

THE OPEN DOOR.

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

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. J. R. METCALFE	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. A. H. CROPP	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	

MISSIONARY DOCTOR.

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

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Gizo, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. ERONI KOTOSOMA	Tiop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

Editor: Rev. A. H. SCRIVIN,
Probert Chambers,
Queen Street, Auckland.

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Probert Chambers,

Queen St., Auckland C.1.

Will agents kindly remit direct to Rev. W. A. Sinclair and thus prevent confusing these sums with those intended for the General Fund.

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"THE LOTU"

Editor: Rev. E. P. BLAMIERES

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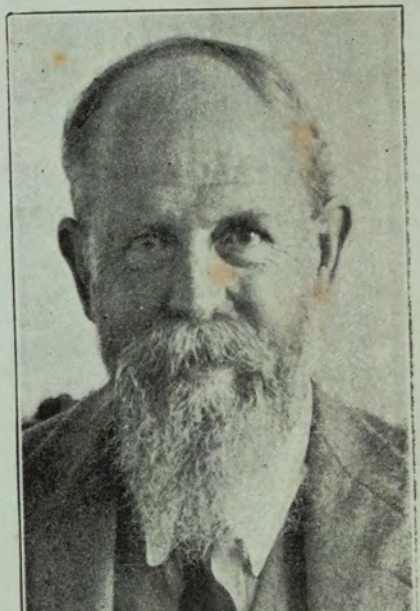
VOL. XV., No. 1.

PUBLISHED QUARTERLY.

The Open Door

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

JUNE, 1936.



The Rev. Charles F. Andrews.
Missionary, Mystic, Saint.

"A Great Door & Effectual is opened unto us"

ST. PAUL

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



LITTLE 22 PER CENT. CALLS TO 78 PER CENT. FOR HELP.

By careful analysis of returns it is calculated that less than 25 out of every 100 Methodists carry the Foreign Mission burden.

Legacies.

From time to time friends of Missions have included in their wills Bequests to the Methodist Foreign Missionary Society's Funds. The following form for such a testamentary gift should be brought under the notice of the Solicitor drawing the will or codicil:—

FORM OF BEQUEST.

TO THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND.
I GIVE UNTO THE TREASURER OR TREASURERS FOR THE TIME BEING OF
THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND THE
SUM OF _____ POUNDS
STERLING, TO BE PAID OUT OF MY PERSONAL ESTATE, IN AID OF THE
SAID SOCIETY, AND FOR WHICH THE RECEIPT OF SUCH TREASURER OR
TREASURERS SHALL BE SUFFICIENT DISCHARGE.

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An Appeal from the President.

Love Never Faileth.

"Every penny spent on missions saves the administration a pound"—So said Sir George Le Hunte when he was Governor of British New Guinea. I think the statement was deliberate and well warranted. Another Governor in that same territory was visited by an Austrian Archduke (the very one against whom the pistol shot was fired in Serajevo which was the starting signal for the Great War) who asked, "Where is your standing army?" "I have none," was the reply; "we have missionaries here. They keep law and order."

In British taxation, we are informed, of every pound paid 14/- goes to war expenditure—either wiping up the mess of the past or preparing for the future.

Without expressing any opinion here about the defence budget, we hold the strong conviction that the spreading of the Christian way of life in positive ways is the constant task of the Church, the crying need of the world, and the clear will of our Lord.

That would be true no matter what it costs. But it is worthy of recognition that the missionary way is the best investment.

A business man in our Conference, who brings his common-sense to matters of Church finance, stated emphatically that for law and order alone the money we give to the Church returns its value over and over again.

Yet if our money gifts are to have their real significance in the Church, it is essential that they be the expression of love. Let no one give to missions under constraint, except it be the constraining love of Christ.

There is something radically wrong unless our giving be a joy.

Lax of Poplar once told me how he called on a poor woman engaged in one of the sweated industries to remonstrate with her for having given a golden sovereign in the missionary offering, which he reckoned she could not afford. "Never again will I do that," he said to me. "She looked at me reproachfully. 'Mr. Lax,' she said. 'I have often given to my Lord in copper. A few times I was able to offer silver. Once in my life I had the opportunity to give Him gold—and would you deny me?'"

One falls into silence in view of a sacred act like that. It recalls Dr. Glover's interpretation of an incident in the gospels:—"There is the woman with the alabaster box, the mere possession of which stamped her for what she was. It was simply a case of the wasted life. I have long wondered if she meant to give Him only some of the ointment. A little of it would have been a great gift. But perhaps the lid of the box jammed, and she realised in a moment that it was to be all or nothing—she drew off her sandal and smashed the box to pieces. However, she broke it, and whatever her reasons, Mark's words mean that it was thoroughly and finally shattered. Something had happened which made this woman the pioneer of the Christian habit of giving all for Jesus. The disciples said they had done so, but they were looking for thrones in exchange; she was not."

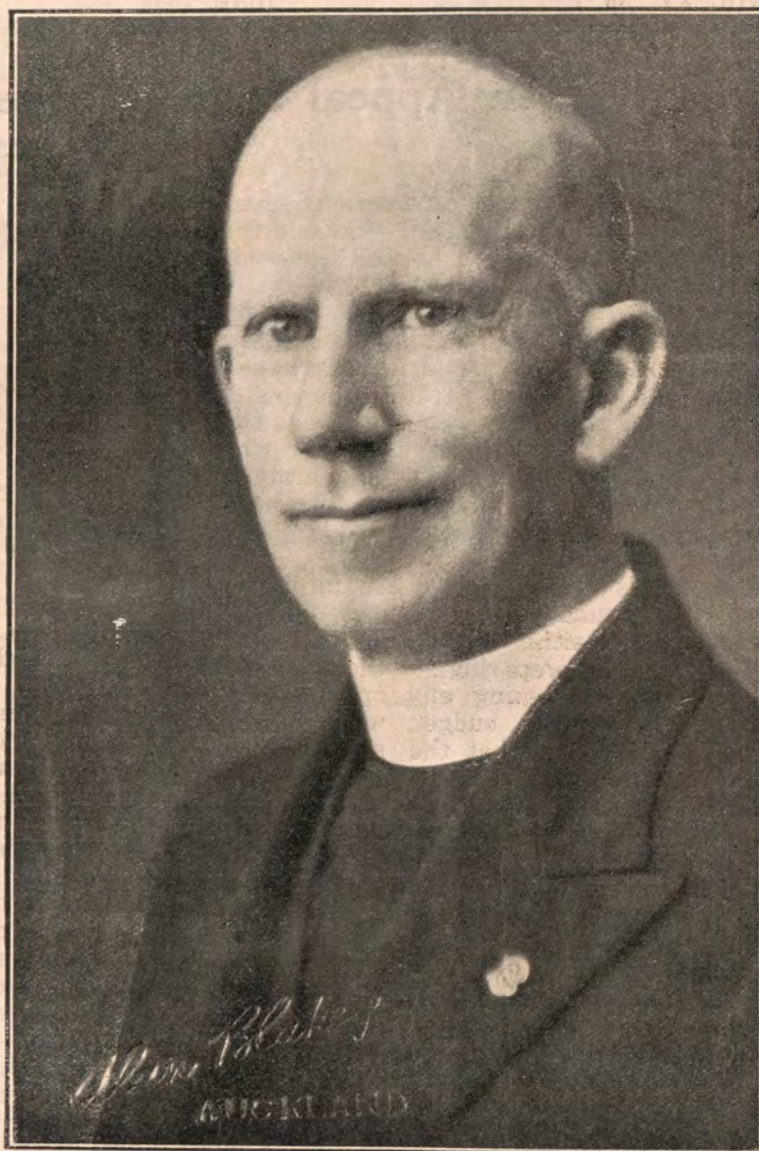
Love Never Faileth!

WHAT ARE YOU DOING
TO WIN THE SOLOMONS FOR
CHRIST?
TO SEND THE DOCTOR BACK?

Hail! The President.

We trust there will be an eager response on the part of our readers to the President's Appeal on page 1. In pleading for Love he has gone to the root of the matter. He is well qualified to make the Appeal, as we have no more missionary-minded man in the Church. By his constant advocacy of Missions, his able editorship of "The Lotu" and his own deep love, E. P. Blamires has always sought to keep the eyes and heart of the Church upon its high task in the Solomons. What a task it is! What a responsibility! What a privilege! — to win these people of the Western Solomons for Jesus Christ, to maintain and extend the Educational Work and to Restore the Ministry of Healing by sending the Doctor and Nurses back to the Helena Goldie Hospital.

Will you respond to the Appeal, O Reader, and thus commend Jesus Christ to the people who need Him so much?



THE REV. E. PERCY BLAMIRES
President of the Conference.
Methodist Church of New Zealand, 1936-37.

DAVID PAUSU.

By the Rev. A. H. VOYCE.

Devita Pausu was born in Siwai some considerable number of years ago, but nobody can say when with any certainty. Like many another Siwai baby he was unwanted. At the time of his birth, his mother, who was one of two wives, went down to a stream (as a common custom is even to-day) all alone, to there give birth to her child and thus drown it. But David was a lusty child, and though she left him to die in the stream, he cried so



DAVID PAUSU.

loudly, that some time after the departure of the mother, the co-wife came down to the same stream, and fortunately near the same spot, to draw water for cooking. Hearing the cry of the baby, she took it back to the house, where the child's father was very wrath with the mother for wanting to destroy a "man-child," who would later be a defender of the home in times of inter-tribal warfare. Little did he know that the days of war-

fare were nearly ended, and that his child was destined to be in the forefront of quite another battle when he eventually did reach maturity. When David was a child however, his parents died, and he was not much regarded by the relatives, being, as is customary in Siwai, considered more of a burden than a blessing. Thus it is not surprising that, when he was about 10 or 11 years of age, he was more or less bartered to visiting natives from the island of Mono. (Treasury Island.) David, telling the story, said, "There was no Methodist Mission in the Solomon Islands then." Later when he grew up, he went to work for Lever Brothers on Rendova and at Gavutu. Later he was a cook-boy on their recruiting ship, and often went to 'Wild Malaita' aboard this boat. He was 6 years with Levers. Later he worked for a trader in the Treasury Group as a sailor, and during this contract he often visited Kieta aboard the trading ship to sell Trochus Shell to the Germans there.

Then on one occasion he had a difference with his master, and they came to blows, so for punishment he was left on Marukei Island, in the Treasury Group, along with another Siwai native and a Malaita man. It was whilst he was there that Mr. Goldie brought Samson, a Tongan catechist to Mono. After his contract was completed, he went to live again on Mono, and used to attend the Lotu on Sundays. One day he asked Kiau, (who is also a teacher in Siwai) if the school was good, as he thought of attending. Then he reported to Samson his desire to attend school. After some considerable time Samson asked the scholars if any of them would like to be baptised. None answered. Then David signified to the teacher his desire, though admitting he "knew not the Lotu." He chose the name of David, and was later baptised by Mr. Goldie. David later went for a time to Fauro, and then returned to Mono, and after a very short period Samson, the Tongan Catechist, died and David and others went to school at Roviana, where

he stayed for two years. Then in the early years of the European War, the Revs. Goldie and Wheen (then General Secretary) visited Siwai, and came in to Harinai, and spent the night. Mr. Scrivin on his visit here inspected the spot, well remembered by the older Harinai natives, which is close alongside the site of our present Mission Station at Harinai. Shadrach Beuhai, a Siwai native who had been converted at Roviana, and married there, visited Siwai, heard of the desire of these local Chiefs for the Lotu, and went back to Roviana reporting the matter to Mr. Goldie. This, said David, was the reason for the visit of the Revs. Goldie and Wheen. They brought three teachers to Siwai, Daniel Siraheti, Shadrach Beuhai and Paul Sai. Later Beuhai visited Tonu, and heard from the Chief there of his desire for a teacher, so the message was conveyed to Mr. Goldie at Roviana, who then sent David Pausu and Chilion Kiau, early in 1917.

They came to Faisi in the old S.S. "Mindini," and travelled from there to Siwai in a native canoe.

David's first station was at Tonu, where the headquarters of our extensive South Bougainville work now stands. They first put David to sleep in the Men's Meeting or Drum House, called a KAPOSO, there being no other dwelling available. Hanging in the drum house were a large number of human skulls, not remains of cannibal feasts, (for these Southern Bougainville peoples were never cannibals,) but the skulls of enemies, hung there to "Shame" them. Whilst David was living in the Kaposu, the Tonu natives brought in a dead man from Mihero, where they had killed him and cut off his head, hanging it up in the drum house, but later took it away to Kinirui. On one occasion David ran short of clothing, and though he had money, there was nowhere to buy anything, so he went with others to Faisi, and it was whilst he was staying at Fauro, an Island near Faisi, that he met a Siwai native who told him that all the Tonu people had been taken to Kieta as prisoners by the Government Officer, who after burning their houses and shooting some of the people, took them all away as prisoners, because they had no money to pay tax. Returning to Siwai, via Buin,

he met his people on the beach at Buin, on their way back from prison in Kieta. After a time David returned to Fauro to wait for Mr. Goldie, and report the matter to him. Mr. Goldie went up to Kieta to interview the Government there, and then took David back to Fauro, telling him to go to Siwai by first available opportunity. David visited Mr. Nicholson, the District Officer at Faisi, and reported his desire to return to Siwai. Mr. Nicholson told some Catholic natives who were going across in a big canoe to take David



The large type Bamboo Pipes of Pan, Bougainville.

Photo: Rev. A. H. Voyce.

with them, but the priest getting to hear of the matter told them to refuse, so the District Officer then refused permission for the canoe to go at all. So says David.

David then repaired an old canoe, and crossed alone to Buin, and then proceeded up the coast to Siwai.

After some months at Tonu, he visited Kinirui with the Lotu message. This is the village to which the head was taken. To-day in that village we have a teacher,

and Mr. Scrivin opened a small new church there during his visit. Later David heard that the people of Mihero, (where the man was killed), had run away into the bush, because they were frightened of imprisonment by the Government. One of the Chiefs, called SAWANG, sent for David, who took some of his people with him, and showed them how to build houses, and construct a village in accordance with Government requirements. Then David was sent for from a district to the north called Baisi, to help them also, and they said they wanted a teacher there.

When Mr. Cropp came on a visit to Siwai, about 1923, he married David to Mary Nosi, a Tonu girl, who has proved a staunch wife to him. To-day, he has two bonny children called Solomon and Hagar. He also has an adopted son called Sakei. When the Tonu people led by the Chief and David, earnestly requested that a minister be sent to Siwai, to help the Methodist Cause here, Tonu was selected by Mr. Cropp as the site of the Mission Station. In June, 1926, the writer on coming to Tonu, found a people zealous in the Cause of Christ, and received much of his early help and guidance from David. To-day many of David's old pupils are Missionary Teachers themselves, all scattered throughout the Methodist villages of Southern Bougainville.

Towards the end of 1927 the writer sent David to Mihero, at the earnest request of the four chiefs there, to commence the Methodist Cause, and only last

week a fine new church was opened there, the third church to have been built at this place.

David has been largely instrumental in opening up the Maisua, Baisi and Nagavisi districts. To-day he is stationed at one of the largest and oldest villages of our Mission, namely DUISEI.

He has seen 20 years of continuous service in Siwai. He has seen work grow to large proportions. He is a man of considerable influence, because of his long service, and is much respected and loved by all, natives and Europeans alike. Like his namesake of old, he is first and always the Lord's Anointed, ready to do and to dare anything in the cause of the Faith.

ST. LUKE'S GOSPEL IN VELLA LAVELLA.

The people of Vella Lavella will greatly rejoice at the arrival of St. Luke's Gospel in their own dialect, which has been printed and published by the British and Foreign Bible Society. The Rev. A. A. Bensley was the translator and the proofs were read by the distinguished scholar, Dr. Ray. To give a people in their own language God's Word, or a portion of it, is to bestow upon them a blessing beyond computation. We heartily congratulate Mr. Bensley upon adding St. Luke to his other translation work, and sincerely thank Dr. Ray and the British and Foreign Bible Society for again coming to our aid in such a wonderful way.



Men's meeting or Drum House, called a KAPOSO.

The drums being beaten for the first time after a period of silence during mourning.

Photo: The Editor.

FIRST IMPRESSIONS.

By the Rev. D. C. ALLEY.

We arrived in Gizo on April 21st and soon had the "Tandanya" and "Ilehe" pointed out to us, and before long Revs. Goldie, Metcalfe and Silvester were alongside, and it was good to be amongst our own Mission folks at last. It has been decided that we are to see the work in progress at our main stations and later be taken on to Siwai by Mr. Goldie in the "Tandanya." Although we are very keen to settle down on our own Station, we are indeed grateful for this golden opportunity of meeting all our fellow workers and of seeing our Mission work at its best. It is good to know the health of all workers generally is very fair. We have noticed the warmth, and wonder what our weight will be a few months hence if we continue the melting-down process persistently.

We were pleased to renew our acquaintance with Gina and family, also Kera. That night Lotu was held in a copra shed across the Bay. There were over 50 natives present, and we were given our first taste of how they can sing, and we simply revelled in it. As we sat in the semi-darkness and heard "Light of the World" our hearts were stirred. Then Gina's choir from Simbo, which had travelled 30 miles by canoe, was right on form, and the Hallelujah Chorus was splendidly rendered. We greatly appreci-

ated this introduction to our Solomon Island friends, and Mrs. Alley has great hopes for future musical ventures. Another thrill came when we were given a canoe ride round the "Malaita" with 15 paddlers to help us along.

Next day we cruised pleasantly over the 35 miles to Roviana. The usual happy throng were on the wharf to meet us, and Sister Edna had a busy time greeting her old friends. Since then we have been watching our keen staff at work in School, Hospital, and Lotu. They are very busy indeed and the work moves steadily on. We feel very ignorant with so much Roviana being spoken and sung, but I'm becoming quite an expert at rising for Lotu at 5.30 a.m. Smile, my New Zealand friends! Our official welcome took place on Sunday morning when, despite expert packing by Chief Boaz, a good portion of the congregation had to remain outside. To look into that sea of faces was an inspiration in itself. Naturally, the singing went well, and the choir rendered "Jesus of Nazareth Passes By." Welcomes were extended to the four of us by Rev. Goldie, Sister Lina, and one of the leading Native Teachers. The welcome was indeed warm. We all replied. Sister Edna was able to brush up her Roviana, and Paula Havea was quite at home, but the Rev. Leadley made us intelligible to the audience and Mrs. Alley



SOLOMON ISLANDS
DISTRICT SYNOD, 1935.

Back Row (from left) —
Revs. Usaia Sotutu, A. H.
Cropp, A. H. Joyce, E. C.
Leadley, A. W. Silvester,
Eroni Kotosoma.

Middle Row — Sister Eliza-
beth Common (represent-
ing the Sisterhood), Revs.
J. F. Goldie (Chairman),
J. R. Metcalfe (Secretary)

Front Row — Revs. Nathan
Kera, Belshazzar Gina.

greatly interested them with a violin solo. We now feel duly initiated to our Head Station. That afternoon a Choiseul Teacher conducted the service, preaching from St. John, chapter 16. Again the Hallelujah Chorus was rendered.

During the service Sister Vera Cannon received a hurried call to the Maternity Hospital, and afterwards we learned the third baby girl for the week had been born.

Now I am back at Gizo for the day. To-morrow we take Sister Edna to her

hospital at Bilua, and look over the work there, and at Simbo. A new church is to be opened also. Thereafter we return to Roviana, visit Marovo, and in about two weeks set off for Kieta, possibly via Choiseul. As already mentioned, our ultimate destination is Siwai. To be with Mr. Voyce in his rapidly-developing District should be very interesting indeed. I'll have more to say about this venture next mail. We do appreciate being able to represent New Zealand Methodism in this important work.

Send the Doctor Back!

"The Samuel and Clara Matilda Gorman Medical Bequest" Generously Augmented.

The whole Church will rejoice to learn that the Foreign Mission Board has received from Mr. S. Gorman, of Nelson, on behalf of his late wife and himself, an additional £1,000. This further generous gift has been added to the Samuel and Clara Matilda Gorman Medical Bequest, which now totals £4,000.

It is greatly upon the heart of Mr. Gorman, as it was also with the late Mrs. Gorman, that the Medical Unit of our Solomon Islands Mission should be re-established and that Dr. Rutter and the additional nurse may be appointed at the earliest possible moment. It is for this purpose that the interest of the Gorman Bequest is to be used.

We thank God for the vision and generosity of Mr. Gorman, and pray that others may be stirred by his example to help forward the Great Ministry of Healing. Money contributed thus lives on, not only in restored bodies, but also in the redeemed souls of those confronted in such a beautiful way with the Love of Christ.

Since January, 1936, the following special contributions for the full restoration of our Medical Work in the Solomons have been received. With full hearts we thank these generous friends, and pray that the hearts of many others may be touched by the urgent need of the people yonder who, in most cases, are entirely without qualified medical attention:—

E.W.B.	3	3	0
A Friend, Waihi	6	0	0

J. R. Webster, Hamilton	1	0	0
Anonymous	2	0	0
Anonymous	300	0	0
Helper, Dominion Road	1	0	0
Mr. H. Cockerell, Otaki	3	0	0
M.S.P.	1	0	0
Otaki Sunday School	8	3	
X.Y.Z., Grey Lynn	1	0	0
M.W.M.U.	1	10	0
Mrs. Shearman	1	0	0
S.	1	1	
Anonymous, Port Chalmers	1	0	0
Lotu	6	6	
Mrs. Richardson	2	6	
Mr. S. Gorman, Additional	1000	0	0
Mrs. Nichols, Howick	5	0	0
Lover of Missions, Hastings	10	0	
Per Miss Runciman, Pitt St.	15	0	
A Friend, Edendale	5	0	
Mr. Gillon, Devonport	50	0	0

DEBT REDUCTION.

Previously acknowledged	5154	1	10
A Friend	5	0	
Mrs. Drake	1	0	0
Hawke's Bay—Manawatu Y.W.B.C.	10	0	
Mrs. Nicholson, Brooklyn	3	0	0
Patea	2	0	0
M.W.M.U., Morrinsville	6	15	0
South Auckland Y.W.B.C.	16	0	
Mr. J. C. Tietjens	2	2	0
North Canterbury Y.M.B.C.	14	17	0
Anonymous, Port Chalmers	1	0	0
Lover of Missions, Hastings	10	0	
North Canterbury Y.W.B.C. Union	6	0	0
A Friend, Edendale	10	0	

The Magical Axe of Derua and Porua.

By the Rev. A. H. VOYCE.

For some years before the present writer came to Siwai, the Rev. Mr. Cropp used periodically to come down from Buka, and visit the few teachers then in Siwai, who were under his charge. On one such trip, he asked David Pausu to secure for him some object of interest that he could send to New Zealand, that would help to interest the people there in the work of the Mission in Siwai. Mr. Cropp said, that on his next visit to Tonu, he saw David polishing up some object which he later brought over, as an object that he,



Photo: Rev. A. H. Voyce.

SEREVIANA (right) and another chief
POKOPOKOIA.

It is stated of Sereviana that when he cuts his beard a cannibal feast is held and one is prepared for the oven.

David, thought suitable to send to New Zealand to create interest in Siwai. IT WAS A HUMAN SKULL! Mr. Cropp, of course, repudiated the object. Next trip, however, Timothy Kutamai brought to him a very large stone axe, told its story, and suggested that it be sent to

New Zealand. It was, however, too heavy to post, and Mr. Cropp left it with the teachers in Siwai, until the visit of Mr. J. W. Court in 1927, when it was presented to him. Mr. Scrivin is going to try to secure a picture of it, to publish, so that the boys and girls may see what the famous stone axe looks like.

Its legendary story is as follows: Long ago this magical axe was the property of two great 'culture heroes' of the Siwai people, two people famous long ago, whose complete history is more or less lost in legend, their names, however, being retained in the folklore, namely DERUA and PORUA. One day these two great culture leaders or heroes, desired for some purpose or other to change the course of the river KURU in the south of Siwai, and they felled some forest, including two large hardwood trees, with this implement, and then commanded the river to flow over the course desired. In support of the truth of the story they point out the stumps of these two hardwood trees, which are standing in the midst of the KURU stream even to-day with the water flowing right around them.

Later, of quite recent historical times, this axe used, of its own magical accord, to go into the gardens of the HANONG natives, and pull up the taro to take away to its home in the bush. Thus it destroyed their gardens. At first it was thought that pigs destroyed the gardens, but later it was found, they claim, that it was this implement that destroyed the gardens in such a way, that the gardens had the appearance of having been destroyed by pigs. The people then took the stone axe on one occasion, a long way into the bush, and left it there, but it came back again. Later, it is claimed, it had two children, and thus the havoc of the three of them in the gardens was terrible.

It must have been with a sense of relief that they learned of its trip to New Zealand, for ever since they have been free from its depredations, nothing since having been seen of its two children,

prolonged search also having failed to locate them in the bush where they are said to have lived with their mother, at a place called HONGO.

Incidentally, this magical axe is larger and heavier than any other seen or heard of in Southern Bougainville, being also of

quite a different shape. It is certainly an implement made by human hands, but must surely have been for ceremonial use, being useless (on account of its size) for ordinary utility purposes. So states one who claims to know something of the stone culture of Bougainville.

PAUL ILOHEFAIVA. ✓

THE MAROVO PIONEER.

It must be just about 25 years since Paul Ilohefaiva, a native teacher from Tonga, was sent down into the Marovo Lagoon portion of the Roviana Circuit, as the pioneer Methodist Missionary. At



PAUL ILOHEFAIVA

the call of Christ, Paul and his wife, Kesaia Uta, left their own fair land of Tonga, in order to render Gospel assistance to their less fortunate, and still very heathen brethren of the Solomon Islands.

These two good Christians very soon began to exert a wonderful influence

amongst the people of the Marovo.

Paul was distinctly a pioneer missionary. First of all striving, and to a large extent successfully, to convert the whole of the people of the village in which he and his wife had made their home, he next set about establishing new Methodist mission stations in the Lagoon district. The Marovo Lagoon—a beautiful reef-enclosed stretch of water—is between 60 and 70 miles in length and is probably one of the biggest lagoons in the world. Paul and his helpers were tireless in their efforts to establish Methodist villages in vantage places throughout the length and breadth of this district. The main village community was broken up to a certain extent, and one or two of the families were encouraged to leave their home village to go and settle elsewhere in Marovo. There they built up Christian villages. As these new villages began to grow in number and in population, native teachers were sent down from the Mission Headquarters at Kokeqolo, Roviana, to take charge. Where there was not a teacher available, Paul and his band of Methodist local preachers and helpers, travelled to and fro and cared for these places themselves. Under the direction of Paul, the people were encouraged to make good gardens and to plant and farm their coconuts, whilst regular fishing expeditions were organised to further supply the native larder!

Although not a brilliant scholar by any means, Paul commenced elementary day schools in various parts of his district, and he also arranged for the smarter boys in his villages to obtain additional schooling from other parts of the Roviana Circuit.

Each Methodist village was supervised, and anything in the shape of disobedience or wilful wrong-doing was corrected. The women and girls were well cared-for by Kesaia. They were encouraged in their native fibre work and gardening, as well as being instructed in several of the handicrafts peculiar to the Tongan people. Kesaia took into their home quite a number of the younger unmarried girls and kept her keen maternal eye upon them, day and night. They were taught to sew and soon developed into capable needle-women.

The task of these early native pioneers was a most difficult one at times, and there were many set-backs and disappointments, but despite these things Paul and Kesaia made a lasting and loving impression upon the hearts and lives of many of these Marovo people.

On Sundays and special Lotu days, Paul always attired himself in trousers and coat and laceless boots, according to Tongan custom, and as he gradually built up a band of local preachers, he preserved and reserved a special suit that had to be donned by the local preacher whenever he took a preaching appointment in Paul's village. Be the 'local' tall or short, stout or lean, he had no choice other than to put on this one particular suit for the service! Kesaia was distinguished for her headgear! Where the hats came from that she wore on Sunday and at the Class-meeting one would like to know! They were weird and wonderful feats of millinery, yet worn with a dignity befitting a duchess, and they were looked upon with something akin to reverence by the Marovo natives.

Kesaia had many domestic pets — cats and dogs and pigs and fowls all claiming a daily portion of her time in care and attention. Her dogs would usually follow her to the services, and either sat at her feet or underneath the part of the floor on which she sat in church, and as she lifted her somewhat harsh voice in fervent praise, the dogs would howl in discordant accompaniment! For ten years, from 1912 to 1922, Paul laboured in this Marovo district, and wonderful indeed were the fruits of his labours. He paved the way for the settlement amongst this

people of the first white missionary, the writer of this 'story', and Paul's years of pioneering service made the latter's early work a much easier task than it would otherwise have been. A few weeks after the settlement of this white Methodist missionary, Paul succumbed to a short and severe attack of blackwater fever. Everything possible was done to save this worthy man's life, but without avail. Paul passed on to receive his reward.

Deep was the sorrow of his people, and the final bidding of 'Good-night,' as he lay in state before his burial, was a scene that will never be forgotten. His grave is in a prominent place on the village green and is cared for and kept beautiful with fresh tropical flowers, by those for whom he did so much. When a new church was erected in the village of Patutiva, where Paul had established new headquarters, it was, by general consent, called the 'Paula Ilohefaiva Memorial Church.' It stands in the centre of the village, and is a fine testimony to the Christian character and untiring labours of this pioneer native missionary. Kesaia has returned to her native land of Tonga, and there amongst her own people, she is spending the declining years of her equally useful life.

It is 25 years since these two 'good and faithful servants' commenced their service for their Master in this particular part of our Mission Field, and although the place of all their labours 'knoweth them no more,' yet the memory of all their love and sacrifice is still very green in the hearts of many of the Marovo Methodist people. —T. DENT.



Island Fruits.

The Use of Money.

By Rev. G. T. MARSHALL.

The fifteenth chapter of St. Luke's gospel, with its parables of the lost sheep and the prodigal son, is perhaps the best known of all the chapters of the Bible. The sixteenth chapter is equally great and deals with a subject to which our Lord attached great importance. Its subject throughout—with exception of two or three verses which are interpolated—is the use of money. He views it in the light of eternity, and makes faithfulness in this matter a condition of enjoying future bliss. Our comments on the chapter must be brief.

I. In the parable of the unjust steward, Christ commends preparation for the future. The lesson he draws from the story, is in the ninth verse: "Make to yourselves friends by means of the mammon of unrighteousness." (R.V.) plainly by doing good with it, by relieving the wants of others and ministering to their necessities. He adds, as an inducement to this conduct, "that when ye fail they may receive you into everlasting habitations," showing that man prepares his own place in the future world, and that as he sows here he will reap there.

Christ goes on to say, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" He regards both earthly possessions and heavenly grace as talents to be used in the service of God, the former being the lesser and more easily managed gift, and he indicates that bestowment of the higher depends upon faithfulness in the lower office: so great results are determined by the way in which we handle this world's wealth.

The Pharisees who loved the good things of this world, derided him. They scoffed at the idea that their use of money had anything to do with the enjoyment of the Kingdom of Heaven by such children of Abraham as themselves. Our Lord answered them in the tremendous parable of the rich man and Lazarus. The rich man was not a bad sort of a fellow on the whole. He did not drive the beggar from his gate, but allowed him to be fed

with the crumbs from his table. He was not a miser, but a good spender, loving money not for its own sake, but for what he could obtain by means of it, liking to surround himself with splendid and costly things. His offence lay in his selfish enjoyment of these things, his failure to recognise his possessions as committed to him to use for others as well as for himself, his disregard of the duty of succouring the needy and relieving the distressed as enjoyed by Moses and the sages and prophets of Israel.

Our Lord shows that the divine laws are attended by sanctions. In Hades the rich man lifted up his eyes being in torment. So far from Lazarus welcoming him to the everlasting habitation, he is not allowed to bring him a drop of water to cool his tongue. This is figurative language of true ideas, nor can we hope to improve upon our Lord's way of setting them forth.

The parable being ended, the scoffers appear to have had no more to say. There was a force about Christ's utterances that silenced men as they will be silenced at the last day. Who is able to argue against the Word of God!

II. Ministering to the needy was confined, in our Lord's day, to direct almsgiving, but now we have organised efforts to relieve poverty and suffering and, better still, to prevent these evils. Such efforts appeal to the disciple of Jesus Christ and furnish channels for the exercise of his benevolence.

To devote money to the furtherance of the gospel is also, undoubtedly, in harmony with the will of God. John Wesley comments thus on Matt. xxv:35 where Christ enumerates various ways of doing good: "All these works of outward mercy suppose faith and love, and must needs be joined with works of spiritual mercy. But works of this kind the Judge could not mention in the same manner; he could not say, I was in error and ye recalled me to the truth; I was in sin, and ye brought me to repentance." To publish the message of salvation to a sinful world,

to make known the grace of our Lord Jesus Christ, is a work to which the disciple may gladly wish to devote his life, and that being impossible for most people, he will wish to do what he can and to give that portion of his substance which he believes his Lord asks for the work. In making his offering he may feel that he is giving himself. This money that he contributes he has gained by the expenditure of the life forces with which he has been endowed. Its acquisition has occupied his time and thought, and in its pursuit a portion of his life has ebbed away. Let him make his gift as a part of the presentation of himself, body, soul and spirit, as an offering to God, and it will be a sacrifice well pleasing in his sight.

Devout persons are sometimes troubled because so much time of church courts,

so much conversation between church people is occupied with money matters, and it appears to them that the money-changers are encroaching upon the courts of the Lord. No doubt our spirit and temper often call for the scourge of small cords with which Jesus cleansed the temple, but He would not prevent all handling of current coin, for then would we have to go out of the world. As the Church in the wilderness needed the gifts of the people for the construction of the tabernacle with its costly furnishings, and as David needed similar gifts for the building of the temple, so does the Church to-day need, even in larger measure, the offerings of the faithful for its world-wide task. "Who then is willing to consecrate his service this day unto the Lord?" 1 Chron. xxix:5.

TAUNITA.

By the Rev. A. H. CROPP.

Broadly speaking, Taunita means all that area inside the north end of Bougainville, excluding the coastal ranges. There is a northern section of Taunita with a dialect of its own, and also an eastern section with a dialect akin to the Tiop dialect. No one seems to know anything about the valleys in the western section, whether they are peopled or not.

Some years ago our teachers in the

Konua district, on the west coast of Bougainville, penetrated the northern section of the Taunita district. Two of these teachers were allowed to settle there, and we were just about to visit them when they appeared at the Mission Station at Buka, and informed us that they did not wish to return. It seems that they had a most difficult time. The natives there had no sago-palm leaf for



Village in North-west Bougainville. Teacher's house in right hand foreground.

Photo: The Editor.

building, and some difficulty was experienced in getting material for their hut. Then the natives stole their axe, and soon after their knife, blankets and box disappeared. The people were horribly primitive, never washed, and were always talking of fight. At that time the retrenchment and curtailment was in progress in the Mission, and it seemed futile to start in a new area and curtail consequently in other and more responsive areas. So Taunita on the north was dropped.

Some time ago some of the Tiop teachers climbed the ridge of mountains some distance south of Tiop and dropped down into the Taunita valley on the other side of the ridge. In this eastern section of Taunita they found many scattered hamlets, and a number of the folk asking for teachers. On receiving this information, I wished first, of course, to see the people and place, before stationing a large number of teachers there. The boys offered to guide us over the mountains into the valley. We left Tiop in the "Saga," and went ashore a few miles south of the Tiopasana plantation. We then climbed the hill to the Teinana village, where we have had a teacher stationed for some years. This village is on a ridge about 1,500 feet high. The boys said that we could easily visit two or three places in the Taunita valley in the one day, and then return before dark. Having been "had" before with native estimation of distance, we thought it wise to sleep at Teinana and get an early start in the morning, so as to leave us a little time to spare for visiting. It was well we did so! The hill at the back of Teinana was the highest I have yet climbed. We must have gone up to 4,000 feet. We pierced the clouds and saw them floating below us. The air was distinctly chilly, and when I held my hands in a small stream which descended from a still higher ridge, they ached with the cold. On my remarking on the small height of the trees there, and suggesting to the boys that the stunted growth was secondary growth from old gardens, they laughed and replied that it was "fashion belong mountain." On the mountains the trees never grow tall. They were covered with moss,

and some had streamers of long, yellow stuff . . . very pretty. On the side of the track we frequently came upon pretty begonias, but only on the heights. The boys decorated their frizzy hair with the pink flowers. These plants seem to be indigenous, for I have frequently seen them in numerous places, but always up some distance from the coast.

The ridge turned out to be a twin, and we had an extra climb. The drop into the Taunita valley was sudden. We came out on a little cleared ridge where once a hut had stood. What a view! What a thrill one got as he surveyed that large valley some ten miles across, shut in on all sides except where the river broke through to the coast. There was no flat land in the whole of the valley. It was made up of ridge upon ridge, valley upon valley, with numerous small streams tumbling down to join the larger river. And on the tops of several of the smaller ridges in the valley we counted ten hamlets. There were probably more hidden away. What a "kick" I got out of that climb and that view! I prided myself that I was the first white man to see that valley. Surely in time to come they would name this place where we stood and surveyed the valley by some distinguishing name, such as perhaps "Cropp's Crest," or "Look-out de Cropp?" But my egotistical soarings were soon brought to earth. "No white man has ever come on this road?" I asked. "No," they said, "You are the first." How my heart (and head) swelled with pride! "But," they added, "an Adventist pastor, and an R.C. heard that we had started here, and they came up into the valley a few weeks ago by a path that follows the river somewhat." How are the mighty fallen!

The Adventists occupied three hamlets. The R.C. priest did not get a footing. We promised to send six teachers for the other hamlets. Our Tiop boys were able to converse with the people, and through them we told the chief of the village we stayed at that our Mission would do its best to help them, as they had called for us.

I looked up at the sun. It was nearly midday! To visit any more of the hamlets on the distant ridges was out of the

question, as we had not come prepared to stay the night. The native estimation of the distance was very much out, and I was sincerely glad that we had made an early start. We said Good-bye, and returned the way we had come. I must confess that I did not sleep much that night, I was so tired with the climbing.

The teachers are quite enthusiastic about starting there, and we had quite a number of volunteers. Mission work among these Taunita folk will mean much for them. Imagine a people degraded and dirty, never washing from one year's end

to the other; ignorant of the higher things of life, and of the fact that God is a loving Father, and not the fearsome Creator they picture Him as; knowing nothing of Christ and His sacrifice, and the power of the Holy Spirit to make them clean, useful beings; who think that when a person dies he has been bewitched and killed by the malice of some enemy . . . Oh, what a scope for Christian work and education! Will you pray for them and their teachers, and help on this work?



Portion of South Bougainville Village, showing Church and Teacher's House on distant left. As on all Teacher's Stations, the Church serves also as the School.

Photo: The Editor

Report of Methodist Mission Hospital.

SIWAI-KIETA DISTRICT.

JANUARY—MARCH, 1926.

	January.	February.	March.	Totals.
Total inpatients	62	58	54	174
Total inpatient treatments	1838	2016	2958	6812
Total outpatients	50	62	75	187
Total outpatient treatments	995	814	2130	3939
Total treatments on outstations	1436	2958	2759	7153
Total number of injections of N.A.B.	123	94	23	240

During the quarter a slight epidemic of Croup has been manifest in the district, but seems to be abating now.

The Medical Orderly, Isaac Pitakomoki, has had his house rebuilt during the quarter.

A very helpful consignment of drugs is acknowledged from the Public Health Department of the Administration, with-

out which it would be impossible to maintain the extensive work of this department of our Mission, especially in the outback villages. Also a very helpful consignment of bandages, lint and cotton wool has been received during the quarter from the Public Health Department.

A. H. VOYCE,

14/4/36,

"THE LOTU."

We draw the attention of all our people, particularly Sunday School Superintendents, Teachers, and Scholars, to the May issue of "The Lotu," our children's Missionary paper. The Rev. V. le C. Binet is the acting Editor during the Rev. E. P. Blamires' Presidential year, and all readers will join with us in congratulating Mr. Binet upon the excellence of his first number. He has already gone far to win the hearts of his readers, and the Editor, amid his many added duties, must feel glad that the paper is in such able and devoted hands. Mr. Binet has lost nothing of his great love for the Missionary Cause, and is a constant source of help and inspiration to us at the Mission Office.

In addition to undertaking the Acting-Editorship of "The Lotu," Mr. Binet is rendering valuable assistance in the oversight of the department of our work dealing with the support of Native Teachers, Students and Babies, a work for which his intimate knowledge of the Field and Workers makes him particularly fitted.

Mr. Binet is also constantly in demand for Deputation Work. He not only responds gladly, but also has a very inspirational message illustrated by beautiful lantern slides.

We urge Sunday Schools that are not at present distributing "The Lotu" among the scholars to write to us at the Mission



Rev. V. le C. BINET.

Office for sample copies of this excellent children's paper.

INSPIRING FACTS AND FIGURES FROM THE 1935 REPORT.

As through all the years, God has again made bare His arm, and we render our thanks and praise to Him for definite progress through another difficult year. Important above all else is the fact that men are being saved and added to the Church. The full membership in the Solomon Islands District now stands at 6,065—an increase of 234 for the year. No less than 1,625 additional adherents are reported, bringing the total to 15,001. Seventeen new Churches and five additional preaching places testify to the evangelising zeal of our Teachers. In 185 day schools—an increase of 13 for the year—3,773 scholars are taught not only to read and write, etc., but also to know and love Him who said, "Suffer the children to come unto me."

These are inspiring facts and figures indicating something of the greatness of the Work to which we, as a Church, are called. A WORK SO GREAT AND URGENT AS TO CONSTITUTE A FIRST CLAIM UPON OUR THOUGHT, SUBSTANCE, AND PRAYER.

THE REV. C. F. ANDREWS.

Having returned from Fiji where, at their own urgent request, he has been investigating the conditions of the Indians settled there, the Rev. C. F. Andrews has conducted a special evangelistic campaign among the University students in the four New Zealand centres. A similar campaign in England was greatly blessed of God, and we await with confidence the result of this venture of faith in New Zealand.

Our country is honoured in the visit of this great missionary, mystic, and saint. It is probably true that there is no white man living in whom the people of India place greater confidence. That confidence is shared by Ghandi and the British Government.

Many thousands have been inspired and challenged by Mr. Andrews' preached and written word, and we thank God for this Seer of modern times.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dunedin,
May, 1936.

PRESIDENT'S QUARTERLY LETTER.

Dear Fellow Members,—

Such an interesting mail from the Solomons reached me this month—letters from Sisters Ethel McMillan, Lina Jones, Elizabeth Common and Mrs. Leadley.

Mrs. Leadley tells of the excitement there was over the arrival of Mr. and Mrs. Alley and Nurse Edna White. Mr. Alley was to go round the Circuit with Mr. Goldie, Mrs. Alley remaining with Mrs. Leadley for a while. Mrs. Leadley was taking Mrs. Alley to visit some of the villages, and that would be her first peep into real native life. She adds: "We thank God for the help these workers will be, and pray He may be able to use them greatly in the work here." Later on, Mr. and Mrs. Alley will be going to Bougainville. Mrs. Leadley says they had very good services at Easter time, the church was overflowing at both services on Sunday, and 9 babes were baptised. They have had a very busy time in hospital, and most of the patients were making progress.

Sister Elizabeth Common writes: "Our little twin baby Hunana, who caused us months of anxiety when he came to us, has improved wonderfully, although small and backward for his age—17 months—is now very lively and happy. His mother comes to see him nearly every Sunday and takes him to Lotu. The other twin, a fat, healthy girl, whom the mother looked after in her village, died at 10 months.

Sister Ethel tells of 8 of their people who died in one of the villages in January, but says for the last three months they have had no fresh cases of cerebral malaria. They were looking forward to Mrs. Metcalfe's return. Sister says: "I will enjoy talking to her; it is thirteen months since I saw a white woman, and

then it was only for half an hour."

They have 21 girls and 13 babies in the home. The last baby admitted on Good Friday was a little motherless child aged 6 months. He is a very sick child. Sister says bringing them overland through the bush is bad for the little ones. It is so very damp at night time and few of them have a covering for the child. Nearly every one brought through the bush is ill when it arrives.

Sister Lina Jones tells of two earthquakes they had—not at all a pleasant experience—and how well the young people behaved. She also tells of the return of Paul Havea, the Tongan teacher. He and his wife have been on furlough, and they left seven children behind in Tonga, only bringing the baby boy, a few months old, back with them. Paul and his wife are to go to Marovo. Let us remember all the missionaries who are separated from their families, and it is part of the giving to their Lord which they make when they go into the far places of the world.

District Secretaries.

We have had reports from several district secretaries who are making contact with the different Auxiliaries in their area. We hope this will prove the means of helping some of the smaller places.

Conventions.

Invercargill has held a one-day Convention, and there has been no word yet whether other Auxiliaries are arranging to hold any.

Let us earnestly seek God's blessing on our work, praying that He will give us a vision of the need, and then strength and wisdom to do our part to meet it.

"Lift up your hearts! We lift them, Lord, to Thee,"

Here at Thy feet none other may we see;
Lift up your hearts! E'en so with one accord,
We lift them up, we lift them to the Lord.

Lift every gift that Thou Thyself hast given,
Low lies the best till lifted up to Heaven!
Low lie the bounding heart, the teeming brain
Till, sent from God, they mount to God again.

With best wishes to all members.

Yours sincerely,

H. LILIAN DUKE.

WELLINGTON NOTES.

The Easter Offering amounting to £42/10/6 was dedicated at the united meeting of the Methodist Women's Missionary Auxiliary in Wesley Hall, which was decorated by Wellington East ladies. Mrs. Pacey presided, and the speaker was Rev. H. W. Newall, M.A., who gave an interesting address on his work among the Indian High School boys in Benares. He spoke of caste difficulties, of the love of philosophic discussions, their sacrifice for what they believe to be for their ultimate good—without any relation to their everyday behaviour. Mrs. Rossiter, Mrs. Gaudell and Miss Martin delighted with their music.

AUCKLAND NOTES.

Easter Meeting, when Pitt Street Schoolroom was filled to capacity, was presided over by Mrs. A. White, President. Effective music rendered by Misses Mather and Brooke. A telling address by Rev. A. H. Scrivin, who has traversed the length and breadth of the Solomons with the Chairman, Rev. J. F. Goldie, will long be remembered. Our hearts burned within us as he told of the work and of the need of more workers.

Every heart was full and eyes were wet as we realised something of the bravery of those devoted workers both white and native.

The Offering, about £90, is slowly gaining, but not quite up to last year's amount.

At the March Council Meeting, Sister Edna White received a bouquet of flowers and a farewell message from our President. Our prayers follow this devoted worker as she returns to the Field for a further term, and we think of the welcome awaiting her.

Arrangements are in hand for the District Convention to be held on Wednesday, June 17, when we pray for a time of fellowship and inspiration.

Our Union Secretary, Miss Purdie, realises that much can be done to assist our finances by sending used, cleaned, postage stamps, and

we insert this little paragraph hoping to interest members.

PHILATELIC DEPARTMENT.

Our Auxiliaries are gradually becoming more interested in our recently-organised Philatelic Department, but there may be a number of readers of the "Open Door" who could assist us by saving their used postage stamps, and sending them to be sold for our M.W.M.U. work. A constant supply of stamps (preferably cleaned) is necessary. We will be pleased to receive stamps in small or large quantities. Stamps may be sent to the local Auxiliary agent, or to Miss Purdie, 103 Highgate, Dunedin, N.W.1.

From the British "Methodist Times and Leader" we glean:

"Miss Joan Haworth, of the Mysore District of India, gave some of her reminiscences of a life-service of Missionary work extending over twenty-five years.

"During that time there has been trained at our Women's Training College in Bangalore, an excellent staff of women teachers for our various Schools, and, when the question of closing the College was discussed recently, because of retrenchment, protests were received, not only from other Missionary Societies, but also from the Inspector-General of Education in the Mysore State. These trained women not only teach in our Schools, but groups of them spend week-ends in non-Christian villages attempting to pass on their evangel."

REMEMBER!

The people of the Solomons in all their urgent need await the return of the Doctor.

THE DOCTOR—CALLED OF GOD,
CONSECRATED, and EQUIPPED,
WILL BE AVAILABLE IN 1938.

AND

SEND THE DOCTOR
BACK!

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

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. J. R. METCALFE	Choiseul, via Gizo, British Solomon Islands.
Rev. A. H. CROPP	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Kieta, Bougainville, Mandated Territory of New Guinea.

MISSIONARY DOCTOR.

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

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Bambatana, Choiseul, via Faisi, Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Gizo, British Solomon Islands.
Sister ADA LEE	Roviana, British Solomon Islands.
Nurse VERA CANNON	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Bambatana, Choiseul, via Faisi, Solomon Islands.
Rev. ERONI KOTOSOMA	Tiop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.

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"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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SEPTEMBER, 1936.



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