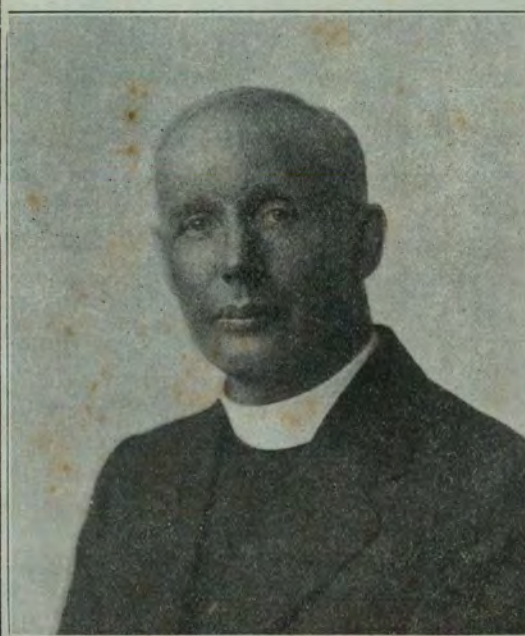


The Open Door

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

MARCH, 1932.



REV. A. H. SCRIVIN—Missionary from Papua
who has been transferred to New Zealand.

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THE OPEN DOOR

Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries.

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

| | |
|-----------------------------|---|
| Rev. J. F. GOLDIE | Roviana, British Solomon Islands. |
| Rev. V. Le C. BINET | Gizo, British Solomon Islands. |
| Rev. J. R. METCALFE | Buka Passage, Bougainville, Mandated Territory of New Guinea. |
| Rev. A. A. BENSLEY | Gizo, British Solomon Islands. |
| Rev. TOM DENT | Patutiva, Marovo, British Solomon Islands. |
| Rev. A. H. CROPP | Buka Passage, Bougainville, Mandated Territory of New Guinea. |
| Rev. A. H. VOYCE | Kieta, Bougainville, Mandated Territory of New Guinea. |
| Rev. F. H. HAYMAN | Roviana, British Solomon Islands. |

MISSIONARY DOCTOR.

| | |
|--------------------------|--------------------------------|
| Dr. E. G. SAYERS | Gizo, British Solomon Islands. |
|--------------------------|--------------------------------|

MISSIONARY SISTERS.

| | |
|---------------------------------|---|
| Sister ETHEL McMILLAN | Gizo, British Solomon Islands. |
| Nurse LILIAN BERRY | Roviana, British Solomon Islands. |
| Sister MAY BARNETT | Gizo, British Solomon Islands. |
| Sister ELIZAZETH COMMON | Buka Passage, Bougainville, Mandated Territory of New Guinea. |
| Sister LINA JONES | Roviana, British Solomon Islands. |
| Nurse EDNA WHITE | Roviana, British Solomon Islands. |
| Sister GRACE McDONALD | Gizo, British Solomon Islands. |
| Nurse Muriel STEWART | Gizo, British Solomon Islands. |
| Sister RUTH GRANT | Roviana, British Solomon Islands. |
| Nurse ISABEL STRINGER | Gizo, British Solomon Islands. |

NATIVE MISSIONARIES.

| | |
|------------------------------|-----------------------------------|
| Rev. NAPATALI FOTU | Simbo, Roviana, Solomon Islands. |
| Rev. PAULA HAVEA | Roviana, Solomon Islands. |
| Rev. BELSHAZZAR GINA | Roviana, British Solomon Islands. |

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THE OPEN DOOR.

Editor: Rev. W. A. SINCLAIR,
Probert Chambers,
Upper Queen Street, Auckland.

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Editor: Rev. E. P. BLAMIRE

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The Missionary Organ of
the Methodist Church of
New Zealand. . . .

VOL. X. No. 4.

MARCH, 1932.

PUBLISHED QUARTERLY.

1932

A Year of Sacrifice for our Missions.

The amount required from the Home Church this year for carrying on the work in the Solomon Islands is **£12,000.**

Only by real sacrifice on the part of every member of the Church can our Missionary work be maintained and further withdrawals of workers prevented.

RESOLUTIONS OF CONFERENCE.

1. That the thanks of the Conference be tendered to all those who, in this difficult financial year, have contributed so generously towards the funds of the Missionary Society. The Conference recognises that this year's offering represents, in many cases, more than ordinary sacrifice and evidences a noble attempt to prevent retrenchment on our Mission Field.
2. The Conference would also desire to express its deep sympathy with so many of its loyal supporters who, through this present distress, are out of employment and with others who have suffered a very serious and embarrassing reduction of income.
3. The Conference would call all our people to renewed prayer and sacrifice believing that this is God's work and that we as a Church have been called to undertake it, and in a spirit of hope and courage and faith in God go forward to the work of another year.

How You Can Help—

1. Become an annual subscriber—The smallest amounts count as well as the largest.
2. Take a Missionary Box. Write to the Mission Office, Probert Chambers, Auckland, if you cannot get one in your Circuit.
3. Join the League of Intercessors. Pray daily for the Missionary work of the Church.

The President's Broadcast.

FOREIGN MISSION APPEAL

NEW ZEALAND Methodism in relation to her Foreign Mission enterprise is confronted with a situation that is profoundly grave. A very real crisis is being faced by those who are responsible for the control of the work in the Solomon Islands. Expenditure at the home base and on the mission field has been rigorously restricted. Workers have been withdrawn and a halt has been called in aggressive endeavour.



Rev. M. A. RUGBY PRATT,
President of Conference.

Many causes have operated to produce the present position. The income for some years has not been sufficient to meet the needs created by our successes. The value of the generous gifts of grateful converts has been depreciated by the decline in the copra market. New Zealand has suffered severe economic depression and days of difficulty lie ahead.

The present moment is portentous for our missionary work and existing facts

lend urgency to the appeal to our people for truly sacrificial giving so that the rich fruits of the triumphs we have already won in the Solomons may not be lost to the Kingdom of God. Knowing the situation in its acuteness and urgency, and knowing the difficult position of the Foreign Mission Board, I plead with our people not to allow the work to suffer by reason of hard times and financial embarrassment. Gifts sacred with the mark of sacrifice are being made by hundreds of our people. Let their spirit possess the heart of every member of the Church!

Above all I ask our people to gird with their prayers the administrative heads of our Missionary Department and all the workers on the field. Their task to-day is far more difficult than that faced by the pioneers when they made their frontal attack on the Western Solomons thirty years ago. To-day we are working amongst a people around whom the shuttle of modern life is weaving multiplying strands that bind them to a larger world life. Our workers are in danger of being outflanked by the influences of modern world developments. The native successor to the old head-hunter no longer fits into the old environment and he is not yet adjusted to the new. The changed situation creates new needs and new problems. The task of our workers to-day is less romantic than of old and the results may be less spectacular than formerly, but the need is greater and more urgent than ever it was. Because of that need we simply dare not weaken in our support of missions. Our honour is involved and our loyalty to Christ and His Church is under test. We must not fail our awakening converts! We dare not let our workers down! Calvary has made us debtors to all men, and even in these stressful days we must give and we must live to complete our task of making the Western Solomons one of the choicest gems in the jewel-casket of our Divine Redeemer.

M. A. RUGBY PRATT,

President of the Conference.

Christchurch,

5th March, 1932.

From the Mission Office.

Our First Ten Years.

TEN years ago, in 1922, the Centenary year of the Methodist Church in New Zealand, responsibility was assumed by the New Zealand church for the missionary work in the Solomon Islands previously carried on by the Methodist Missionary Society of Australasia. The story of those ten years is one of rapid extension of the work into distant and hitherto scarcely touched parts of the islands.

The number of European and Native workers has been more than doubled. The medical work has been developed by the appointment of trained medical workers, both doctors and nurses. Several mission houses and Sisters' homes have been erected. The fleet of boats and launches has received valuable additions. The following figures tell their own story of splendid missionary progress in the Solomon Islands:

| | 1922 | 1932 |
|--------------------------------|------|-------|
| European workers | 8 | 18 |
| Catechists and Native teachers | 74 | 174 |
| Native local preachers | 67 | 140 |
| Native class leaders | 58 | 112 |
| Day schools | 65 | 142 |
| Day school teachers | 90 | 169 |
| Native members | 3406 | 6134 |
| Attendants at Public Worship | 7870 | 11810 |

League of Intercessors.

It is proposed to form a League of Intercessors in connection with our Missionary work in the Solomon Islands. The need of prayer was never more urgent than at present. Its power has been proved again and again in the life of the individual and the Church. It may be that as a Missionary Society we have depended too much on human effort and efficient organisation and have forgotten the unseen sources of spiritual life and power. Revival and blessing come when we learn to put "First things first."

No elaborate organisation or machinery is proposed. It is simply to be a League of those who will band themselves together to pray for the work and workers on

the Mission field, our own and the fields of other societies, and for an awakening in the Home Church of the missionary spirit that will express itself in sacrificial gifts and consecrated service.

Those who are willing to become members of such a League and who will promise to endeavour to secure others to join in a concert of prayer are requested to send their names to the Rev. W. A. Sinclair, General Secretary, Probert Chambers, Queen St., Auckland. Fuller information with regard to the League will be supplied at a later date. In the meantime will all our readers include the work of our missionaries and the missionary appeal of this year at the home base in their petitions at the Throne of Grace.

Noble Missionary Gifts—An Inspiring Example.

There have been no more generous supporters of our Missionary work than Mr. and Mrs. S. Gorman of Nelson. Quite recently Mrs. Gorman forwarded a cheque for £400 to the Mission office for our Missionary Funds. She had intended leaving this amount in her will as a legacy but the clamant needs of the present led her to make the gift now. She is richly experiencing the joy of giving during her life time. We trust that this noble example may inspire others to go and do likewise.

But this is not the first large gift of our worthy friends for missionary purposes. While still associated with the Missionary Society of Australasia a gift of £400 was made, and again during the year of special appeal in 1929, another contribution of £400 was made, making £1200 in all. In addition to this they have given their annual subscriptions in the Nelson circuit.

Mr. and Mrs. Gorman have only consented to publicity being given to this gift under pressure and because it has been represented to them that the knowledge of it may lead others to give on a generous scale during their lifetime.

On the day following the receipt of Mrs. Gorman's cheque, an elderly gentleman walked into the Mission office in Auckland and handed in £25. He stated that he in-

tended leaving it in his will but had decided to make it a gift while alive.

We trust these examples may prove infectious. The need of the Missionary Society at present for financial assistance is urgent. The figures given in another column showing the remarkable growth of the work in the Mission field during the last ten years should encourage liberal support of work which is proving so thoroughly successful.

Old Gold.

An appeal was made in our last number for gifts of jewellery and old gold articles to be sold for our Missionary funds. Several friends in various parts of the Dominion responded by forwarding articles, some of which have had a sentimental interest for the giver. These have been placed in the hands of a reliable jeweller and we are assured of a substantial sum from their sale.

It is possible to render considerable assistance to the Missionary Society by gifts of jewellery and old gold articles which are lying unused in many homes now that jewellery has largely gone out of

fashion. Further gifts are invited and may be sent to the Mission Office, Probert Chambers, Queen St., Auckland.

Belshazzar Gina.

The many friends in New Zealand of Belshazzar Gina will be pleased to hear some news of him and his doings. The Rev. J. F. Goldie writes:

"This morning I had the duty of making a proposal on his behalf to one of the finest girls in the district; a big strong beautiful girl, and as good as she is beautiful. Mary is a full sister to Sakiri Goldie. The marriage will come off shortly and if the way opens they will proceed to Lord Howe after the North-west season is over. In the meantime Gina has a class in college here and is very happy in his work.

Later, the Rev. Tom Dent writes: Gina was happily married a few weeks ago. The occasion was a great one and everything went off in good style. Gina's wife is such a fine girl; just the one for Gina. I am sure they will be very happy together and as teacher and wife they should do good work at Lord Howe. They are both looking forward to their going out there.

DR. CLIFFORD JAMES.

Dr. Clifford James has been appointed to take charge of the Stewart Hospital near Raaul in the New Britain Mission District. The hospital is under the control of the Methodist Missionary Society of Australasia. We congratulate Dr. James on his appointment to this important position. It is with the sincerest regret we part with him from our medical work in the Solomon Islands. He gave three years of devoted service to the native people on the island of Choiseul and was prepared to continue his work on our Mission Field but the state of our finances makes it impossible for us to support two medical units. In addition to his medical duties, Dr. James was keenly interested in the spiritual side of the work and rendered valuable service in this connection. In the splendid address which he gave at Conference he revealed the high ideals which he had in all his medical work. He has been ably supported by Mrs. James. We wish him all success and blessing in his work in New Britain.



Dr. and Mrs. Clifford James.

A Day in a Missionary's Life.

By Rev. V. le C. Binet.

This morning I made up my mind that I would give all the time possible to my further preparation for tomorrow's service.

After early morning Lotu, I gave the boys below their work to do: Two were told off to "fire up"; that is to stoke up the fire at the copra drier which was to "cook" the coconuts off our school plantation at Sasamunga here. Others were told off to scoop out the rest of the nuts left over from yesterday. Another boy was appointed to get firewood for Sister's house.

Then I got to my study, hoping to have a few hours of uninterrupted meditation. Alas, I had not been seated long before Peter, our engine boy, came up.

"What is it, Peter?"

"I want to see you a minute," he said.

"Go on," I replied.

"I want to know how I stand with regard to my account?"

I must explain that the crew of our little Mission launch get paid so much a day every time they board the vessel for a trip, and Peter is the best paid boy of the bunch.

I had left the ledger in the other room, and so got up to seek the information Peter was wanting. I returned a few

minutes later saying that he had about five pounds in hand. But that would not do for Peter. He must know to the exact amount. So in again I went (not too happily) and came back saying that he had £5/3/9 in hand.

"I'll take the 3/9", he said.

I let him have the money, and settled down again.

But not for long. A woman with four children came along and wanted to see the minister. "Come in," I said.

She was a widow, as yet unbaptized and her family. Would I favourably consider her application for baptism? I questioned her very carefully, and asked her if she had really done with the past, and trusted only in her Saviour?

"Yes," she said.

"But I notice that you are still wearing a dirty piece of string round your neck. You appear to be still trusting in that symbol of heathenism," I said.

"Oh, it is nothing—nothing of any account."

"Then let me cut it," and so saying I snipped the string with a pair of scissors, and dropped it in the waste-paper basket.

She watched where it fell. "Let me have it," she pleaded.



Women's Work.—Tiop. Solomon Islands.

—Photo, Mrs. A. H. Cropp.

"Oh, no," I replied, "it is done with now."

As all do, she grieved over the loss of her little bit of string, for they invest it with curative powers when sickness overtakes them. I treat it as a relic of heathenism, and refuse to baptize any who wear it.

I took the widow's name, and the names of her four children, and told her that they were on trial for a time, and that they must attend all the means of grace.

I settled down again to my studies, when a young man soon afterwards made his way along the verandah, and peeped in the study. It was Phinehas, a local preacher, and he requested my assistance with his sermon.

This duty done, I addressed myself once more to my task, and about a quarter of an hour later up came Peter once more, this time with an engine part in his hand. A renewal was required, and having made a note of it, Peter left me.

Time was going on, and I thought I had better go down and see how the copra-workers were getting on. Things seemed satisfactory, and I returned to my study.

Again in the midst of my brooding a figure appeared at the door.

"What is it, Chilion?" I asked.

"I have brought you a basket of potatoes," he replied.

"Good," I said, "where are they?"

"I left them on the other side of the

house."

"I'll go and see them?" I said.

"These potatoes," explained Chilion, "are the first-fruits of a garden planted by Lazarus, and he wished you to have them."

"Thank you," I said. Then I remembered that an old heathen custom was to present the first-fruits of their nut trees to the spirits, and some of our people were Christianising the practice.

Settling down once more, I was really making some progress with my sermon, when another interruption occurred. It was the lunch bell.

Lunch over, I returned again to my studies. Then after a rest, Marama and I decided we would have a walk round to Sister's House.

We found Sister Ethel very busy with her company of girls and orphan babies. She had also a maternity case requiring her attention. (She is a certificated midwifery nurse.)

There were seven little babes whose mothers had died, and these were being looked after by the girls under the Sister's supervision.

Thanks to the joint efforts of Sister Ethel and the Rev. J. R. Metcalfe a dairy herd was procured, and to-day we have a goodly supply of milk with which the babies are fed. The herd is now mission property.

It was not so very long ago that young babies whose mothers had died were either



Mat-making by girls resident at Skotolan, Buka, Solomon Islands.

—Photo: Mrs. A. H. Cropp.

buried or cremated with them. As recently as three years ago a young baby was rescued from death by drowning, because the mother had died, and was buried at sea, for no one would permit her to be buried on land. Some of these little black babies have found a refuge in the Sister's Home.

I took a photograph or two of the babies and the girls, then went home to tea. After tea I was in the midst of developing the films when a couple of boys made their appearance.

I recognized one of them, a local preacher from Senga who rejoices in the name of John Wesley. But he looked sad to-night.

"I have brought Martha's baby."

Martha was his wife's name.

"Martha's baby? Why—has anything happened?"

"She took ill with dysentery on Friday and died on Sunday morning. So I came along here as soon as I could. It took me two days and two nights to walk overland with the baby, and when we were half way across, near Sarelata, we found the people were weeping, for a woman had died there, and there was no one to feed her little baby, so we brought that one along too."

"Where have you left the two babies?"
 "At a friend's house close by. We thought we must see you first before bringing them along."

It was 7 o'clock, and the conch shell had been blown for evening Lotu.

"We'll go down to Lotu, and see Sister."

The result was that two more babies were placed in Sister's care this night.

The girls in the Home never complain of the work which such invasions involve, each having their own particular charge.

Marama and I returned to the house, and we interviewed three young people who had come to find Christian names for themselves, for on the morrow they were to be baptized. Our folk generally want new names, and it is not always easy to find them, especially names that can be easily pronounced by the native people themselves. Fortunately when I was in New Zealand a few years ago I came across a little book entitled, "What to Name the Baby." It has 999 names for boys and girls, and I must say it has been a great help to us, and yet for all that out of the three names chosen to-night two of them were not in that book: Rewa and Egan.

And now to bed.

P.S.—I had one of my rare "good times" on Sunday morning.

Chinese Christians and the War.

THE influence of Christian sentiment in China and Japan is encouraging in the midst of this conflict. The federation of Chinese churches of Peiping, the former capital of China, sent to the National Christian Council of Japan the following telegram:

"Whole Chinese nation greatly disturbed by present Manchurian situation. Chinese Christians appeal to Christians of Japan to make common cause advocating with their respective governments peaceful means to settle Chinese-Japanese questions, preserving friendship between two neighbouring peoples."

It is also reported that Madam Chiang Kai Shek, wife of the President of the Chinese Republic, is holding daily groups in her home to pray for China. As Rev. W. C. Fairfield remarks in The Congrega-

tionist, "The truth is that the Chinese Christians are taking their Christianity more seriously than we ourselves would think of doing! Their criticism of missions is not that it goes too far in imposing an alien faith on the Chinese, but that in America it fails to go far enough into its own implications, i.e., into the implications of a universal religion, supreme, therefore, in the moral and intellectual, as well as in the spiritual, realms."

The Chinese Christians have called on the Japanese Christians to join them in efforts to find a Christian solution and to maintain peace. The presence in Japan of a strong anti-military party makes it incorrect to think or speak as if the Japanese were all militaristic. Japanese Christians have expressed a desire for a peaceful solution of the difficulty.

—Missionary Review of the World.

Our Broadcasting Station.

NEWS FROM THE FRONT.

Rev. J. R. Metcalfe speaking:

There is no doubt about the work prospering. We had a splendid Christmas. The little church was more than packed, about 300 people present and an excellent spirit abroad. The bush people were freer, games and sports were contested in the best spirit, and there was not a word or gesture to take away from the pure joy of the gathering. The Auxiliary boxes came in very useful and I am sure we have made a step forward in winning the confidence of the hill folks.

Our new doctor boy is doing well and only yesterday we had a word of appreciation from the local Japanese trader whom Epele has been attending.

Just at present our teachers are all here having a week's schooling and slogging away at the language, preparing their MSS textbooks. We have made a few school tables from scraps of timber from Roviana and the inevitable kerosene box; the school is much pleasanter from my point of view than ever before, for in my day Bambatana and Bilua were very poorly equipped with school furniture.

Rev. A. H. Cropp speaking:

Please do not think we are downhearted. Not a bit. The things that matter are progressing, and that is the best of news. Conversions and the elevation of the native are going on, and our work is steadily increasing. Hallelujah! God bless and help New Zealand is my prayer.

Rev. A. H. Voyce speaking:

Sister Elizabeth Common, during the absence of the Rev. A. H. Cropp on furlough, is in charge of our medical and child welfare work at Siwai. There have been 5 orphans needing constant care and feeding, and all are making satisfactory progress under the nurse's care. A mid-wifery ward has been built, and is now being fitted out. The hospital grounds have been kept in excellent condition, and the gardens from which all in-patients are fed have been well maintained, there being an abundance of food, and further new areas of native foods are continually

being planted up.

A few short patrols have been done in the Siwai district during the month. Word has come to hand from the Public Health Department that a quantity of bandages and drugs have been consigned to us from the Public Health Department, Rabaul, and these are expected to come to hand during January 1932. From the Government Treasurer also comes a letter stating the Public Health Department is going to assist in the matter of child welfare maintenance work by giving to the work here a case of condensed milk for every case provided by the mission. This is a very timely and a very welcome offer of assistance, and is much appreciated. Application will be made at once to Kieta for help in this work, in accordance with the letter of the Government Secretary.

Rev. Tom Dent speaking:

The college and school are in full swing again. The school (kindergarten and big school) has a roll of 306 names at the moment. This is bigger than it has been for some years, whilst there are 66 names on the college roll; a number we have not had in college for quite a little time. As Sister Ruth finds she has enough to do with the kindergarten and the Home she is not helping in the big school, but Mrs Dent assists there as well as with the sewing class, besides her usual round of duties.

The choir still goes strong and we get in two or three practices a week and have several new anthems and hymns on the "go" at present.

Our services on Sundays are very finely attended and it is a treat to stand up before the crowd of folk who attend, and to preach to them.

I have also had a couple of runs down to Patutiva for a few days each time and these have been very much filled-in visits. It is a fine and very-much-alive part of the Roviana circuit, and it really seems a pity that the folk there have to be left to such a large extent to carry on by themselves. However, I suppose it cannot be helped, and we do the best we can under the circumstances.

A Happy Event for Buka.

OPENING OF NEW CHURCHES.

By Rev. A. H. CROPP.

A NATIVE Church is not always a pretty article, nor does it approximate to the European edifice seen in our own country. But sometimes very decent structures are erected by the natives, in which are held the church services and school sessions. Native buildings give but little help to a speaker's voice as they are usually very open and of a non-resonant material. The Synod for 1931 was to be held at Buka, and when our people were assured that this would eventuate, great preparations were in swing to complete several native churches in the district, with



THE LATE MRS. JOLLY OF ROTORUA.
Formerly of Palmerston North.

(The family of the late Mrs. Jolly has given £200 in memory of the deceased lady. It is to be known as the Emily Jolly Memorial Fund and the interest is to be used for the support of a native teacher in the Solomon Islands.)

a view to having them opened at Synod time by one or other of the senior members of Synod. Unfortunately time permitted only one to be opened at Synod time, but the Rev. A. H. Voyce kindly consented to stay some time after Synod and help with the others, and had the honour of officiating at the opening ceremony of four. Two

others were opened a little later by the missionary resident at Buka. The Petats people had long hoped for a Synod to be held at Buka, and its advent has given to them an added filip. Their church was enlarged, native dances were practised, and gifts and curios were gathered for the visitors.

Some little time before Synod the "Saga" wended her way to the Siwai beach 110 miles away. Here she picked up the Rev. A. H. Voyce, Mrs. Voyce, baby Voyce, Mr. Voyce senior and Mr. Waterhouse. We all crowded on the little "Saga," six Europeans and several natives, and started for our Buka home via the coast of Bougainville, as we had to call at Tiop. The smallness of the boat and the crowded cockpit made things rather uncomfortable for the several days we had to spend on her, but not a grumble was heard from the one lady member who had generously offered to come up to Buka and help Sister Elizabeth and Mrs. Cropp at Synod.

On Tuesday afternoon the joyous cry of "Sail o" was heard, and we saw the "Tandanya" heading for our little bay. Our boys gathered on the wharf whilst the "Tandanya," with her band playing and her decks lined with a crowd of natives, made a slow and dramatic entry into the little anchorage. The modern and the primitive were in evidence together, the former being the excellent performance of the band on the "Tandanya's" decks, and the latter the native war-time shout or "Hau" given by the Buka boys who were waiting on the wharf.

The semi-native parsonage at Buka is always pretty full, as it is the Sisters' home and girls dormitory also. Eleven or twelve girls were in residence and together with most of the Europeans present at Synod, we formed a good house full. The gas (of two kinds) was on until late hours and pyjama conferences were the order of some nights!

The Petats people were desirous of showing their appreciation of the visit of Synod and of the band, and so they gave a dance and supper, the latter consisting of a live

pig, several trussed fowl, a young 'possum in a cage, a few other dietary dainties, and a heap of curios. The pig lost his squeal the next morning, but the fowls were seen strutting around on the Skotolan beach several days later, glorying in the fact that the masticatory powers of the Europeans were probably not equal to their sinewy and bony carcasses! The 'possum escaped, whether to chew again the succulent leaf of a high tree or to fill the stomach of a sturdy Solomon Islander, we know not.

The next night the "Tandanya" boys gave a return concert. The native article of the evening before paled and withered in the light of the ultra-modern produc-



KERA.



HUGH WHEATLEY

Native boys trained at Wesley College, Paerata, Auckland.

tion displayed that night. The inimitable Gina with his band of boys gave us "Old Mother Hubbard" with its bow-wowing and which was so appreciated that it had to be rendered again. Synod has come and gone, but our boys and girls are still bow-wowing! Next came a "Short Wife, a Tall Wife," and the giggles of the youths and maidens showed how they followed and appreciated it. Other items were equally well rendered, and then we repaired outside to hear the band. Dan Crawford, in his book "Thinking Black,"

wrote something about the dance being in a native's toes and he can't get rid of it. When Gina's band started, practically all the women started jiggling. Even on Sunday, when sacred music was being played and there was a certain amount of restraint, some of the women simply could not keep still, but gently jigged, jigged, jigged!

The next night the "flickers" were on (talkies not yet introduced at Skotolan!) and a good attendance was registered. The lantern, a present from the New Zealand folk, and lit by the electric light, presented a few scenes from the ice-fields and elsewhere, and then closed with some humorous slides (the usual rat-swallowing one among them) which latter seemed to be more appreciated than the instructive slides.

On Saturday evening Gina and his boys gave a special concert on the back lawn of the Skotolan parsonage. This was done for the benefit of those who look after the needs of the inner-man and who were unable to get away to Petats on Thursday night. All of which goes to prove that those whose tasks are humble but essential, sometimes have their efforts crowned with more than they expected!

Sunday was devoted to hearing two new sermons. Then on Monday morning the "Tandanya" left for the Solomons. Ichabod! the glory departed.

After opening various churches, our Siwai friends again boarded the little "Saga" and we started for the Siwai beach. Although the sea was beautifully calm all the way down, when we arrived at the landing place at Siwai in the early morning we were rather surprised to see a vicious surf pounding on the beach. The Siwai folk all went ashore in the first trip of the surf-boat, which was rather fortunate, for the surf did not improve as the tide rose, and a few things got wet and some lost in the surf in the later trips of the surf-boat. The work in the Siwai portion of our district is a man's job.

And so ended the first Synod at Buka. Short and hurried though it was, our people are happy that they have had this privilege and honour. We pray that its effect may be a spiritual blessing, not in our little quarter alone, but much farther afield too.

Journeying to the Mission Synod.

PROGRESS ON BOUNGAINVILLE AND BUKA.

By Rev. A. H. VOYCE.

LEAVING the rough Siwai beach on the Saga many of us were soon seasick. We travelled to Buka via Tiop. At the latter 'Port' we were charmed with the improved appearance of Tiop as we traversed the local 'Via Dolorosa' and came to the mission compound. Here we found much activity had been carried on since our last visit, evidenced in the more modern buildings completed or in course of erection. The Tiopians delighted us with their singing at lotu at night, as did also Mr. Metcalfe with his effusive welcome in pidgin English. Here we learned of Mr. Metcalfe's pioneering work in many quarters.

After a lengthy conference, and after an early morning tea dispensed by the Marama at about 1.30 a.m. we got away for Buka at about 2 a.m. and again Captain Cropp had to be on the 'bridge' whilst all passengers 'turned in'.

Arriving at Skotolan about midday on Sunday, we were much impressed with the greatly improved appearance of the station, which was looking fine in a mantle of green clover grass. Fruit trees everywhere in bearing were much in evidence, and the new mission house, native built, on the summit of 'Mount Zion' was a fine, well built, and imposing structure, and with electric light in splendid running order, the house must be an ideal home, getting all the cool breezes that are to be had.

In the afternoon I went to Petats and took the service there for Mr. Cropp, and found the church had been much enlarged, and that it was packed with crowds of men, women, and particularly of children.

Synod commenced on the date announced, with the celebration in remembrance of the Last Supper. Synod went through smoothly, and we all felt that it was one of the finest Synods that we had ever attended, and the problems that presented themselves were tackled with a will, and with a desire that our work should suffer to the least possible extent when the pre-allocation was so small.

After Synod I had the pleasure of opening four new churches for Mr. Cropp. The first was at Hapan in the centre of Buka island, and here the cause of Methodism is more than holding its own since the inception of the work there.

The following day we left for the North Coast of Buka about which I had heard so much, but which I had not seen. I found that it is a very thickly populated area, and here I had the pleasure of opening three new churches. The causes are all very fine, and the churches were packed, the people intent, and eager for instruction. Another teacher was appealed for whilst I was there. In one of the churches there are 50 scholars in the school. These villages are all very close together on the beach, and as we were paddled back in a native canoe, it seemed that we were passing in front of native villages all the time. There are great opportunities for advance work here, but continually the question is, where are the teachers to staff it to be found.

On the way back to Siwai, we went into the district of Ahon, where Mr. Cropp has another teacher stationed, and found that a death feast had just taken place in the village. However we went on to a new site where we saw the church nearly finished.

From here we went further on to the newly opened district of Konua, where there are four of our teachers stationed. Just as we went to Synod a native massacre occurred in this district, when the people from the mountains came down and killed some 11 people. Here we found the teachers in good heart, and the people keen, and passively resisting the onslaughts that have been made on their villages by agents of Rome since our work has been started there, and it is here we look for many opportunities in the future. Altogether, the advance work that has been done on Buka this year is amazing, and Mr. Cropp will have a thrilling story to tell when on deputation work this coming year.

Missionary Table Talk.

Sister Lina Jones, after extended furlough, left Auckland on February 26th, on return to the Mission Field. She has greatly improved in health during her stay in the Dominion and cheerfully faces another term of service in the tropics.

* * * *

The Rev. and Mrs. V. le. C. Binet are due to arrive in Auckland on March 7th, for their triennial furlough. Mr. Binet has to place himself in the doctor's hands immediately on arrival. This will probably delay his participation in deputation work for several weeks.

* * * *

The Rev. and Mrs. A. H. Cropp are also due for furlough early this year. They expect to arrive in Sydney on March 30th. Mr. Cropp will assist in deputation work in the North Island. Although he has spent ten years on the Mission Field he has had only one short furlough and thus far has not done any deputation

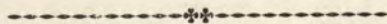
work in New Zealand. He will have a great story to tell of pioneer work on Bougainville and Buka Islands.

* * * *

During the absence of Mr. and Mrs. Cropp from their station, Sister Elizabeth Common has gone to reside at Siwai with the Rev. and Mrs. A. H. Voyce. She already finds her hands full with work among the women and children of that inland station where previously no sister has resided.

* * * *

The Rev. A. H. Scrivin who has rendered such distinguished service for many years in Papua in connection with the Methodist Missionary Society of Australasia has been transferred to New Zealand. We accord him a hearty welcome back to his former Church and Conference. Mr. Scrivin has been appointed a member of our Board of Missions where his missionary experience will be most valuable.



The Solomon Islander.

WHAT HAS CHRIST TO OFFER?

What has Christ to offer to these people? **EVERYTHING!** A change of heart and life and outlook; salvation, which means deliverance from the power of evil spirits and the dread spell of witchcraft, deliverance from the evils that press upon the Solomon Islander day by day, and deliverance from the haunting fear of death.

BY ACCEPTING CHRIST he comes to know the love that casteth out fear; his countenance is changed and lit up by the light of the new life within, and his heart also is changed to see new ideals of service for his own people.

CHRIST OFFERS HIM deliverance, but we remember also that Christ came that they might have life more abundant! And we feel that the future of the Solomon Islander lies in his acceptance of the rich, full, many-sided life that Christ holds out to him.

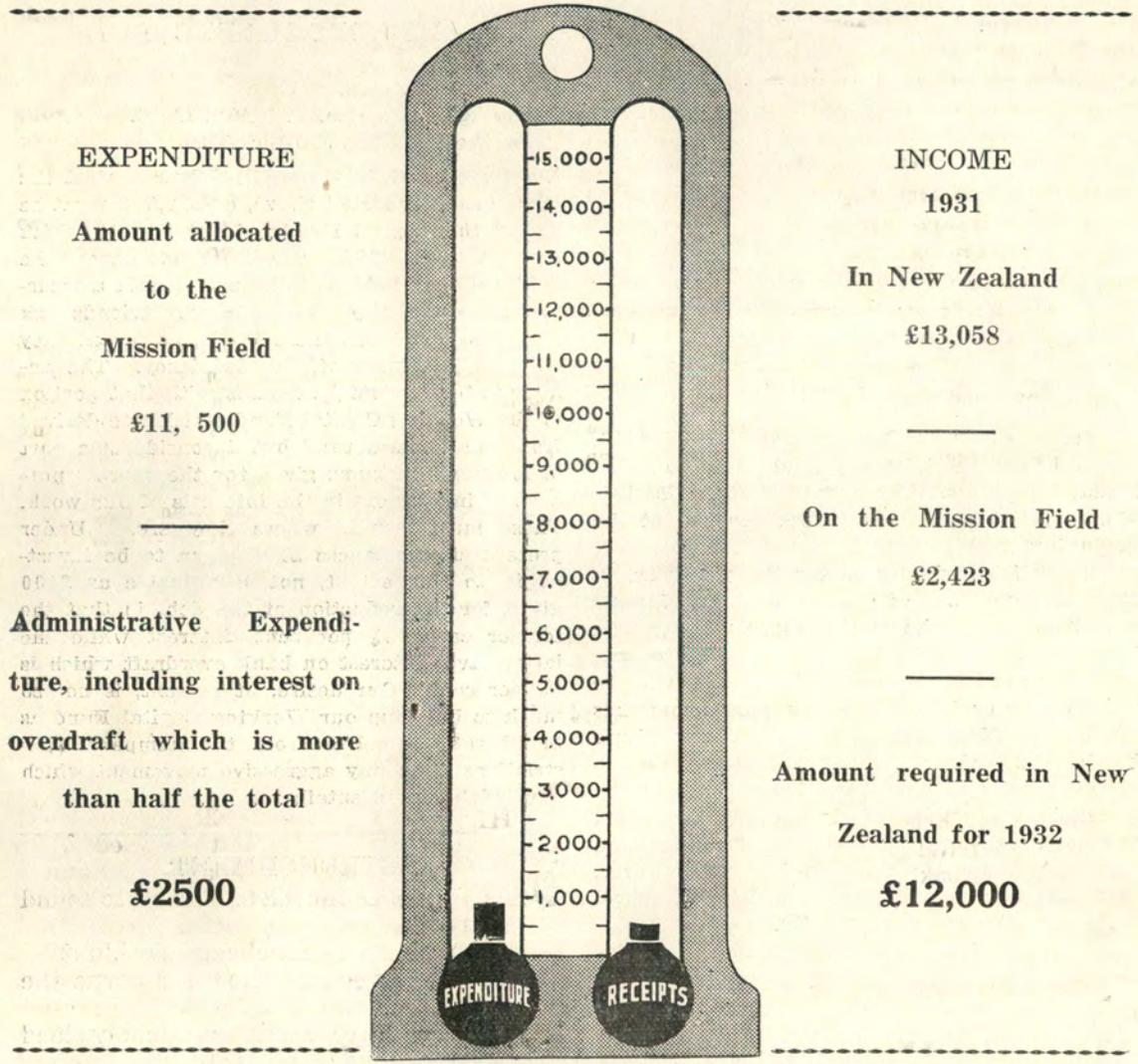
CHRIST HAS TO OFFER HIM the best that his fathers knew, but stripped of its evils. As the Solomon Islander is simply a unit of the tribe, CHRIST OFFERS TO HIM the one great elevating power that can uplift the tribal life.

CHRIST OFFERS HIM a love that is so overflowing that it must find expression in service, the service of his own people.

CHRIST OFFERS HIM the highest realisation of his own life as an individual, a tribe, a nation, a race, and the greatest development of his latent capacities for service.

CHRIST SETS BEFORE THE SOLOMON ISLANDER the ideal of his countryman redeemed, transformed, with every faculty alive and throbbing, with every principle elevated and renewed, with every sense attuned to the highest, and with every energy bent to the uplifting and salvation of his own people.

Our Financial Barometer.



Help the Barometer to rise on the RIGHT side.

The Missionary Society has to-day grave liabilities and pressing problems. The Board and its officers are carrying a heavy load of responsibility. We have faith to believe that our Methodist people will not fail the Society in this hour of difficulty. Regular subscribers could greatly assist by paying NOW, if possible, instead of later in the year. Circuits can assist by forwarding without delay all money in hand.

Methodist Foreign Missionary Society of New Zealand.

THE TREASURER'S REPORT FOR THE YEAR ENDED 31st DEC., 1931

We beg to submit the following report:—

The income in New Zealand, for the General Fund, is £13,058 which is £851 more than in 1930. The income in the Solomon Islands is £2,423, a decrease of £618.

The expenditure in the Solomon Islands is £14,184, being £1630 less than in 1930; in New Zealand the expenditure is £2,672, showing a small decrease of £5. In addition to these payments a deficiency on Banga plantation, in previous years, of £342 has been paid, making a deficiency on the year of £1717. Our present debt is £17,552. There is a loss, during 1931, on the working of Banga plantation of £219, which has not yet been brought into the New Zealand accounts. The overdraft at the Bank is £10,028, the highest point yet reached at the beginning of a year.

The anticipated income for the year was, in New Zealand, £12,000 from ordinary income and £2,000 from the special appeal; in Solomon Islands, £2,500. Estimated expenditure was £2,500 and £14,000 respectively. It will be seen that in each case the estimated income has not been realised and the estimated expenditure has been exceeded.

The results of the S.O.S. Appeal cannot be stated because many of the circuits have been unable to distinguish between ordinary and special contributions. It is known, however, that many persons have responded to the appeal and some with great generosity.

The financial position makes it imperative for the Board to carry out the economies on which it has resolved. Provision should be made, not only for the balancing of income and expenditure but also for the reduction of the crippling debt under which we are labouring.

In addition to the income mentioned above donations to the amount of £310 have been received and added to Working Capital Fund and £595 has been received from legacies.

We thank all who have contributed to our funds. That in the midst of a continued financial depression and with a diminution in the number of large gifts so much has been raised shows a widespread interest in our work which is cheering and gives hope for the future. To God, to Whom belong the gold and the silver,

be the glory. Amen.

(Signed) Geo. T. MARSHALL.

A. J. BUTTLE.

Note by Rev. G. T. Marshall:—Over against the large deficit reported above, of £17,552 must be placed the Capital Funds of our Society which amount to £12,384. These do not cancel the debt but they help us to regard it with a measure of equanimity. Some of our friends ask why we do not use these funds, as far as they will go, in wiping off the deficiency. The answer is that we might do this with that portion of the Working Capital Fund which was derived from our general fund but a considerable part of it consists of sums given for the express purpose of investment in the interests of our work. These must remain where they are. Under present circumstances £100 given to be invested is, to this extent, not as valuable as £100 given for the reduction of the debt in that the former earns 5½ per cent. interest while the latter saves interest on bank overdraft which is 6½ per cent. Our desire, at present, is not so much to build up our Working Capital Fund as to liberate ourselves from the hampering restrictions upon any aggressive movement which our indebtedness entails.

RETRENCHMENT.

Is this a time, O Church of Christ, to sound retreat?

To arm with weapons cheap and blunt
The men and women who have borne the brunt

Of Truth's fierce strife and nobly held their ground?

Is this the time to halt, when all around
Horizons lift, new destinies confront?

No, rather strengthen stakes and lengthen cords,

Enlarge thy plans and gifts, O Thou elect,
And to Thy kingdom come for such a time.
The earth with all its fullness is the Lord's,
Great things attempt for Him, great things expect

Whose love imperial is, Whose power sublime!

—Charles Hoyt.

A Nurse's Work on Choiseul.

Extracts from a letter from Nurse Muriel Stewart.

It is very good to be home again once more, with my own dear family and enjoy a good rest. I am very thankful I was able to travel with Dr. and Mrs. James, although I did so want to finish my three years term. But the doctor realised how much in need of rest I was, for the last year has been rather a trying one for me. It was sad to say good-bye to our Choiseul people. The last Thursday afternoon Class-meeting was really our farewell meeting with the people. It was a wonderful occasion, and the sight of that church crowded with our native friends will live long in our memories. The meeting commenced at 3 p.m., and only closed when it had become too dark for us to see any longer. Such numbers of the people, both men and women, stood up and told of the benefits they had received from the medical work, and they realised it was only made possible because of Christ's great love to mankind. And so they gave God the glory for all His blessings. It was most pathetic to hear them saying: "What shall we do when there is no hospital and no doctor to go to when we are sick?" Two men said "We will feel like a family without a father!" We are very glad that we have been able to give so many teachers and their wives three weeks first-aid training, for now they can do a lot in their villages to help the sick. Two boy nurses are carrying on with out-patient work in the Bambatana Hospital, and a teacher nurse is doing the same in the Senga Hospital. Abel, the boy at Senga, has been doing splendid work there ever since we left almost a year ago. When we left Choiseul there were six men patients in the hospital for the boys to continue treating. Two women and a two days old baby were carried across to the Sister's Home where my room is to be used by Sister Ethel as a midwifery ward. At first the doctor and I were rather disappointed that we were not able to do more midwifery work, as the women would not come to be treated by a man doctor. However, as far as we could learn there were few babies or mothers who died during child-birth. It seemed that the after care of the new babies was at fault so we concentrated on

teaching the women how to care for their children, they being very ignorant on this important question. A little before we left the Islands a mother and a three months old baby came to us. The mother had been very ill for a time after the baby was born and was not able to nurse it and the baby had lived all that time on native potato, masticated by the mother before putting into the baby's mouth. He looked a tiny wizened old man when he came to us, but plenty of good fresh milk soon made him look better. We had to bathe him several times before he was really clean but he became quite a sweet little baby before we discharged him. His mother had a huge tropical ulcer on one leg. Doctor excised the ulcer and put skin grafts on the place which grew nicely. The milk for the baby was a problem and all I could do had little effect. However, as the woman grew stronger we hoped the supply would increase and in the meantime she lived in the village and came to Sister Ethel several times a day to get milk for the baby. The girls training under Sister Ethel's care used to make the food ready when they made up milk for the home babies.

Poor old men who were widowers often claimed our sympathy. They used to find Hospital such a comfortable place that when they were well again they were reluctant to leave. To be loved and cared for must have been a surprising experience. To care for a sick person in any way has always been repulsive to our native people before they became Christians, so it was truly wonderful to see how Christ's love in their hearts has enabled so many fine boys and girls to overcome their old habits and become excellent nurses.

Now I am on furlough I feel deeply grateful to God for the privilege of having been able to help so many suffering people and I pray I may be able to go out again, for I love the work. Truly the disappointments and difficulties are many but God is our strength at all times and the grace of God in one's heart can and does compensate for all the hardships.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Our President's Letter.

Dear Readers,

Farewells have been the general order of things during the last few weeks. On January 15th the Rev. A. A. Bensley, Mrs. Bensley and their bonny little boy returned once more to the Solomon Islands and took under their special care the newly appointed Missionary Sister, Miss Isabel Stringer, who has realised her dream of working for her Master on the foreign fields.

The wharf was thronged with friends of passengers and our own representatives were not left out in the cold. The Chairman of the District, the District Missionary Secretary and their wives, other ministers and members of the M.W.M.U. and Y.W.B.C.U. were there to wish them God-speed, and flowers, streamers and cameras were well in evidence.

Everyone is glad to have the opportunity of meeting or waving a friendly hand to those arriving or leaving our shores, but there have been occasions when no one has met home-coming sisters or missionaries through no advice re date and time being received. This is quite as grievous to us as it is to them and we sincerely hope that news of this sort may be circulated more freely in future.

The M.W.M.U. was represented at the departure on February 5th of Miss A. M. Griffin who for twenty years has laboured devotedly among the Indians at Suva. Before New Zealand took over the Solomon Island field from the Australian Board of Missions, Miss Griffin was considered Wellington's own Sister, but with the change of government she has not been in touch with us. She holds a B.A. degree, also Diploma of Education and now has been granted twelve months leave of absence to visit the Hebron High School, Coonor, India, a school for the children of missionaries. The language, custom and mind of the native people will be her special study during her stay. To have been a

committee member at the Pan Pacific Conference brings her into touch with women the world over.

Miss Griffin is one of many Methodist women to whom we owe respect and admiration. We are, indeed, proud of all our Sisters on the Home and Foreign fields, each with her own particular gifts and personality given so gladly to those in need of spiritual or bodily help. Let us not fail to do our part.

The World Day of Prayer for Missions is wonderful! It is like a ring of incense circling around the world and rising to God. It remains for us to do our part in answering those prayers. "Workers together with God."

With every good wish.

Yours sincerely,
Lilla Hill.

FAREWELL TO A MISSIONARY PARTY.

On Monday, January 11th, a very friendly and informal gathering of Auxiliary members and their friends with a sprinkling of ministers was held at Deaconess House, Christchurch, to wish God-speed to our new Sister, Miss Isabel Stringer, also to Rev. A. A. and Mrs. Bensley who were present by invitation, and spoke a few words of farewell. Mrs. Bensley's health is much improved by the long rest in her native land and a course of treatment she went through. She is looking forward with pleasure and eagerness to a further period of service among the people of Bilua in Company with Miss Stringer. Mr. Bensley expressed his pleasure at being present and thanked the ladies for this opportunity of meeting Miss Stringer who is to accompany his party on their journey to the Solomon Islands. Both Mr. and Mrs. Bensley were glad to be taking back with them a worker of Miss Stringer's type who gave every promise of being most acceptable. She is a fully trained service. One or two other friends expressed on behalf of the company their appreciation of the

THE OPEN DOOR

valuable services Mr. and Mrs. Bensley had rendered in the past and wished them many more years of like success. Miss Stringer was also the recipient of many good wishes, and her few words in reply won for her the affection and sympathy of all those present. We felt that she would be a "doer." Her words were full of a modesty and sincerity that won all hearts.

A little good music interspersed with the speaking helped to make the evening more enjoyable. An evening hymn and the blessing pronounced by Rev. W. J. Williams concluded the programme, after which a cup of tea, etc., and the opportunity of personally greeting our guests and offering farewells and good wishes brought a bright and friendly gathering to a fitting close.

* * * *

Auckland Notes.

The Auxiliary Women donned mackintoshes and in large numbers braved the rain in order to attend the Christmas meeting and to hear Mrs. Patchett's address on "The Music of Love in the Life." Our president, Mrs. Avery chaired the meeting and before the offering was received stressed the fact that money is a sacred trust from God and to Him a strict account must be rendered of our stewardship. Her Christmas letter urged the need to give liberally and the response of £57 10s. with £20 added later was a cause for rejoicing. Mrs. Armitage returned thanks to the Giver of all good in a dedicatory prayer.

At the first meeting this year of the Birkenhead branch, Mrs. Hayman of the China Inland Mission told a moving story of the work in China where for ten years she has lived and loved Chinese women. In this Faith Mission they have a 'Go Forward' policy and in answer to prayer 200 new missionaries had been sent into the Field. The last of the 200 leaving in December 1931.

Sister Ruth Grant writes that she is charmed and fascinated with the work in spite of an epidemic of influenza which was followed by prickly heat. She is struggling hard with the language but she states that there is nothing like being up against things to make one persevere. The Christmas activities of the children were an eye-opener revealing the faithful work

of past years. She was delighted with the efforts of the carol singers and the music of the brass band. Santa Claus visited the station and greatly amused the children.

SPACE TO LET

ON THIS PAGE.

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Treasurers: REV. G. T. MARSHALL and MR. A. J. BUTTLE.

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Letters containing remittances should be addressed to

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