

Letters from the Field.

From Sister May Barnett.

You will have heard, no doubt, that I have been moved from Bilua to the Head Station at Kokengolo. It is like beginning all over again here, the language is different and the people strangers. Two of the girls here know the Bilua language, so I go to them when I want to make myself understood.

My trip here from Bilua was quite an experience. Mr. Goldie had to go to Tulagi, so sent the Tandanya for me. I was the only white person on board, a woman at that; but I was as safe and well taken care of as though the crew had been white men. Solomon, the cook boy, made morning and afternoon tea, as well as lunch and dinner, and made up a bed for me at night. We had to call at Simbo for a sick Tongan teacher, and were delayed four hours, so

Spiritual Life in Korea.

A returned missionary, in speaking of the wonderful spiritual movement which has recently taken place in Korea, is quoted in the "Sunday School Times" as having given the following explanations of it:—

"First. The Korean Christians have literally devoured the Word of God. They commit great sections of it, and will put Christians in America to shame by their intelligent use of Scripture passages.

"Second. They depend mightily on prayer. Their early morning prayer-meetings are often as early as 2 a.m.—and what crowds gather, and how they pray!

"Third. As soon as they are converted they are told to go and win at least one other soul to Christ before they will be accepted into church membership.

"Fourth. They have been taught to give until it hurts, but they love to feel the hurt of giving.

"Fifth. Feeling that this old world will never be right until He comes to reign whose right it is to rule, they spread the news of the 'Blessed Hope,' and, expecting His speedy return, they want to be found busy when He comes."

did not reach Kokengolo till 2 a.m. next morning. We anchored for a while, and pulled into the wharf about 6 a.m. I was just getting up when Sister May Mansfield came on board. One of the boys went up very early and told her the Tandanya was in. I received a very warm welcome from the staff, and soon felt at home.

The Sisters' house is very old and shaky; it really needs rebuilding. But we have the electric light, which is a great boon. . . . Sister Lilian Berry has just had another room added to her hospital, so now she can treat both men and women, keeping them private. . . . Do you know that parcels posted to the Solomons are free from duty if "a gift" is written on the slip to be filled in? Loving greetings for 1923 to you all from S. May Barnett.

Merchants Welcome Christians.

The anti-Christian movement among the students of China was discussed in an editorial in the August "Review." "The North China Herald" reports a counter-demonstration to the activities of the anti-Christians, when delegates to the World's Student Christian Conference visited the city of Tientsin:—

"When the delegates arrived at the railway station an inspiring spectacle greeted them. Bodies such as the Chinese Chamber of Commerce and the guilds were there with banners waved on high, and brass bands hard at work, and explanations were speedily forthcoming that it was as an offset to the recent outbursts of the non-Christians that it was taking place. Furthermore, the delegates were informed that these same bodies had telegraphed to kindred associates throughout the country, asking for as hearty a welcome to the delegates when they might visit other centres. . . . In comparison with the students the merchant classes are largely inarticulate, so that when they resolve to demonstrate . . . we may be certain that their feelings have been deeply stirred."

The Open Door

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



JUNE, 1923



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

ST PAUL

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

Inset: NURSE ADA SAUNDERS
Recently appointed to the Solomon Islands Mission

few weeks. The Wesleyan Missionary Society closed the year 1921 with a deficit of £16,946, but this was paid off by a generous supporter. In 1922 the income of this Society fell short of expenditure by £22,500. Practically every Missionary Society is faced with financial difficulties. At the

A Typical Solomon Island Convert.

By Rev. J. R. METCALFE.

Conversion is a subject of perennial interest with earnest Christians, and I have been asked a number of times if the natives are really converted. If by conversion one means an immediate spiritual change, a right-about-face from an old mode of life to a new one, then I should have to answer, No. But if there is no limitation of the term, then I say most emphatically, "Yes"; and to support my assertion I will give you the story of Stephen Gadepeta, my right-hand man at Sasamuga.

It is very difficult to tell the age of a native, but Stephen must be between 30 and 35, quite old enough to remember the life on Choiseul before the arrival of the missionary, and the beneficial influence of the British Government. Stephen's mother died when he was but a child. His father, however, lived till he (Stephen) was nearing manhood, and seems to have been a man of wisdom, a lover of peace, head of his clan, and wealthy, as natives count wealth, i.e., in shell money, coconuts, land, etc. Even without Christian influences Stephen would have been a good-natured, kindly-disposed fellow, quite above the average in moral rectitude. But these traits did not wholly obliterate the instincts of the savage. As a boy he would rejoice with his people when the conch-shell was blown to announce the successful return of the war-canoes, hasten to the beach to welcome the warriors, and then partake in the heathen ritual. As a youth he has been known to add to the torture of a woman strung up to a tree by the wrists for alleged sorcery. In early manhood he made sacrifices to heathen deities, and worshipped the spirits of his ancestors. Yet there was something in the young heathen which made him sceptical of the

same time the reports from the Mission fields tell of large numbers of baptisms, whitening fields and open doors almost everywhere. The financial stringency and the growing opportunities of the Mission field demand that our giving shall be on a truly sacrificial scale.

witch-doctor's assertions, and which left him dissatisfied with the aimless existence of his people.

When in this condition new interest was brought into his life by the arrival of Rev. S. R. Rooney, and the opening up of the Mission Station at Sasamuga, in the Babatana district of Choiseul. Stephen soon came into touch with Mr Rooney, and listened to the new teaching. He was attracted by the white man's friendliness and evident desire to assist the natives. He became a house-boy and attended school, and little by little the old superstitions were superseded by a new faith. A light illuminated the darkness, and after about six years, in spite of much opposition and some persecution, Stephen rejoiced the heart of his teacher by making public profession of faith in Christ, and being baptised, in company with about five other young fellows. The name which heads the list of the native people baptised on Choiseul, is that of Stephen Gadepeta.

Stephen knew very little of the meaning of baptism, but he had taken a definite step on a new path, and there was no thought of turning back. He spent some time at Kokegolo, where he attended school and learned the Roviana language. On returning to Choiseul he was engaged for a time by a local trader to take charge of a small store, but Stephen found this interfered with school, and much to the white man's disappointment resigned the position. He was not content to receive only, but he gave gladly and added ten or more acres to our Mission property. At the end of Mr. Rooney's term there was a teacher urgently required to open up our work at Lologai, but there was no trained man available. Mr. Rooney turned to Stephen as his most reliable boy, and asked

him to undertake the task. Stephen protested his unfitness, but went. He rendered splendid service there until Mr. Binet's arrival, when he was brought back to fill the post of interpreter, preacher and general advisor on native matters. It was in this capacity that I became acquainted with him, and it was not long before I realised his worth. He now has full charge of our Mission Store, and buys food from

native customs or conduct without first receiving his counsel.

What a change from the youth who tortured an unfortunate woman, was the subject of superstitious fears, and worshipped idols, to the kindly, chivalrous leader of the Lotu at Sasamuga! What a conversion from the benighted heathen without aim in life to the bright-eyed, industrious believer and follower of Christ, going about,



REV. AND MRS. J. R. METCALFE (Solomon Islands Mission)
At present on Deputation Work in New Zealand.

the natives, distributing it to the boys and girls under our care. In this he is better than any white man, as he understands both people and products, and saves us constant trouble and expense. He also has charge of a small hospital, built for men and boys, and attends to all minor cases himself. He is indeed the missionary's right-hand man, and I should never think of deciding any question concerning

as his Master did, doing good; the friend of children, the succourer of the sick, and the guide and counsellor of both Christian and heathen. He has led his people in the declaration of faith in Christ; he has also led them in sacrificial service; he is leading them in the development of a pure and holy life, and the forward movement now being made on the Babatana side of Choiseul is due to Stephen Gadepeta more than to any other person.

Translation of a letter written by Stephen Gadepeta to the Church in New Zealand:—

Sasamuga, Babatana,
April 9th, 1923.

Dear Chiefs,—

Here is my letter to you. Are you all well? We in this country are all quite well at present, and are very happy in our Lotu. We are not yet very strong Christ-

ians, but we know God has sent His light to us.

Our minister is to visit you, and we wish him to tell you of our love to you who are taking care of us.

We trust you always, and we remember how you told us you wish to help us in many things. We pray God will help you to look well after us Solomon Island people.
I, Stephen Gadepeta.

For Those Who Stay at Home. By F. SHEPPARD GREEN.

What is our aim? We are now (in the North Island at any rate) coming into the full swing of the 1923 Missionary effort, but unless we have a definite end in view we are not likely to get anywhere in particular. The Mission Board and Conference have asked for £13,000 as the minimum that will maintain existing work in the Solomons. That is all very well—it is certainly our present aim as a Connexion, but it is not definite enough. Everybody's business often proves to be nobody's business, and unless we bring the aim within the focus of our individual vision, it will mean very little to most of us.

Thirteen thousand pounds! Last year the Women's Auxiliaries gave nearly £750, and they are not likely to fall behind this year. That leaves £12,250 to come through ordinary Circuit channels. Divide this amongst our 23,449 members, and what do we get? Just this—that if each Circuit will aim at an average of 10/6 per member our immediate needs will be met.

That is not only a definite ideal—it is a practicable one. Some will beg to differ, no doubt, but the fact remains that last year in twenty-nine Circuits they did it; twenty-nine Circuits each contributed from 10/6 to as much as 28/3 per member. That list includes not only some of our largest city Circuits, but suburban causes and scattered country districts. At the very top is a Home Mission Station; not far down the list is another, whose twenty-two members gave over £21 (mostly through Missionary boxes). Further, that standard has been more than reached by at least one whole District, and maintained for seven succes-

sive years; the Auckland District (which embraces almost one-fifth of N.Z. Methodism), last year averaged *eleven shillings and fourpence per member*.

It can be done, but will it? That is the problem, and in a problem of this nature it is the "will" to succeed that matters. Now how do we get our ordinary Circuit income? A glance at the first diagram will

Various £489.12.5	5805 Subscribers £5951.11.1
359 Boxes £288.12.1	
Bible Classes £366.4.9	
Children £888.14.8	Collections £1655.12.11

The large square represents our **TOTAL CIRCUIT INCOME FOR 1922: £9,640/7/11.** The subdivisions shew what proportion of that amount come through the various channels.

shew that nineteen-twentieths of last year's money flowed in along five main channels, the remaining five per cent. being secured in a variety of odd and curious ways. Public collections brought in seventeen per cent.,

the children raised another nine per cent., almost four per cent. came through the Bible Classes (it is hard to say why the young men should only contribute £113, as compared with £253 from the young women; is it that they are spending so much of their riches on their lady friends?). Missionary boxes produced a modest three per cent., and *sixty-two per cent came in by way of subscriptions*. In other words, individual giving, through subscriptions and boxes, is the source of practically two-thirds of our Circuit income.

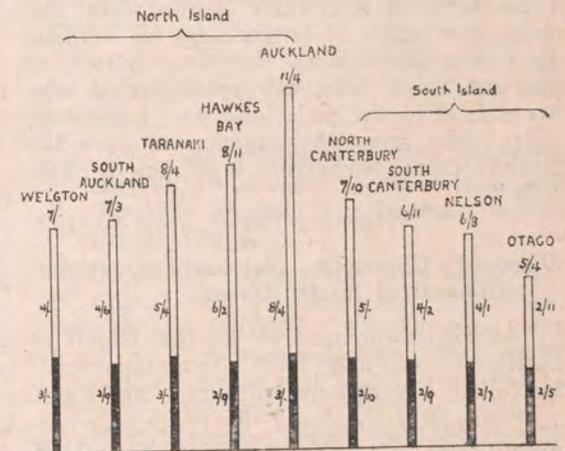
Here then is our strength—and our weakness! Our strength because we must ever rely upon the individual membership of the Church, and in a large measure these gifts may be taken to represent in the givers a thoughtful, considered interest in our Island work. Our strength also, because a brief study of the second diagram will shew this, that in every District the amount raised by Sunday Schools and Bible Classes, and through the collection plates, varies but little from one end of the Dominion to the other (and comparison with previous years shews it to be a very stable factor from year to year also), whilst the *difference* between District and District (as well as from year to year) is governed almost entirely by the subscription and box income. But why our weakness? Because 5,805 subscribers, added to 359 box-holders, make a total of only 6,164, out of a membership of 23,449. That is to say, we have *more than 17,000 members whose names do not appear in our subscription lists*. Seventy-four per cent. are untouched!

Do not these facts suggest the direction in which our problem may be solved? Not merely in increased giving by those who are already doing their part (although doubtless some can and will give more), but rather by an appeal to that great untouched outer circle. If 16,000 of them gave *only half-a-crown each*, our income would go up by £2,000. And surely that is a very inadequate measure of their response, once they realise the need and the call. Thank God, such a campaign would not be an easy task. Nothing that is really worth doing is easy, and we may be sure that 16,000 new subscribers will not come forward of themselves. No; their attention must be secured,

their interest must be aroused; there must be awakened in them a desire to do their share, and then every facility must be afforded for them to translate that desire into action.

Which brings us to the conclusion that success or failure depends absolutely upon the local workers in each Circuit—upon Ministers, Secretaries and Collectors. If individually or unitedly they decide at once that it cannot be done, then subsequent events will probably shew that it was not done. But if just one of them decides that it *should* be done, and that it *must* be done, then there is little doubt but that it *will* be done. And along that road there is the promise of great and joyous adventure.

It will mean work and organisation; time and prayer and patience will be involved, and a great deal of personal canvassing, but is that all? No! most emphatically, No!! What of the glad fellowship with those who are co-workers in a great Campaign? What of the thrill of really rousing a man or a woman to a personal interest in the extension of the Kingdom of God? What of the



The different columns represent the **AMOUNT RAISED PER MEMBER IN EACH DISTRICT.**

The upper (light) portion of each column shews how much of that amount was contributed in subscriptions and boxes (varying from 2/11 per member in Otago to 8/4 in Auckland).

The blackened part indicates the proportion derived from all other sources (collections, Sunday Schools, Bible Classes, etc.)

glowing consciousness that one is helping overburdened workers far away; of knowing that through our faithfulness in little things here in New Zealand we are enabling big things to happen out there in the Solomons? Best of all, what of that holy joy which comes to all who accept the Saviour's worldwide command and make it the standard of their life and work? Command and promise are inseparable: "Lo! I am with you alway, even unto the end of the world."

What Present-day Statesmen say about Missions.

The Earl of Selbourne (formerly Governor-General of South Africa).

"I have already alluded to the missionaries, and my brief experience on the West Coast of Africa has only confirmed my larger experience in South Africa. I will not write here from the Christian point of view, because it seems to me that it is not possible for a Christian to doubt that the Christian Churches have no choice but to press forward with their mission work, but from the point of preference for civilisation over barbarism. In West Africa, as elsewhere, it was the missionaries who were first in the field, and who have done more than any other agency to turn the native from barbarism into sound channels."

"Morning Post," April 20, 1922

Viscount Gladstone (formerly Governor-General of South Africa).

"As Governor-General of the Union of South Africa and High Commissioner, I travelled extensively through the Union territory, Rhodesia, and the Protectorates—Basutoland, Swaziland, and Bechuanaland; also in the Mozambique. I visited many mission stations of varying denominations and nationalities. I found the men and women engaged in the work, not only as a class, but as individuals without exception, well qualified, zealous, devoted. The value of their work and influence is beyond words. Good government, just and considerate administration, are the first requisites both as regards white and black.

(*Epilogue*)

THE THING THAT "COULDN'T BE DONE"

Somebody said that it couldn't be done;

But he, with a chuckle, replied

That may be it couldn't, but he would be one

Who wouldn't say so till he'd tried!

So he buckled right in with a trace of a grin

On his face. If he worried he hid it.

He started to sing, as he tackled the thing

That couldn't be done—and he did it!

(From "Hudson Taylor, the Man Who Dared")

Some Extracts from Recent Speeches and Writings.

Neither the one nor the other could succeed without missionary organisation and effort. Missionaries not only spread the light of Christianity, but among the natives they are the great humanising factor. They are understood and appreciated by the natives, and no greater tribute could be paid to them."

Lord Reading (Viceroy and Governor-General of India).

"Every Administrator in India must acknowledge that the educational system of India was created and developed by missionaries, that many of the reform movements in society and government were brought about by missionaries, that the human contacts of one race and colour with another race and colour, which are creating a new India, were the direct result of the preaching and practising of the brotherhood of man by the missionaries."

—A message through Bishop Fred B. Fisher, of the Methodist Episcopal Church, to the 500,000 Indian Methodists.

The Government of India's Annual Report.

"Missionary bodies very often succeed in enlisting the services of devoted men whose ability is quite out of proportion to the remuneration which they are content to accept. Indeed, Indian education, as a whole, owes to missionary bodies a debt which it is very difficult to estimate with justice." In a statement about the depressed classes the Report says: "Among the aboriginals, the criminal tribes, and the

depressed classes the Missionary Societies and the Salvation Army have continued their noble work."

—Government Blue Book: "Moral and Material Progress and Condition of India, 1919."

"The most obvious method for the uplifting of the untouchables, as indeed of the other depressed classes of India, lies in education. In the last quarter of a century the number of Panchama pupils in public institutions of Madras has risen from 30,000 to well over 150,000; an increase of 400 per cent. It is, moreover, encouraging to notice that whereas in 1892 there were only eleven primary schools for girls of the depressed classes in the Madras Presidency, there are now 100. The work of the various Christian Missionary Societies in giving education to the Panchamas is beyond praise. They have now over 3500 schools with nearly 100,000 pupils. The pioneer work of the missions has not been confined to the education of the depressed classes in their own schools. By resolutely insisting that members of the depressed classes should be admitted to higher educational institutions under mission control they have gradually created a body of public opinion in favour of treating these classes as fellow human beings."

—Government Blue Book: "Moral and Material Progress and Condition of India during 1920."

Sr Herbert Samuel (High Commissioner of Palestine). In a letter from Government House, Jerusalem, to Bishop MacInnes about the mission school there, Sir Herbert wrote:

"It is understood that you are faced with certain financial difficulties which may render it impossible to continue the educational work of the Jerusalem High School for Girls. I am directed to inform you that the Government learns this with regret and concern, and would regard any cessation of the work done by this institution as a great loss to the community of Jerusalem.

"It is not possible, as you are aware, for the Government, with the funds at its disposal, to cover the whole field of education, and particularly to bear the cost of

secondary education of the type given in the Girls' High School. Moreover, the Government attaches the greatest importance to educational institutions that devote themselves to the training of the character of their pupils, with results so successful as those attained by Miss Warburton in her school.

"There are in Palestine various educational institutions belonging to other nationalities, but the Government would greatly regret to see the disappearance of an institution such as this, which is run under British auspices."

Sir Verney Lovett, K.C.S.I.

"In the whole history of Western education in India, the missionaries have taken a most honourable and honoured part. There is, in fact, no class who deserves so much credit for the promotion of good education and sound education in India as do the missionaries. The most valuable work that the missionaries have done in India is the promotion of education, both by teaching themselves and by establishing schools, for which they have engaged competent men and men of high principles. The spirit of these schools has been excellent."

From an address on "Christian Influence on Indian Education," delivered at Folkestone.

Sir John N. Jordan, G.C.M.G., formerly British Ambassador to China, and called by "The Times" "Our Greatest Specialist on China."

"Of all the changes that have taken place in China, the greatest has undoubtedly been in the attitude of the Chinese people towards Christian missions. The active opposition of the past has, during the last twenty years, given place to a feeling of trust and respect which accords the missionary a privileged position in the country, and often imposes upon him new duties and responsibilities. Not a few of the leading officials in Peking are Christians, or have leanings towards Christianity."

"Nomolos," Auckland, is sufficient telegraphic address for the General Secretary of Foreign Missions and the Treasurer.

The Old and the New in the Solomon Islands.

What the Lotu has done.

The Rev. Tom Dent writes: "A few days ago I got the boys of the College here at Kokengolo to write an essay on what the islands of their district were like before the Lotu came, native customs and what the Lotu has done for them. Thinking they would express themselves better in the Roviana language, I suggested their writing the essay in their own language, and the two I am enclosing are translations from their Roviana. It is 21 years on May 23rd since Mr. Goldie arrived here, and the boys' attempt is in keeping with the coming of age of the Mission."

Translation of an Essay written by Milton Talasasa, of the Training Institution, Kokegolo, Roviana, on

THE METHODIST MISSION IN THE SOLOMON ISLANDS.

A very long time ago before the advent of Christianity, the people of the Solomon Islands were in dense darkness. Their houses were small and badly made, and were barely more than small shelters. Their dwellings were not on the shore, but generally on hills in the bush. They possessed no good beds, but slept on leaves only; the pillows they used were simply pieces of wood, and all the dress they had was made from the bark of trees. Nor did this dress clothe the whole of their body, but only a very small portion of it.

The principal employment of these people was fighting: fighting with other tribes and amongst themselves. Their weapons, such as knives and axes, were made of stone, and their shields and spears were made of wood. They had no means of making fire such as are possessed by the white man, and it was very difficult indeed for them to start a fire.

They were not able to travel and fight at a very great distance from their homes, because they had no very good canoes, the ones they used being little more than rafts, in which they went fishing on the reefs.

Their hair was very long, sometimes hiding their whole face, and no thoughts of

love dwelt in their hearts.

After a long time there came to us some white men. These were travellers and men who bought and sold things—traders—and it was only then that the people were able to buy real axes and knives, and to build good canoes.

At times the chiefs and head men and fighting men would gather together for the purpose of discussing things and building big war canoes, and on the completion of these war canoes—tomokos—a great feast would be made. This feast was sacred, and it was taboo for any woman to partake of any food prepared for these feasts. It was also taboo for any woman to embark in these war canoes, or even to go into the house in which these canoes were kept. Then the canoes would leave on a fighting expedition. The principal enemies of our—the Roviana—people were the people of Lauru—Choisel—and the people of Sambana—Ysabel—and it was against these two places principally that these warring raids were directed. On arriving at their destination their first business was to find, near the shore, a safe hiding place for their canoes, and then they would go inland. The houses of the people of these places, for greater safety, were always surrounded by a stockade, but we would break in, and the fighting and killing would then begin. When the fight was over our people would re-embark and return to their own homes, carrying as trophies the heads of the men whom they had killed. These heads they would put into a house, and after a long time they would be collected and placed in a sacred place, where it was taboo for any woman to approach. There was great rejoicing, dancing and feasting. The people of the Solomons in these dark days never seemed to tire of this kind of fighting life.

When one of our own men died it was our custom to put lime on his body, and to put him in a special house for three nights. If a chief died it was the custom to open his body and take out his entrails, filling

the place with the sweet-smelling leaves of certain trees, and the body was allowed to remain for many days in the house. When the time of burial came it was our custom to take great care of the head. The whole body was allowed to remain in the place of burial until the flesh was sufficiently decayed; then the head was put into a little basket and brought back by a sacred person whom we called a Hiamā, and placed in the house. Some months were allowed to elapse, and the head of the deceased chief would be placed with great ceremony, in

We were men of great darkness, and in our ignorance worshipped many gods. Many years ago a white man named Dr. George Brown, from Sydney, came and wished to establish the Lotu, but the chiefs and leading men refused to have anything to do with it, and he went away again. After many years had passed he came back to us accompanied by the Rev. J. F. Goldie and the Rev. S. R. Rooney, and with them were some Fijians, but none of the black men of this place had any love for them, because they thought that sickness might



Photo by Rev. A. A. Beasley.

THE PEOPLE AT SIRUMBAL ON THE WHARF TO WELCOME THE MISSIONARY.

a little house specially prepared for that purpose. Then, from time to time, the custom was for the friends of the departed chief to offer sacrifices and worship at this shrine.

Sometimes it was our custom to eat human flesh. At the time of a great fight we would select a child for that purpose, and would take great care of it, and provide it with quantities of the best of food, and when the child had grown we killed him, baking him in a native oven, and eating him.

Many other things we did in these days of heathenism; some were very bad indeed, and some were not so bad.

For some time, these missionaries lived on a very little island called Nusa Songa, but very few of our people at first, would have anything to do with the Lotu. Then the missionaries cleared a piece of land called Kokengolo, and lived there. There were some of our people who went to the school at first, but these were mostly old men, but they could learn nothing, and so gave it up. There were others who wanted to earn money, and so would stay for a few months, and then leave again. But after a time the Gospel seemed to grip the hearts of the people, and the Lotu began to spread and grow.

There came to us teachers from Fiji, Tonga, and Samoa: Some died, and some returned to their own lands. At that time there was no doctor and no missionary sisters, and great suffering and hardship was the lot of people suffering from sickness, but Mrs. Goldie came and took hold of the work of healing.

There are several white ministers in our islands now, and some of them find their work difficult and dangerous, and there are many enemies of the work. Other denominations have come to the Solomons, but the Methodist Mission is very much alive, and is growing and making progress. Now there are many black men who have gone forth to proclaim Christ on every side. There are many boys and girls who are searching for the true wisdom. There are very many churches and native teachers, and every morning and evening and each Sunday the people gather together for the worship of God. Peace and happiness reign now in the Solomons because of the spread of the gospel. In the month of May, 1923, the Methodist Mission of the Solomons will have reached twenty-one years of age.

Translation of an essay written by Boaz Sunga, of the Training Institution, Koken-golo, Roviana:

In the days before the religion of Jesus Christ had come to the Solomons, the manners and customs of our people were very different from those of to-day. The work of the men was chiefly building war canoes and raiding for the purpose of killing the people of the other islands. Their custom was not merely to kill them, but to obtain their heads, with which they decorated their own houses. It is because of this custom that we—the people of Roviana—have been called by the white man "head hunters." The usual work of the women was to work in the food plantations and to prepare the food daily for their fathers and husbands and sons. The chief desire of the boys as they grew older was to join in the raids for the purpose of obtaining as many heads as possible.

But in the year 1902, Dr. George Brown, Rev. J. F. Goldie, and Rev. S. R. Rooney, accompanied by men from Fiji and Samoa,

came to establish the Methodist Mission at Roviana. Throughout all the islands of the Solomons great darkness existed, and the life of these early missionaries at first was exceedingly difficult and dangerous. There were no good roads or paths for them to move round and see the people of all the different villages. At first, when the missionaries walked about, the women and the children would run to hide themselves, because they were told that with the coming of the missionaries would come sicknesses of various kinds. But these men stayed and preached the gospel of Jesus Christ.

Then after a time, there came to us Mrs. Goldie and Mrs. Rooney. There were no missionary sisters in those days, but these two did the work of sisters. At that time there was no launch and no boat to travel in, and so Mrs. Goldie and Mrs. Rooney had to travel in canoes only, and you know that a canoe is not like a boat, because the people who travel in them are often wet and uncomfortable. Very often there were storms, but these two women were not deterred in their work by these difficulties and dangers. Mrs. Goldie did the work of a nurse. When people were wounded she sewed up their wounds and amputated their diseased limbs, and joined together again broken limbs and healed them. Oh! the work that this little woman did is bigger than the work done by any man, and the sick people who were healed and made well makes us rejoice greatly in her having come to do this work at Roviana!

After some time again, the Rev. R. C. Nicholson and his wife came to live on an island called Bilua. The work that they did in that place was good, and the people there love them very much. At the beginning of their stay they had great difficulties, having no good house to live in, but having to live in a thatched house as do the black men; but of this they were not afraid.

Some of these missionaries—some whose names I have written and many whose names I have not mentioned—preached to us, and we have listened, and now in our own experience have proved the truth of their teaching, having repented and accepted the Lotu, and many have been baptised.

Very many schools have been established and the missionaries have taught wisdom to our people. Not only the children go to school to learn, but in their desire for wisdom many of the old men make an attempt at school work. Some manage to learn, and find ordinary school work impossible.

In the year 1912 the training college was established, and in the year 1913 it was opened and many young men entered for training in the highest wisdom, and many

have come out of college to go as preachers and teachers in dark places, to lead into the light of Jesus Christ the still heathen people. The work done by these students is excellent. A short time ago they themselves did not know anything of Jesus Christ, but now they are able to preach in His name.

Many ministers and sisters and teachers are here, but more are needed to carry on the work of God in these islands.

Will you come over and help us?

A Missionary Prayer.

By Rev. G. T. MARSHALL.

The first petition of our Lord's Prayer is a missionary prayer. It is not regarded as such as often as the second petition, "Thy kingdom come," but the two petitions are closely connected, and the kingdom will not come until God's name is hallowed. We may venture to say that Jesus had no thought of a kingdom of God in which God is unknown. He came not merely to establish a rule of life, a code of conduct; not merely to introduce a certain order, a reign of law—that was the aim of Buddha—Jesus came to do much more: He came to make known the Father and to enthroned Him in the hearts of men. Hence the order of the two petitions, "Hallowed be thy name, thy kingdom come."

I. The Name of God stands for God himself. In the petition we pray that He may be revered, may be held in grateful, loving awe, by ourselves first of all, and then by all around us and by all men. God is the proper object of reverence. He is the Highest and the Best. He is the Perfect One, contrasting with our imperfection, though we are made in His image. We have knowledge, but how little! Memory, but how much we forget! Self-consciousness, but how little do we apprehend of what there is within us! We have a power of will, but how limited in scope is our choice! We have moral qualities, but how uncertain in their exercise! God, on the other hand, knows all things, is unerring in judgment, unvarying in righteousness, and rich in mercy; while with Him to Will is to do, and the exercise of His will is limited only by His own wisdom and goodness.

The Name stands also for God as made known to men. God has a name. He has, indeed, many names, and none of them without significance. He is the Creator of the ends of

the ends of the earth; the I AM of the revelation at the burning bush; the Holy One of Israel; the Almighty; and many more designations are used in the Old Testament to describe Him. Under the New Covenant the revelation is completed in Jesus Christ. It is true that it is St. John that gives us the great word GOD IS LOVE, but it is Jesus that has made it known: as He said in His prayer to the Father, "I made known unto them Thy name, and will make it known." Thus the hallowing of the name of God is made possible and is fulfilled when men not only obey the prohibition of the Third Commandment, but hold sacred in their hearts Him whom we may apprehend but no names or names can wholly reveal.

II. To the heathen of to-day we may adapt the words of Paul and say, "How shall they reverence Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" Let us dwell a moment on the last link in this chain of conditions. The sending is the work in which we at the Home Base are most concerned: that and the maintaining of the workers after they are sent. The sending of the preacher is the work of God and the Church, though these two play unequal parts in the business. An arrow is sent forth by the archer and by the bow. This is a Biblical figure applicable to the matter in hand. God says, "When I have bent Judah for me, filled the bow with Ephraim." The church is the bow, the missionary the arrow. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." That was God bending the bow; and it did not fail in the hand of the Archer, for we read further, "Then when they had fasted and prayed and laid their hands on them, they sent them

away." Here the figure of the archer fails us, for those who are sent are not left to the first un-supplemented impulse. God still holds them in the hollow of His hand. He says, "Fear not, for I am with thee . . . I will strengthen thee; yea, I will help thee; yea, I will uphold thee." Who can say what arrows He has yet in His quiver among the young people of New Zealand, to be drawn out and sent forth in due time!

III. Therefore we pray, "Hallowed be thy name." The petition should remind us daily of our duty. But it is a prayer, for God only can bring to pass that which is desired. In the petition we pray, "Lord, bend us and all thy people to thy will, and cause thy praise to be



THE MISSION BRASS BAND, KOKENGOLO, SOLOMON ISLANDS.
Mr. J. H. L. Waterhouse, Bandmaster.

known among all nations." And He will do it. He will assert His worship and renown. Many oracles declare this. I will mention but one: in answer to that prayer of our Lord which is so like this that it may be said to be the same. He prayed, "Father glorify thy name. Then there came a voice from heaven saying, I have both glorified it and will glorify it again."

We congratulate Mr. and Mrs. E. F. Chivers, of the Solomon Islands Mission, on the birth of a son.

A Generous Bequest.

The late Miss Emily Martin, of Auckland, has bequeathed the sum of £1,000 to the Methodist Missionary Society of New Zealand. The Home Mission Fund also receives £1,000, and the Mt. Albert Orphanage the same amount. £1,000 is left to the National Children's Homes, England, founded by Dr. Stephenson. The late Miss Martin was a sister-in-law of Mr. George Winstone, Mt. Eden, Auckland.

News from the Mission Fields.

During 1922 the Chinese Church made greater advances than in any previous year.

A Methodist Minister baptized 630 adult converts and 284 children. We read of not a few striking conversions. Here is an example: "After twenty years of monastic life, a Buddhist monk, disappointed at not finding freedom from a sinful conscience, returned to a secular life. Entering one of our chapels, he heard the Gospel, and resolved to study this new teaching. Soon he was rejoicing in the peace he had vainly sought in his monastery, and he has been received as a member on trial."

Missionary Table Talk.

In connection with this year's campaign, a little budget of information regarding organisation has been sent out to every Circuit Foreign Mission Secretary, and to all Circuit Ministers and Home Missionaries.

Just a few copies of the "Missionary Workers' Bulletin" are available, and anyone interested can obtain one by sending six penny stamps to Mr. Sheppard Green, Box 146, Christchurch.

The Rev. M. K. Gilmour and Mrs. Gilmour, of Papua, are due for furlough this year. They have been engaged in establishing a new training institution at Salamo, Papua.

The Rev. J. W. Burton has been appointed Secretary for literature and organisation for the Australasian Methodist Missionary Society. He will undertake the preparation of up-to-date literature, and will assist the various States in organisation. Mr. Burton will reside in Sydney.

The Rev. A. W. Amos, of Fiji, has been appointed to succeed the Rev. J. W. Burton as Methodist Foreign Missionary Secretary for the Victoria and Tasmania Conference.

The Rev. R. C. Nicholson, late of the Solomon Islands Mission is at present at Los Angeles, California. He is publishing the life story of Daniel Bula, a native teacher who is well known in New Zealand. The book will be on sale shortly.

Mr. J. H. L. Waterhouse, headmaster of the Mission School at Kokengolo, was on the s.s. Mindini when she was wrecked off the coast of Queensland lately. Sisters Common and Saunders, en route for the Solomons, were on board the s.s. Melusia when she ran on a reef. No damage was done, and the steamer floated off with the next tide.

The Rev. A. A. Bensley, of Vella Lavella, writes: "We are wondering whether gift boxes are on the way. Last steamer we received one here which contained a splendid lot of old linen for dressings, also a few dresses. It is the latter we are wanting—dresses or the material for making them for our girls in the Sisters' Home; also small singlets and tivi-tivis for our little boys."

On Thursday, May 17th, in the Mount Waverley Church, Melbourne, the Rev. J. R. Metcalfe was married to Sister Ivy Stanford. The ceremony was performed by the Revs. F. H. Metcalfe and G. R. Neilson. Mr. and Mrs. Metcalfe have both spent several years in the Solomon Islands. After spending two months in deputation work in New Zealand they will return to Victoria to complete a well-earned furlough. Their keen interest in the Solomons will send them back to united service among the people they love.

Last month also the Rev. Tom Dent was married to Sister Mansfield. The marriage was celebrated by the Rev. J. F. Goldie at Kokengolo. Sister Mansfield spent several years at Kokengolo, where she rendered splendid service as a Missionary Sister. Mr. and Mrs. Dent will occupy a semi-native house at Patutivu in the Maroro Lagoon. We heartily congratulate both Mr. and Mrs. Metcalfe and Mr. and Mrs. Dent, and wish them many years of happy service in the Mission field.

Lina
Miss Lina M. Jones, of the Addington Church, has been accepted by the Board of Missions for service in the Solomon Islands. Miss Jones is a certificated school teacher, and will devote herself especially to teaching work in the school at Kokengolo, where she will introduce kindergarten methods. She is an active worker in the Addington Church, where she is a Bible Class leader. The call to missionary work came to her at the last Young Women's Bible Class Camp at Timaru.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dear Auxiliary Women,

Since the last issue of this Magazine we have had the great joy of sending two more Sisters to the Foreign Field. Sister Elizabeth Common and Sister Ada Saunders left on March 29th for Sydney en route for the Solomon Islands. They were met on their arrival by Mr. Hewitt and taken to the Geo. Brown Training Home, where they were made very welcome and comfortable by Mrs. Wilson, the Lady Superintendent. They were fortunate in meeting Mr. Waterhouse, from Roviana, who was taking his furlough. He was able to be of great service to the Sisters in advising them what kind of stores, etc., to lay in before setting out on the latter part of their journey. They left Sydney on April 13th in the "Melusia," and owing to the wreck of the "Mindini" and consequent disarrangement of time-tables, the voyage to Gizo was a very long one, taking nearly a month. However, our Sisters had the pleasure of seeing several extra ports at which the "Melusia" called, and of getting a glimpse of our Methodist Mission Stations at Rabaul and Kabakada, New Britain. They also had the doubtful experience of running upon a reef; as the ship was only going at a slow pace when this happened, nothing worse resulted than a delay of several hours until the rising tide floated them off. Interesting letters have been received from both Sisters, extracts from which will appear in the Open Door if space permits, or copies will be circulated among the auxiliaries.

In this connection may I remind you that any interesting news received from our Missionaries or Sisters should be shared. Miss Cannell says that so far she has only had letters to copy from Wanganui, Canterbury and Palmerston North.

Encouraging news to hand about many of our Auxiliaries. Whangarei has made a very good start, with a live membership and capable officers. Lepperton and Waitara are doing exceedingly well. Palmerston North reports record attendances and

increasing membership. Canterbury has formed a new branch on the Cashmere Hills. Others, too, are showing signs of growth. And there is a great and increasing need for all that we can do. A new Sister is ready for work among the Maoris. Miss Trott, in the Deaconess House, is gaining experience in kindergarten and hospital work. She will be ready to leave for the Foreign Field early next year. An additional sum of £115 must be ready for her salary—and a trained experienced teacher is now offering and as the need for such is so great in the Solomons, the Mission Board will wish to accept her, especially as her medical certificate is very satisfactory. But we, M.W.M.U., have to find her salary before she can be sent. So please let us all increase our prayers and efforts, for truly the harvest is great and the labourers few.

With cordial greetings to all,

Yours in the good work,

MARY E. BOWRON,

Pres. M.W.M.U.

Newsy Notes.

The good Methodist ladies of Oxford, though they have no Auxiliary, have sent to the Canterbury W.A. £7 to be the nucleus of a "Medicines Fund." This fund will be used by the Sisters to buy medicines for the natives, thereby making it unnecessary for them to draw upon their salaries for this purpose. Each Auxiliary is urged to set up such a fund.

The Waimate Ladies' Guild has given £4 to Miss Trott towards a small organ which she will take with her to the Solomons.

The Wanganui ladies have held a Sale of Work in the house of one of their members and realised a considerable sum of money in aid of their work.

Easter Offerings.

Canterbury Auxiliary has had a record this year—£83; but Auckland has beaten them with £100.

Financial.—Mrs. Seed, M.W.M.U. Treasurer, reports:—Received since March last:

Waitara, £3 14s, £2 10s, £3; Whangarei, £2, £11; Lepperton, £1 2s 6d, £3 5s; Wellington, £20; Auckland, £1 16s 10d, £2 17s 6d; Thames, £10; Invercargill, £5; Palmerston N., £2 2s, £15; Timaru, £3 5s; Christchurch, £80; Blenheim, £5; Dunedin, £2.

Letters from the Front. Extracts:—

Sister E. McMillan to Palmerston N.
Auxiliary.

"My dear Friends,

"I do thank you for your loving greetings and the kindly interest you are taking in us. . . . Also for the parcel which arrived a few days ago. . . . The girls in the Home are delighted with the garments and join me in saying 'Thank you.' . . . In the Home with me are 18 girls, including three widows and three babies; the latter are under 2½ years of age. The elder girls are a great help and comfort. . . . We have a Women's Hospital adjoining the Home, and three of the elder girls help me in the maternity work. . . . They have been put to the test, for we have had to do the washing directly after each case, as we have been so short of old linen. . . . Two hours every morning are devoted to school work from 6.30 to 8.30 a.m. Then the girls go off to their gardens among the hills, or help me in visiting the villages caring for the sick, etc. Then there are certain times for their mat-making and sewing. This is the first year since I began to work among the women and girls on Choiseul that we have been unable to hold the weekly sewing meeting; 60 women and girls used to meet every week (some walking six or eight miles) to attend the sewing meetings. I shall be very grateful for any lengths or sample pieces of material you are able to send, also any old linen. . . . The women and girls are anxious to learn to sew. . . . During this year there has been much sickness, which has kept us busy. . . . I remain, Yours in His service,

"Ethel McMillan."

From one of Sister E. McMillan's Native
Girls at Choiseul.

"My dear Friends,

"I want very much to write you a letter and to tell you how happy all of us girls were when we saw the dresses you sent us. They are very very nice, and we say 'Thank you.' I am not able to forget the three chiefs who visited us two years ago. They told us of all they wanted to do for

us, and I have thought often of their words. . . . Last week the girls in the Home and two other women went with Sister to Lasa. In the mornings we worked in the gardens and in the afternoons went out visiting with Sister. The people in one village were not pleased to see us, but in all the other villages the people were very happy because we went to see them. We girls helped Sister to paddle the canoe. we had no boys with us to help, so we had to manage ourselves. I have a class in day-school; I commenced teaching a year ago. I do not always find it easy, but God helps me. Quite a number of babies have been born in Hospital this year; three of us girls always help Sister. My talk to you is finished. My love follows you all the days. —I am your friend,

"Emma Qelnola."

Mrs. Smethurst, our Dominion Box Organiser, reports as follows:—

East St. Mission, Auckland, holds a Sewing Meeting once a month for rolling bandages and making garments for the Solomons.

On May 11th a box was sent to Mr. Bensley containing, among other things, 83 bandages 6yds long.

Sister May Barnet has acknowledged receipt of Christmas cake and parcel.

Rev. T. Dent received box sent from Sydney on December 5th.

All boxes containing Xmas gifts should leave New Zealand not later than September.

A Bit of the Bright Side.—Out of the cold of a winter's day, to be ushered into the cosy hall of our President's home, where chrysanthemums gave a riot of colour—gold and red and brown and white—was indeed a "Study in Contrasts." From whence came this throng of women? From every Methodist Church in and around Christchurch! And for what purpose came they to Cashmere Hills? To further the imperial cause of Home and Foreign Missions. What a babel of tongues as friend greets friend—and what a feast of colour autumn's "Queen Chrysanthemum" gives! There is social intercourse, and a short programme of music in the drawing-room, there is dainty afternoon tea in abundance in the dining-room, and there are ladies trusty and true selling work in the sun-porch. Canterbury's Women's Auxiliary

has some notable annual fixtures, and none is looked forward to more eagerly than this winter gathering at the home of our President, Mrs. Bowron, who this year, together with Mrs. Lamb and Sister Ruth, made a special appeal on behalf of our new Deaconess House shortly to be opened. This is to provide a headquarters for all our women's work in Christchurch, a Training School for Home and Foreign Missionary Workers, and a resting place for Sisters home on furlough from the Solomons. The addresses stimulated much enquiry, and we are sure will promote added interest. Mis-

sionary work spells "friendliness" at home as well as abroad, as this gathering testified, and our Treasurer's heart was gladdened to have nearly £20 to aid the big programme our work demands. We hear rumours from other parts of the Dominion that other ladies are throwing their homes open for the furtherance of Missionary work. Wanganui recently raised the same sum in this fashion. Are there not many more zealous-hearted women in New Zealand who could follow this shining way? Where there's a will there's usually a way, and God so richly rewards all efforts to extend His kingdom.

News from the Mission Fields.

It is a very remarkable thing that, though the Buddhists are such an immense majority in Ceylon, nearly all the elected representatives in the Ceylon Legislative Council are Christians. One very large Buddhist constituency recently elected a Sinhalese Anglican minister to represent it.

A valuable lantern, together with acetylene lighting plant, has been presented to the Missionary Society by a friend of Missions who desires the gift to be anonymous. The lantern will be forwarded to the Solomons, where it will doubtless give pleasure and instruction to the natives.

During the three years—1920, 1921, and 1922—the Methodist Episcopal Church of America invested more in foreign missions than it has during any previous fifteen years. Two hundred and seventy new missionaries were sent to the fields. Two hundred and twenty new churches and missionary residences were built, and the sites for seventy-five more were purchased. Forty-two colleges were either founded or enlarged. A new mission was opened in Siberia and Manchuria, with 1,200 church members, 6,911 adherents, and 5,730 Sunday School members. One hundred and eighty-one new churches were organised in Korea last year. And, during the last two years, the membership in Mexico has increased one

hundred per cent. Our foreign Christians are giving the church just twice as much as they gave three years ago.

The Rev. A. H. Scrivin, of Papua, expects to be in New Zealand on furlough about next November. Mr. Scrivin writes: "Things here in Papua are moving steadily. Several important suggestions from last Synod re Technical and Medical work at the new District Institution at Salamo were adopted at the annual meeting of the Board, and a good deal of the work is in hand. Up here in the Trobriands we are out on a campaign for a big increase in class membership, and are endeavouring to get the present class members to take a more active part in winning their village fellows. The old beliefs and superstitions still exercise a potent influence here, and new movements are difficult of initiation. However, we reported an addition of nearly 130 for the first half-year, and are full of hope concerning the second."

THE ONE REDEEMING FEATURE.

"I do not think all missionaries are equally wise, and some missionary methods I might not wholly approve. But for the work of the missionary generally I have nothing but admiration. I regard the presence of your missionaries in these Islands as the one redeeming feature of the residence of white men in Samoa."—Robert Louis Stevenson.

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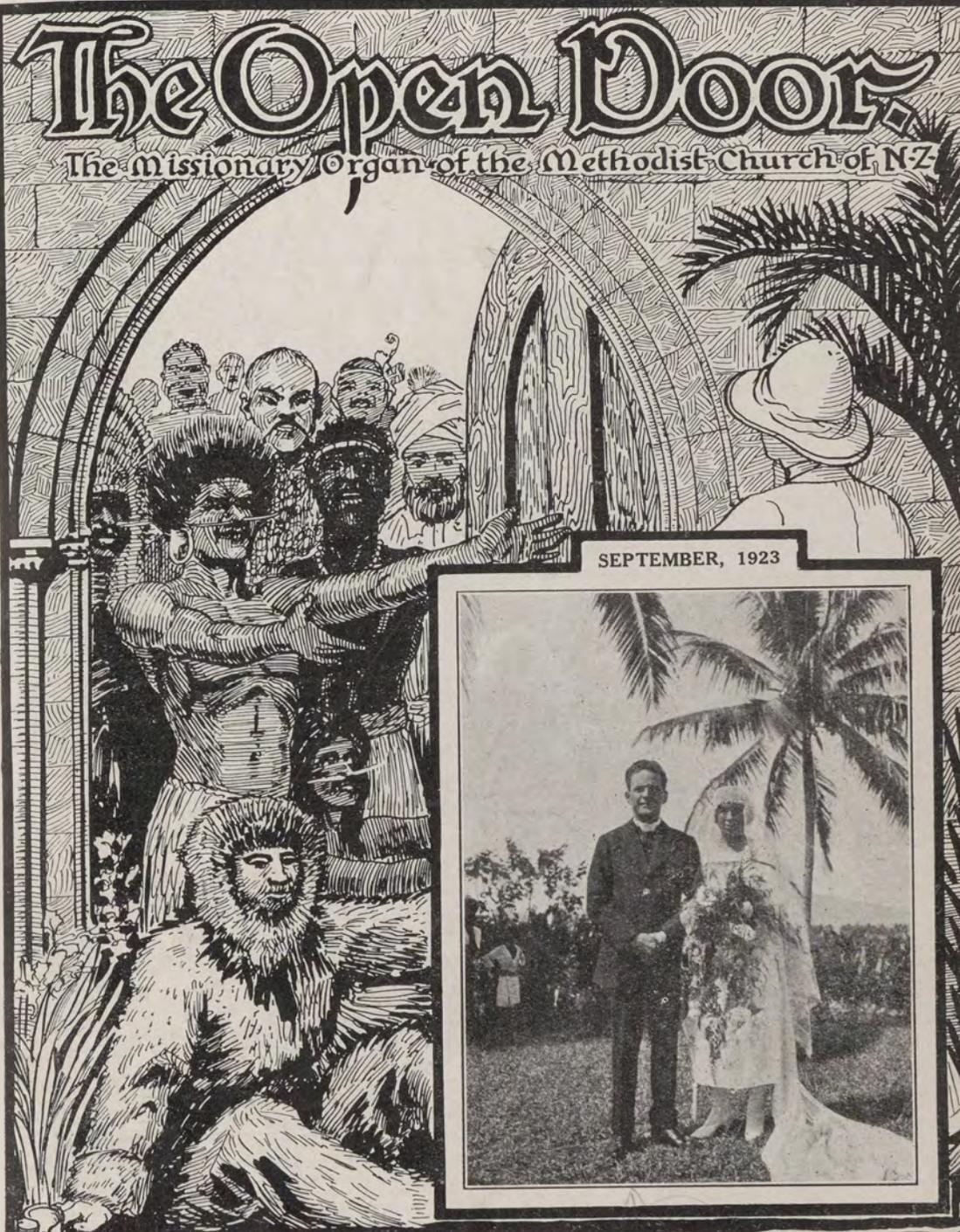
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