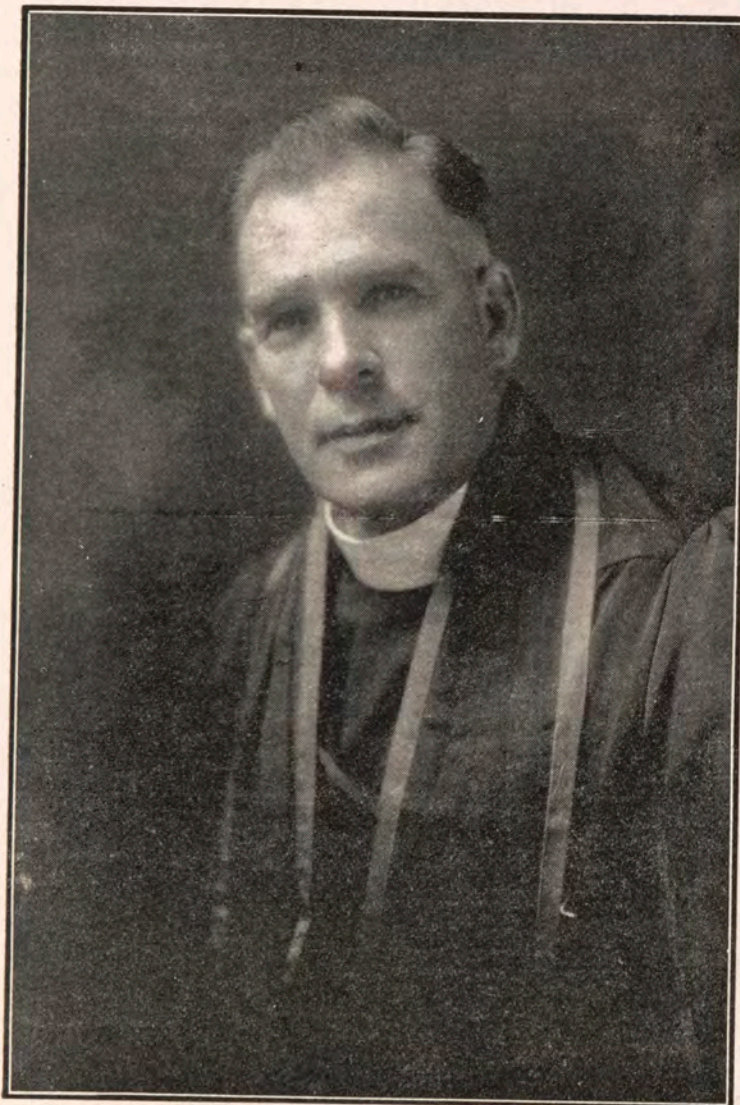
to make the claims of missions secondary when vast sums are being sought for in the interests of national security. Our missionary sisters, the doctor and his staff, the native ministry—in fact our medical, educational and spiritual work in the Solomons are vital to Christian nationhood.

In all too many instances we confuse and confound the causes of missions with money. Money is needed, but we will never get it just merely by an appeal for it. The basic needs of benighted peoples must be challengingly stated, and perhaps dramatised in order that the cause of missions, both at home and abroad, may be understood and the hearts of people touched.

A church that is not missionary-minded is not a New Testament church, and Christians who know nothing of the constraining passion which sent Albert Schweitzer, Kagawa, Stanley Jones, Margaret Slattery, J. Adams, David Livingstone, and scores of others to seemingly thankless tasks fail to share the spirit of their Lord.

This year there is an insistent call to give sacrificially to the work. It would be a

(Continued on Page 6.)



Rev. LESLIE B. NEALE, B.A., F.R.G.S.
President of Conference.

A Model Village.

MENAKASAPA — NEW GEORGIA.

Extract from a review of the Educational and Related Activities of the Methodist Mission as observed by Mr. W. C. Groves, Educational Advisor to the Government, British Solomon Islands, 1939.

MENAKASAPA, NEW GEORGIA.— This is the village to which reference was made in Interim Report No. 1, page 17: "That of Menakasapa being outstanding, and of as high a standard in every branch of its work as any village school I have observed in the adjacent Territory of New Guinea. The village itself, a model of order, cleanliness and native industry, reflected the influence of the school and the teacher in many directions. I would be inclined to set this village up as a model for the Protectorate; and the school, in its programme of interests, as closely approaching my ideal for a village educational institution."

The present-day large settlement is built within a narrow peninsula, with stone wharf and community copra shed at the approach end. It results from the bringing of a number of local hamlet-settlements for the purpose of strengthening the communal basis of the people's living—for it is difficult to operate any large-scale plan for native development while the people live in small scattered, extended-family groups.

The village is approached from the wharf along a well-made roadway, bordered by a hedge of colourful tropical shrubs on either side, and through an area of about 5 acres of well-kept coconut plantation. An oval space has been cleared and arranged as a village playground, with well-trimmed grass and a home-made cricket pitch and boundary marked by planted shrubs.

The houses are well placed, on a narrow part of the peninsula, with the seashore close on either side; they are of various types, but all in excellent order. The village itself, like its environs and approach, was orderly and scrupulously clean. Cooking houses were apart from dwellings, and there appeared to be an abundance of native food. I was in the village at the time of the return of the adults from their daily gardening, and saw the laden baskets of taro, sweet potato and fruits being brought in. Pigs are kept in pens, well away from the village to which they never have access.

The church building, which is soon to be replaced, is a spacious one of native materials, built on piles above the ground, ornamental both outside and in with native design and carving. The school building is apart, a well-built structure of leaf walls and slat floor, and with sides of plaited bamboo in sections which can be pushed open as required, giving the building a maximum of ventilation and light.



✓ Excellent type of house, Menakasapa. The man on right is Chief of the village.

The teacher's residential rooms, three in all, are attached to the school building, one room being set aside for guests. These rooms are well arranged, clean, and furnished with home-made tables and chairs, and finely-woven mats. The teacher, too, had a fair range of English reading material, including texts useful in his school work. He was a young man, clean and bright, and unmarried; and his school records were all up-to-date.

I learned that the school house is the centre of community life, being used for special men's gatherings and for all public meetings. The village headman and local church leaders all showed interest in the school, and appeared actually to direct certain of its activities. The school was, in fact, occupying a clearly-defined place in the community; and was not merely an alien institution imposed upon it.

The teacher, Josaia Aliberti, obviously gains a good deal from his comparative nearness to Kokengolo, where he goes at monthly intervals for advice and school guidance. This keeps him up-to-date in his work and keeps his enthusiasm alive. It is part of an essential educational follow-up plan which is noticeably missing in more remote villages.

There are two sessions of school daily—Senior, from 6.30 to 8.30; and Junior from 8.30 to 10.30. There were 16 girls and 26 boys in the Junior school. Slates and



Part of Menakasapa Village.

pencils, and writing books were used—the former mainly by the junior classes. The teacher had the assistance of 2 boys from the senior classes, and two native girl monitors for certain periods, in the junior department.

The school programme included Drill, Games and Semaphore Signalling; Roviana; Writing, English (reading and translation using Papuan Readers and the Mission English Reader) in the Senior department; Arithmetic up to problems in money; Singing; Drawing (largely copying freehand drawing cards); and Action Songs and simple rhymes, in English and Roviana.

The girls did fine mat-weaving and needlework on one afternoon each week in the school-house as part of a "Women's afternoon" for the village women, who instructed the younger girls. There was a hand-sewing machine available for the needlework sessions.

Three new canoes were being made on the beach near the school, the schoolboys helping under an older native during the afternoon. Net and basket-making were also practised in connection with the school.

There were illustrated Bible-story sheets and home-made reading cards as well as a bead frame and individual number teaching aids; and the Roviana "Arithmetic Book for Village Schools" prepared at Kokengolo; and the Roviana story-books. The standard of writing and arithmetic was good; and the English reading fair, though comprehension and oral English were not strong.

In the introduction of English and the enrolment of boys and girls to about 15 yrs. of age, this represented what I have elsewhere called a Higher or Improved Village School.

I did not inspect the village dispensary
(Continued on Page 8.)

Saving the Mothers and Babies.

EXACTING WORK ON CHOISEUL.

(By Sister Vera Cannon.)

Jona the Senga chief called me at 5 a.m. to say that some boys had arrived from Taravana. A woman whose husband has just gone over to Bilua with Leprosy, had a baby on Sunday but was needing our help. I did some growling about them not bringing her straight in here as now that we have a good hospital I want to get them trained to coming here. The only thing we could do was to go and see her. Both Jobe and Jona agreed that the

looked after the food things, Varina after my bed (not that I take a bed on trips like that, but a mosquito net, sheet and light blanket are the most important things) and I collected the medical things together. We had bell for Lotu as soon as it was light enough and many wondered why they were being fetched out to Lotu so early. I smiled to see two boys going into school with slates under their arm, as little did they know that they would be paddling a canoe and not puzzling over the 3 R's.

After "Lotu" Jona read out the names of the boys and men who were to go with us, and all rose to the occasion and went off to get their paddles. Most had their breakfast walking along to the canoe house, and by 8 a.m. we were all ready to leave from the other end of the beach. As it was a very low tide we went right out into the open sea. There was a nasty swell on that would have been unpleasant in the "Ilehe," but one does not notice it so much in a big canoe.

We kept outside the reef for the first 15 miles, but at Koloe we went inside because they were afraid of the tide rips in those parts. We stopped at Nanono for some food and were held up for a while by the rain. We reached there at 11.30 a.m., so that was about 20 miles in 3½ hours—quite good going for a canoe. It was 2 p.m. before we reached Susukau, where we had planned to leave our things to come back and sleep as there is no suitable house at Taravana. We had been very fortunate to get that far with such splendid weather, but by this time the sea had come up and there was no hope of going on to Taravana by canoe. I expect you remember how bad the Varese coast can be, and in some seasons it is impossible to anchor at Taravana.

As Doreen was still needing our help, the only thing for us to do was to walk the next five miles. As it was a high tide it was impossible to go round by the beach, so we had to go up hill and across



A glimpse of Senga where a new hospital has been opened.

"Paqoe," the 22-man canoe, was the only one for this time of the year.

Jona went off to fix about a crew and we prepared things ready to leave. Ivy

slippery rocks, and there were also three rivers to cross. We had gone a fair distance and I was very thirsty, so I asked Jona if we could get a coconut drink at the end of our journey. He was not certain of that as no one knew exactly where we were going, so he thought we had better have one at once. Jona was up a tree while the others were still thinking about it, and it was only then that we discovered there were twelve boys with us and not one had a knife, they had left them in the canoe. That did not hinder us having a refreshing drink, and we went on our way again with renewed energy.

Just as we crossed the third river we met a woman and she took us away into the bush to a little house where Doreen was. She certainly needed our help, but it was not long before we had her fixed up and feeling much more comfortable. She was still very sick with a high temperature, so we thought it advisable for her to return to Paqoe with us. We arranged for a canoe to come next morning to take her as far as Susukau and then we left to return to Susukau. Needless to say, I went back with a much lighter heart, as our trip had been more than worth while. By this time the sea had gone down and we were able to return by the beach which was much easier going.

I had left Ivy to prepare tea for me,

and you can guess that after the long walk I had a good appetite. They were pleased to have us at Lotu that night, and we enjoyed being there. We were glad of an early night as we had done 25 miles in the canoe and 10 miles on foot, and we had another big day ahead of us.

Next morning a canoe left at dawn to go and fetch Doreen, but it was so rough they had to turn back. The only thing was for me to go round and see her and, if necessary, have her carried out. When we started off I could not make out which ached the most, my arms from paddling or my legs from walking, but once we were on the way that was soon forgotten. We had gone about half-way when we met them coming out with Doreen, so I left Varina to look after her and hurried back to give injections at Susukau.

We were able to leave on our return journey about 10 a.m., but were held up at Nanano for some time by the rain. Really, the rain was a great blessing, as it steadied the sea down and we had a very good trip the rest of the way, reaching here about 5 p.m. I was very glad to get Doreen and the baby here; although Doreen was very sick the baby stood the trip well. With care Doreen has now quite recovered and gone back to her village feeling very fit and happy about her baby.

MISSIONS IN CRISIS — THE PRESIDENT'S APPEAL

(Continued from Page 2.)

good thing if our Youth Councils and Sunday Schools and Leaders' Meetings spent a special time in considering the best methods of assisting the work in the Solomons. We are glad that some of our Endeavour Societies are maintaining a native teacher, and we are proud of the work of our Women's Missionary Unions and Bible Classes. Let all of us this year support the work by our gifts and prayers. Both individual and corporate action is necessary to enable consolidation and advance.

There are some lines by Edna St. Vincent Millay which came home to me with new meaning recently—

"The world stands out on either side
No wider than the heart is wide:
Above the world is stretched the sky—
No higher than the heart is high.
The heart can push the sea and land
Farther away on either hand.
The soul can split the sky in two
And let the face of God shine through,
But East and West will pinch the heart
That cannot keep them pushed apart.
And he whose soul is flat—the sky
Will cave in on him by and by."

Let it be ours this year as far as our field in the Solomons is concerned — "To let the face of God shine through."

Training Native Girls.

The following extracts from a "Review of the Educational and Related Activities of the Methodist Mission" in the Solomons by Mr. W. C. Groves, Educational Advisor to the Government, just to hand, must be very gratifying to the Rev. J. F. Goldie and his fellow-workers. The work so highly commended by Mr. Groves has been possible only as a result of a steadfast mission policy through the years and the able and devoted service of our workers.

It is particularly interesting to note that while Mr. Groves considers the type of school conducted by Sister Ethel McMillan at Sasamunga as ideal at the present stage of development on Choiseul, he also states that "In special cases of women married" (and he might have added 'to be married') "to trainees at Kokeqolo provision should obviously be made for their further training with their husbands." This, of course, stresses the desirability of a central training school for the girls who are, or are to be, the wives of our native ministers and teachers, to fit them for their high task of service and leadership among their people.

Training of Native Girls at Kokengolo.

There is co-education in the junior school and the overlap grades, but no girls are admitted to the senior school classes. This is wise. As an alternative, a special training on practical lines, and an academic programme of English and Roviana studies, is provided. In all their training, the girls are under the close supervision of the European Sisters of the Mission, the "home" for the girls being actually attached to the Sisters' bungalow.

Various domestic training tasks, including the care of a number of native babies, are carried out by the girls according to duty rosters, under the supervision of an elderly native woman who has spent some years in association with this work. Ordinary school work is done between 8.45 a.m. and 10.45 a.m. daily; this is preceded by routine domestic work. Afternoon sessions, commencing at 2 o'clock, are given to laundrywork, handicrafts, sewing and gardening; and the girls go for regular daily swims in the sea. In some of the practical classes in the afternoons, sewing and mat-making for example, local village women join in with the girls. Two of the senior girls are regularly employed as hospital assistants with the nursing sister; and it is proposed that one should commence a course of practical training in kindergarten work. It is to be hoped that this represents the beginning of the regular training of girls for teaching, an aspect of educational work which has been generally neglected in the

past by the Missions. One would like to see not only one girl, but a special group, undergoing teacher training in association with the school organisation at Kokengolo.

Training of Girls at Sasamunga.

There are about 20 local girls under training here. They reside in the "home" attached to the residence of Sister McMillan, under whose charge they are. In addition to the course of instruction for the lower grades of the circuit school, they are given a well-arranged course of practical training in subjects related to the everyday needs and life of village women — domestic and personal hygiene, infant welfare, food preparation and cooking, needlework and women's local handicrafts. As far as possible, the girls provide their own food from school gardens; they also secure fish. (Reference to this work, including an appreciation of



Some of Sister Ethel's girls making baskets and mats.

its excellent practical nature and influence upon Choiseul women, is made in my interim Report No. 1, Gizo District).

Institutions like this, aiming at raising the native standards of domestic life, established in the region of the girls' own homes, represent one of the most important aspects of native education; and can only be run under the supervision of missionary-minded European women of the right type.

Sister McMillan, who has given years of devoted service to this type of work, identifies herself wholly with the girls of her "home," and with the interests of the Choiseul women generally. She knows the island thoroughly and most of its people as well as the local language. The girls live a happy, clean, corporate life of useful training which does not alienate them from their native interests but contributes very surely to their development and improvement.

At the present stage of social development of the Choiseul natives, this type of training for the young women is the best that could be offered; it is obviously of far greater importance in relation to their needs than any purely academic or primarily academic schooling could possibly be.

There is a similar type of girls' home at Kokenqolo, as already mentioned, but none for Vella Lavella circuit. But at this latter place, a small number of girls receive training and experience in connection with the Mission hospital, under the supervision of two European nursing sisters.

Training of girls in this way should have a real claim upon future Government support of education.

At present, there is no arrangement in this Mission for the passing on of girls for higher training beyond the circuit institution. I cannot see the necessity for such a development at present, in view of the obvious effect upon village life of the withdrawal of girls for any length of time from their native domestic environment. I do not imply by this that the training of women should be restricted, but I do believe that the best and most suitable training under present conditions can be given at such circuit centres as Sasamunga.

Mr. Goldie spoke to me of a plan he had in mind for setting up a central institution for women. I do not know the precise nature of the training he had in mind for this institution, but I feel that a better plan would be to extend the scope and influence of the present circuit institutions and to establish more of these, including one at least for Vella Lavella, as soon as possible.

To have every native girl in the Protectorate, at about 14 years of age, pass through an institution run on similar lines to that at Sasamunga, spending one or two years there, under the personal influence of the disciplined, organised environment, in my opinion, would satisfy the educational requirements of local women at present and for a long time to come.

In the special cases of women married to trainees at Kokenqolo, provision should obviously be made for their further training with their husbands, preferably for kindergarten teaching; but not to the exclusion of training on the Sasamunga institution lines, which should be a prerequisite of any form of advanced training.

The main point I wish to emphasise in connection with the training of native women is the need to have the training itself as closely related as possible to native domestic needs, and given under conditions as near as possible to those of their everyday lives. And I believe that such an institution as that at Sasamunga fulfils these requirements satisfactorily.

A Model Village (Cont. from page 4)

or gardens, but saw, in the healthy, joyous appearance of the young people and the general air of cleanliness and progress of the settlement, evidence of the influence of both of these.

I would feel disposed to recommend that batches of Kokenqolo teacher-trainees pay visits to this village to see what might be done in the way of village improvement, and to observe the place that the school has come to occupy in the community organisation.

This village and its school deserve the regular commendation of the District and other Government officers who may visit it; and it might serve as a District model for demonstration purposes.

CENTENARY THANKSGIVING FUND APPEAL.



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Already some generous allocations have been made for the FOREIGN MISSION FUND including the LEPER HOSPITAL.

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THANKSGIVING OF WHAT THE GOSPEL AND
ALL THE PRIVILEGES OF THE CHRISTIAN
FAITH HAVE MEANT TO YOU AND YOURS
DURING THE PAST CENTURY, REMEMBER ALSO
THOSE IN THE SOLOMONS WHO SIT IN THE
DARKNESS AND SHADOWS AND CRY OUT FOR
THE LIGHT.

Help us to

**Evangelise the Solomons
Maintain the Doctor and
Extend the Ministry of
Healing.**

**Educate the race and give
to the people God's word
in their own Tongue.**



Bougainville and Buka Report, 1939.

By the REV. A. H. VOYCE.

It is with a deep sense of gratitude to God that this report of the work of the Lotu in this Circuit is written. Also with a keen realisation that He 'who challenges and inspires' has caused His Work to progress, and has won many victories.

It is believed that the work in all Departments and in all Sections of the Circuit is in a healthy condition, and that though there have been setbacks, difficulties have been met and overcome, and the Kingdom extended.

Staff.

During the year, the Rev. A. H. Cropp, after 18 years of zealous missionary activity, has returned to the Home Work, having set his seal upon the Native Church of this Circuit. The Mission Station at Skotolan, and the intensified work carried out in some of the nearby surrounding villages, remain as monuments of his foresight and planning. His place has been filled by the Rev. C. T. J. Luxton, who with his wife and baby son, are warmly welcomed to the Circuit.

The Rev. D. C. Alley, along with Marama and baby Don, have proceeded South on a well-earned furlough. The work of the Teop area has progressed to the position of having over 2000 adherents, under the energetic pioneering activities of Mr. Alley.



Hoatakosiro Village near Teop showing the new Church opened there.

Sister Elizabeth Common has re-taken possession of her "House of Light," thus being again able to take up all her former activities amongst the women, girls and children of Buka.

Sister Ada Lee has, during the year, taken over control of the house that formerly housed all the European staff of Kihili. The house was greatly damaged in the Earthquake of January, 1939, and is now propped up with huge posts. Sister Ada has her house and her hands full as will be seen from her report appended hereto at a later section.

Extension Work.

Again with joy it is reported that further advances have been made, and the "Good News" has been spread to some new areas in some sections of the Circuit.

All villages previously staffed have remained loyal, despite aggressive interference in some quarters, whilst some new villages have been provided with teachers.

It is pleasing to note that villages in one section previously connected with acts of violence, now desire to learn of the Gospel of Peace.

Native Staff.

Early in 1939, the first contingent of College Trained teachers returned from our Training College at Kokeqolo, and were appointed to needy areas in all Sections of the Circuit. Satisfaction is generally expressed with their fine spirit, and with their capabilities. They have done much to increase the loyalty of the Native Adherents of the Church, and to them we look for faithful service in coming days.

Further fine workers and their wives have come to us from New Britain. Work in Bougainville and Buka is looked upon as definite "Overseas" work, by

these trainees of our Sister Church in New Britain, and there are more Candidates for the work than can be spared from the Home Work there. We appreciate the assistance of those who are "spared" to come.

A keen sense of loss is felt by all who knew and valued Simeon Malavolomo, who died during the year at Kihili, and whose widow followed him so soon afterwards, leaving an infant son. Simeon's faithful work lives—and will continue to live—in the lives of those he taught, so many of whom are now preaching the Gospel learned at first hand from him.

Aaron Kotosoma, a Fijian Catechist, who had been a Probationer for the Solomon Islands' Native Ministry, and who has successfully passed his tests, is to be ordained during Synod. He it was who

first pioneered the Work at Teop, and he has given many years of faithful service to the Church. To him we offer our good wishes, and our prayers for a fruitful Ministry in coming days.

The number and quality of students showing a keen desire to enter the ranks of our Native Teachers gives cause for much satisfaction. In all Sections, reports of increased keenness and earnestness are manifest.

A further contingent of students was sent to the Training Institution at Kokeqolo early in the year. It is expected that others will be appointed from College as teachers at the end of the year.

The Sectional Training Institutions of the Circuit all report increases in the number of trainees, and satisfactory progress during the year. Generally speaking it is sought to receive at these Institutions, the most promising pupils from the village schools, for a more intensive training, and from them in turn are selected the candi-

dates for the District Training Institution at Kokeqolo. Some indication of the number in training at the end of September is given below:—

	Boys.	Girls.	Totals.
Kihili. Buin	80	40	120
Skotolan. Buka	50	13	63
Teop.	31	8	39
	—	—	—
Totals	161	61	222
	—	—	—

Sister's Work.

Sister Elizabeth carries on with much zeal, understanding and faithfulness, her work amongst the women, girls and children of Buka. On a recent visit it was fine to note the "spic and span" appearance of her girls, and to note their keenness in the things of the Lotu. Her work in caring for the orphans in the home is a

distinct credit to her, and she also finds time to conduct a valued maternity centre. It was a joy to see in so many villages visited, such a number of able girls, trained in Sister Elizabeth's Home, worthily helping their teacher husbands in their village work.

At Kihili, Sister Ada Lee, representing the young women of the Bible

Class Movement of New Zealand, is doing a particularly fine job as supervisor of the Educational Work, and as "Mother" to the large family in the Girls' and Orphans' Home. Sister Ada reports as under:—

"The year's work at Kihili has been of a very encouraging nature, as the number of students continues to grow. Last year's report showed the year ending with 54 students, and this year closes with 120, 40 of whom are females. These numbers include all but 10 of the kindergarten children, these 10 being under school age. Several students have taken teaching charges for a few



First Day at Kindergarten School after Sister Ada Lee's arrival. The number of Scholars is constantly growing.

months and then returned to school.

"Kindergarten commenced activities at the beginning of 1939, with a roll of 23 children. It has been most encouraging to see the number grow to 57 in the eight months of activity. All but 10 of these children attend school also, and are making satisfactory progress. Three teachers assist in the Kindergarten, and at present three students are serving probationary terms in Kindergarten teaching.

"A weekly preparation Class is held for the school and Kindergarten teachers, thus helping the teachers with the grading of work, and also in preparing new work in the Siwai dialect.

"Sister's Home. There are at present 32 girls in the Home, 5 of whom are Kindergarten girls. Two married girls and their families are also included, and in addition to these there are 7 orphans, 4 of whom are babies in Mrs. Voyce's charge, making a total of 42 in the

Home. The girls' work comprises gardening, mat and basket making, sewing, and care of the orphan children."

It is earnestly hoped that there will be a Sister appointed to the Teop area as soon as possible, so that the work of this rapidly-growing centre, now holding second place for extent in this Circuit, might be more fully co-ordinated.

Medical Work.

Again acknowledgment is made of the fine service that the Native Medical Orderlies are doing in the Circuit. In the Buin Section, there are now three centres for Medical Work, each in charge of a native orderly trained at Roviana.

At Teop and Skotolan also, native Medical Orderlies give worthwhile service.

Grateful acknowledgment is again made to the Women's Missionary Auxiliary, and to the Public Health Department of New Guinea, for practical help that makes possible the extensive medical work that is carried out.

M.W.M.U. Stamp Department.

The British Solomon Islands' George VI. stamps were issued in January, 1939, and are as interesting and attractive as those of other British Crown Colonies. There are twelve values, each with a different picture, and in each is inset the portrait of His Majesty George VI. The stamp pictured portrays a Roviana canoe.



The request for postage stamps has met with a good response from readers of the "Open Door," but as all are not conversant with the conditions the following instructions are given:—

1. Please do not tear stamps from paper. They must be soaked off in cold water, with a teaspoonful of salt to the quart.

2. When sending uncleaned stamps do not cut the paper too close to the stamp as it damages the edge.

3. Pen-cancelled stamps — those taken from receipts—are useless.

4. DO NOT soak stamps on colour-lined envelopes with the others, as whole parcels of stamps are ruined in this way. Float them face down on the water.

5. Stamps that are heavily post-marked are useless, and so are stamps that are even slightly torn.

6. When packing stamps they must be quite dry and kept quite flat.

7. If you have time to sort them and place in different little envelopes or packets, so much the better. Post your parcels to

MISS PURDIE, 269 Highgate, Roslyn, Dunedin, N.W.1.

Continuous supplies of stamps are necessary. Thank you.

Personal and General.

Dr. E. G. Sayers—Congratulations.

The Mission Board and the whole Church congratulate Dr. Sayers upon the honour that has come to him in the form of the Cilento Medal, awarded for his distinguished work among the native people of the Western Solomons.

Dr. Sayers was selected as the expert in tropical medicine to accompany the base Hospital staff now serving overseas. His resignation as a member of the Mission Board was accepted with sincere regret and the hope expressed that he may experience much of God's guidance and blessing during his absence from New Zealand.

Rev. and Mrs. D. C. Alley.

We congratulate Mr. and Mrs. Alley upon the birth of their second son (David) and deeply sympathise with them in the death of Mrs. Alley's mother. Mrs. Alley and her two wee boys sailed from Auckland at the end of May to rejoin the Rev. D. C. Alley who returned to Teop some months ago.

M.W.M.U. Conference.

The Annual Conference of the M.W.M.U. is expected to open at Nelson on Wednesday, October 16th and preliminary arrangements are already in hand.

Rev. A. H. Cropp.

Mr. Cropp's many friends will be interested to know that he has been appointed to Casino in the north of New South Wales, and will wish for him a happy and successful ministry.

"The Lotu."

We heartily commend the May number of "The Lotu." Our Children's Missionary Paper maintains a very high standard under the editorship of the Rev. V. Le C. Binet, and should be available to every Methodist child. Please make sure it is in your home and Sunday School. You may also care to order a copy for lonely children to whom a knowledge of our Missionary Work would come as a beautiful vision of the wider interests of the Kingdom of God.

We wish for Mr. Binet a very happy ministry in his new circuit, Otorohanga, and continued success and joy in the editorship of "The Lotu."

Missionary Plays for Juniors.

We are indebted to Mr. T. W. Hemer, the genial manager of the Methodist Book Room, for drawing our attention to three excellent missionary plays for juniors entitled "Behind the Stamp" (4d.), "Pam's Magic Penny" (4d.), and "When the Sun Shines" (6d.). They were written by Beryl Brown, B.A., and published by the Epworth Press. We heartily commend them to Sunday Schools, Junior Bible Classes, Christian Endeavour Societies, etc. Their use will definitely deepen the spiritual life and missionary interest of our juniors, and we strongly recommend immediate enquiry from our Epworth Book Room, Queen St., Auckland.

LEPER HOSPITAL.

Since our last issue we have been much encouraged by the following generous donations and for the information that two sums of £100 and one of £50 have been allocated for the Leper Hospital in Centenary Thanksgiving promises. The Mission Board is deeply grateful, and the Doctor and the needy lepers will greatly rejoice for these liberal gifts and promises.

LEPER HOSPITAL FUND.

"Sympathiser"—Levin	£50	0	0
"Interested"	5	0	0
"J.A.S."	1	0	0
M.W.M.U.	64	0	0

MAINTAIN THE DOCTOR.

We gratefully acknowledge the following generous contributions:—

"M"—Mt. Eden	1	0	0
"Kia Ora," Hamilton	10	0	0
B. Beever	2	13	10
Mornington Circuit	2	0	0
Pitt St. Church	10	0	0
Mr. and Mrs. Nuttall, Wakefield	1	0	0
"Good Friday," Murchison	17	6	0
"A.E."	1	0	0
Mrs. Richardson	10	0	0
Peggy and Nancy Biddle	5	0	0
Mrs. G. Pearce, Levin	5	0	0
Rama Rama Church	1	10	0
"Anon"	6	0	0
"Friend," Pitt St.	1	0	0
Mrs. E. M. Carter, Greenmeadows	1	0	0
"M"	2	10	0

EARTHQUAKE RELIEF FUND.

"M"	£2	10	0
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Suva Methodist Boys' School.

By MR. WM. DONNELLY.

This school situated in Suva is an interracial school, for attending it, are Indian boys whose parents come from different parts of India and so represent several races—Fijians, Rotumans and boys of mixed descent. In all there are a total of 540 boys with 16 teachers. The staff itself is an interesting combination of 6 Fijians, 1 Rotuman, 6 Indians, one of mixed descent and 2 Europeans.

To those interested purely from the educational point of view it is an interesting experiment. In the lower part of the school, the classes are kept separated, for there is no common language and some time must pass before they can combine, unless by chance a boy happens to know another language in addition to his own.

From the first day, English is taught in conversational form, but the vernacular is the medium of instruction. Gradually English comes more to the fore, until in Standard 4, it becomes the medium of instruction and the races join in the one class.

From then on the vernacular is taught as a subject and all other work (History, Geography, etc.) in English—a foreign language. Every boy is bi-lingual, some are tri-lingual.



Staff and students of Suva Methodist Boys' School.

To those interested from the missionary point of view, it is also an interesting experiment in racial co-operation. It would be hard to find two races (Fijian and Indian) with more different backgrounds. The Fijians, whose contact with civilisation has not been a long one, have been and are being pitch-forked across the centuries in two or three generations from a tribal life lived in the stone age, to a world of the motor car, cinema, stores, where strange things are to be bought, of tourist ships, of organised life where the clock rules.

The Indians, whose civilisation was old when our forefathers paddled their Coracles, who have behind them an ancient tradition and the background of Hinduism or Mohammedanism, and some, a more recent one of Christianity.

Those of mixed descent socially dwell in no-man's land. Yes! it is interesting.

There is much to encourage one, but no experiment of this nature could be without its difficulties. The important thing is to keep one's eye on the final objective.

The Fijian race, all nominally Christian and 88% Methodist (all our boys are Methodist), look to us to give their children a Christian background to their lives. Of the 220 Indians, 30-35 are Christian, about the same number are Mohammedans, the remaining Hindu.

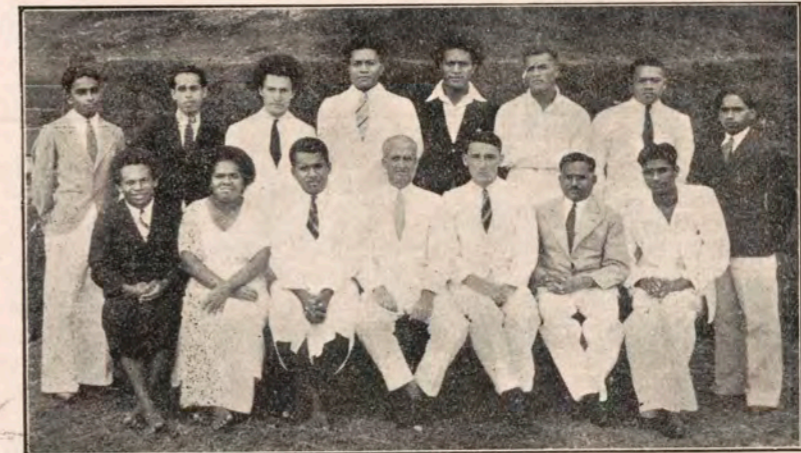
The day's work begins with a 25-minute Scriptural period, after which the usual subjects are taught.

Co-operation must constantly be our watchword. It can honestly be said that we attain it. While we must all recognise our differences, we all strive to see that we all have some worthy contribution to make to the others, and we must

be ready to receive what others have to give us.

Accommodation alone limits our numbers; class rooms have been increased from 3 to 9, more are to be added, and it is encouraging that so many are keen to join with us in such a co-operative effort.

Mr. W. Donnelly and his staff.



Welcome back to Teop

By Rev. D. C. ALLEY.

The Chiefs bespoke a cordial welcome home as did Eroni. A prominent Chief presented himself for baptism on Good Friday along with several other people, and at our Fellowship Group the other night it was most inspiring to hear a brother Chief, baptised a year ago, praying for the new candidates and especially his fellow Chief. Many others also took part.

Eroni and Pasematha had had a very responsible and busy time. In addition to the five girls Pasematha has in residence she has done the maternity work. The Teop twins had made excellent progress. One of the other ones had been sadly neglected, and although Pasematha had helped it considerably, it still was a pitiable little mite. She has adopted it into her large family, and he is making great headway now. Pasematha also assisted the Japanese neighbour in her premature confinement, but the infant died, and soon after had great difficulty with a Teacher's wife, but saved the woman at least. She deserves great credit for this work, for she was not trained to it. Nor does she lack in spiritual leadership and has kept Marama's S.S. School Class of young rascals together.

The Mission Gardens have not only kept all on the Station well supplied, but have

helped various Teachers and Village people who have run out of food.

Rigamu and Varosi are a very great help to us and a splendid influence for good on the head station. They were a fine young couple before they went to College, but are naturally very much more matured and capable. It is seldom one meets with such a good all-round combination as these two possess.

INCREASING OUR CIRCULATION. A Fine Centennial Effort.

As one way of marking the Centenary of Methodism in the South Island, Mr. H. Bosomworth, the genial and devoted Foreign Mission Secretary of Durham Street Church, has increased the number of "Open Door" subscribers at Durham St. from 80 to 100. We heartily congratulate him on this fine effort and urge all "Open Door" agents to make a similar effort. It is the Gospel way of gratitude to pass on to others the light and love that have come to us. We shall do well if we show our gratitude for the great things God has done for us in New Zealand by helping the Solomons to know Him too. The "Open Door" keeps its readers in close touch with our great Missionary Enterprise.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Epsom,
May, 1940.

Dear Auxiliary Friends,—

I have just been reading again Isaiah's wonderful poem ending "They shall walk and not faint." Do we allow ourselves to slack and become dispirited or do we keep alert and fresh in our work, in our sympathy, in our prayers? To do this we must "wait on the Lord" and keep His glowing Presence in our hearts.

As many of you will be meeting in Conventions during this month, may you get a clearer vision of the tremendous needs of the Solomon and Maori women and children. Christ was moved with compassion. Are we? Are we moved so as to spend ourselves in helping them?

In Mr. Goldie's last letter he tells of the increased import duties—17½% on British and 35% on foreign goods—the stopping of free benzine for the medical launch and of other financial difficulties, then he continues: "Now we have another blow: we are informed that copra has dropped 20/- a ton at one fell swoop. The drop is disastrous. We have grave difficulties to face in the immediate future, but if God is for us who can be against us? Our resources in God are illimitable." **Gift Boxes.**

Enthusiastic thanks have come for the Gift Boxes. Mrs. Luxton expresses her deep appreciation for the contribution that these made to the 'Xmas spirit on their station. Sister Vera hastily cut out 30 dresses for the women in her villages, and how the needles plied! But the women's satisfaction in being able to appear in a new frock on 'Xmas day, repaid the effort.

Sister Lina is endeavouring to still further help the native teachers in distant villages by issuing a quarterly paper written in Roviana. This gives suggestions for Sunday services and for school work. She is having 250 copies duplicated. She writes: "Please convey my best thanks to all the folk concerned, for the

£5/14/10 that was sent to me from the Stamp Fund. It was spent in laying in a supply of paper for duplicating." This was just one gift made from the £111 that stamps produced.

Rev. J. F. Goldie has had as guest the Government Commissioner, and he commented on the high standard of the school work at Roviana. Much of this is due to Sister Lina's untiring efforts, especially in the Junior school. She certainly walks and faints not.

Solomon News.

Mrs. Alley is leaving shortly for the Solomons, taking with her her two wee children. It is a great undertaking to face that long sea trip to Teop with the responsibility of a 3-months'-old babe and a quick-silver lad of 2 years. We wish for her calm seas and safe travelling, and know that she will receive a joyous welcome from her native people.

Mr. and Mrs. Leadley with Frank and Margaret are home on their second furlough. With them came Maisiana and her little girl, the wife of Paula Havea and Mary, the widow of the faithful teacher on Simbo—Nai.

The teachers who have gone out from Fiji, Tonga and Samoa have given a wonderful service to our Solomon Mission. The women must feel terribly lonely at times, and when they have to bury their husbands in a foreign land, their cup of sorrow must be full.

Mrs. Scrivin always takes these native women into her home and surrounds them with love and comfort during the time they have to wait in Auckland between steamers.

Sister Merle has been a trip round Vella with Mr. and Mrs. Silvester. Mr. Silvester did the pastoral work, while Sister gave injections and cared for the sick folk.

Because of the pioneering work that Sister Vera is doing, she was granted £20 for extra needs and she tells how she used it to buy cement to make a tank and a

concrete floor for their new native hospital that is being built at Senga.

Our Missionaries and Sisters are prepared to give of their own money and economise in every direction so that they can carry their work on and yet keep within their reduced allocation. They are relying on us to stand by them loyally during these difficult days. Let us "faint not" in our praying or in our giving.

Yours in glad fellowship,
EMILY RISHWORTH.

* * * *

WELLINGTON.

Devotions were led by the Trinity Evening Circle at the Easter Thankoffering Service of the Wellington Auxiliary. Miss Ethel Law's address was on the dedication of our lives. The Easter offering amounted to over £55.

NELSON.

Blenheim's membership is 31. Rev. McArthur addressed them on Aggrey and Kagawa.

Stoke—Richmond: Interest well maintained. A Bring-and-Buy Stall to be held at next meeting.

Picton combines with the Church Guild.

Nelson meetings are well attended, and a Bring-and-Buy Stall is held quarterly. The Annual Thanksgiving Service included special music and an interesting missionary reading.

NORTH CANTERBURY.

The newly-formed Woolston branch is growing vigorously. Addington Children's Group gave £4/10/- to Easter Offering and meet weekly to work for Maori missions. A new branch has been formed at Woodend.

At a night meeting to which the men folk were invited, £137/5/11 was received as Easter Offering. Well done, North Canterbury!

Communion preceded the one-day Convention.

Durham Street (Christchurch).—Speakers included Rev. A. O. Harris on "The Memorial of the Last Supper"; Rev. G. Laurenson on "The Commencement of the New Maori Girls' School, 'Rangiatea,' at New Plymouth"; Miss Thomas (Presbyterian B.C. Union) on "How Auxiliary Women Can Help B.C. Girls"; Mr. Howard Knight, a missionary from N.W. China.

SOUTH CANTERBURY.

Ashburton's Annual "Silver Tree" effort realised £25 and the Jumble Sale £21/9/6. The "Y.W." Branch holds well-attended evening meetings.

Willowby enjoyed a lantern lecture by Rev. Avery. B.C. members provided the programme at the May meeting, dealing with the life of Schweitzer. Other speakers have been Mrs. Avery, "Early Methodism," and Mrs. Hayman, "Missionary Hymns."

Temuka reports interesting meetings, a "trading table" being a help to funds. Sisters' letters much enjoyed.

Waimate was addressed by Rev. Achison on "The Closing Days of Christ's Life," and the Easter Offering was handed in.

Oamaru announces collection of Easter Offering and a lecture on "Mary Slessor" by Mrs. Hay.

Banks St. and Kensington were addressed by Rev. Peat, and Woodlands St. by Rev. Silcock (Baptist Church) on "The Women of Christ's Day." Members supported Kurahuna funds, and Easter Offering to the amount of £7.

Pleasant Point members collected garments for Maoris, and gave to Kurahuna; B.C. scholars helped in Maori work. Special prayers offered for all missionary workers.

SOUTHLAND.

Southland Auxiliary recently presented a successful Missionary Pageant, resulting in deep spiritual benefit. The Annual Day of Fellowship was held at Invercargill and many parcels for Maori missions were received. The text for the Communion service was "Be Still—and Know That I Am God." At a later session time was given to useful discussion on Auxiliary problems and management.

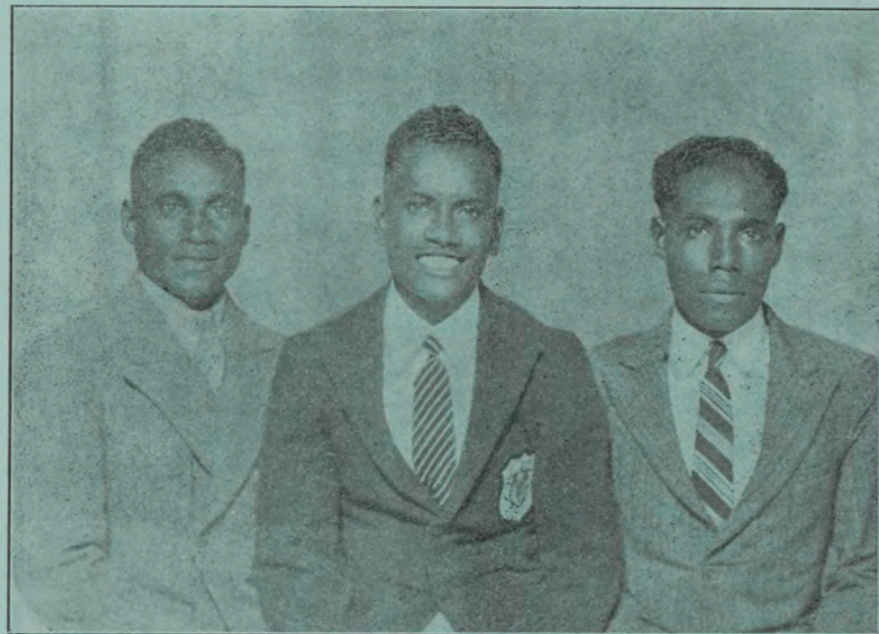
OTAGO.

Roxburgh commenced their opening meeting for this year with Conference reports and missionary letters. Members farewelled Rev. and Mrs. Jordan. A Bring-and-Buy Stall was held at the May meeting.

Dunedin reports valuable spiritual uplift from the recent Church Conference. Members were privileged to meet Mrs. Albiston and Miss Watkin from Australia and hear of Auxiliary work in that country, orphanage work also coming under the heading of missionary activities in Australia. The Conference Missionary Tea was an outstanding success, both socially and financially.

Mis Rishworth addressed the March meeting of the Dunedin Auxiliary, and also the Roslyn evening branch, and her message was listened to with keen appreciation.

Maintain the Doctor.



John Wesley Kere.
Gordon Rabulu. *Ezekiel Kopana.*

THREE OF OUR ROVIANA STUDENTS AT PRESENT BEING TRAINED AT THE MEDICAL SCHOOL, SUVA, FIJI.

A Leper Hospital is urgently needed.

Form of Bequest.

The following FORM OF BEQUEST may be used by persons who wish to bequeath a sum of money to the Fund of the Methodist Church of New Zealand:—

I give to the Treasurer or Treasurers for the time being of the Methodist Foreign Missionary Society of New Zealand, the sum ofpounds sterling to be paid out of my personal estate in aid of the said Foreign Missionary Society of the Methodist Church of New Zealand, and for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.

The Open Door

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

SEPTEMBER, 1940.



Sister Vera Cannon ✓

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