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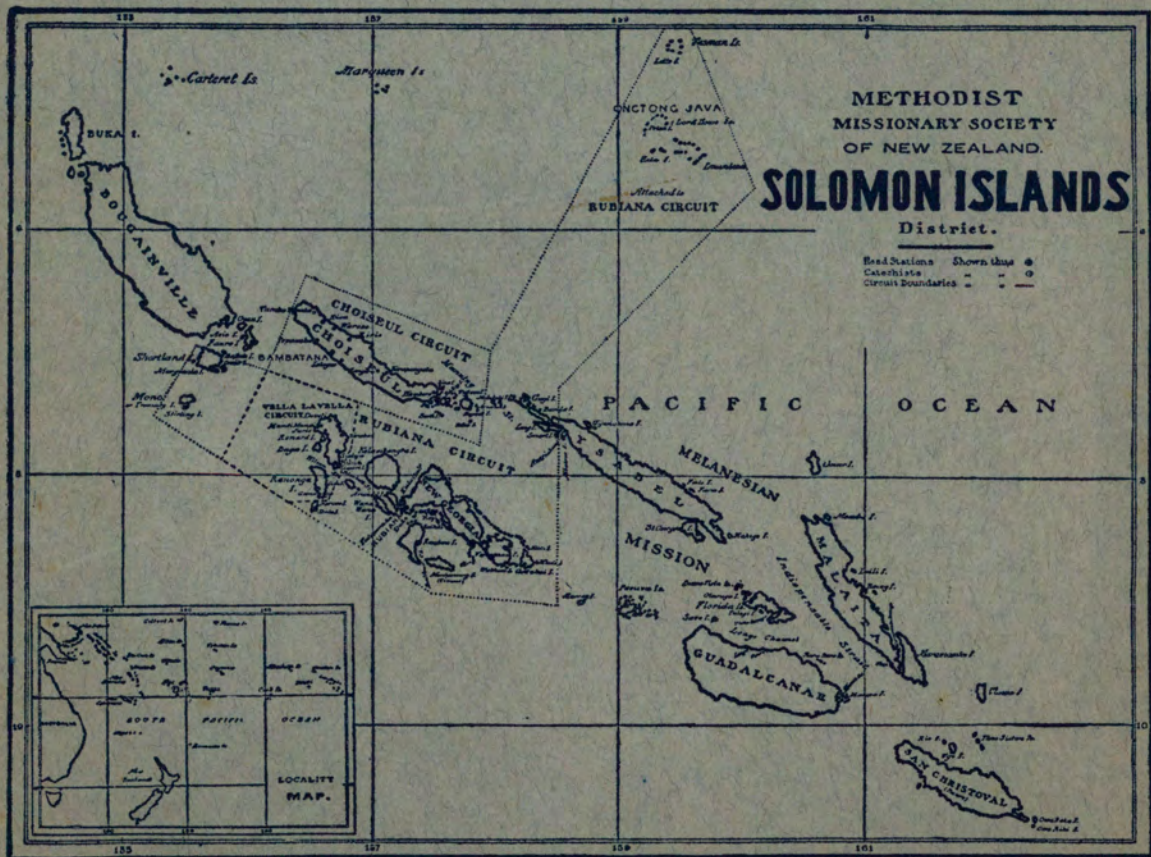
THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand

Vol. 1. No. 1.

JUNE, 1922

PUBLISHED QUARTERLY



THE MISSION DISTRICT OF THE
NEW ZEALAND METHODIST CHURCH

**OUR WORKERS ON THE FIELD.
1922.**

MISSIONARIES.

Rev. J. F. GOLDIE, Roviana, Solomon Islands.
 Rev. V. le C. BINET, Seqa, Choiseul, Solomon Islands.
 Rev. J. R. METCALFE, Bambatana, Choiseul, Solomon Islands.
 Rev. A. A. BENSLEY, Bilua, Vella Lavella, Solomon Islands.
 Rev. TOM DENT, Roviana, Solomon Islands.
 Rev. A. H. CROPP, Roviana, Solomon Islands.

MISSIONARY SISTERS.

Miss G. MANSFIELD, Roviana, Solomon Islands.
 Miss I. STANFORD, Roviana, Solomon Islands.
 Miss F. JENNINGS, Bilua, Vella Lavella, Solomon Islands.
 Miss McMILLAN, Bambatana, Choiseul, Solomon Islands.
 Nurse LILIAN BERRY, Roviana, Solomon Islands.
 Miss MAY BARNETT, Bilua, Vella Lavella, Solomon Islands.

LAY MISSIONARIES.

Mr. J. H. L. WATERHOUSE, Roviana, Solomon Islands.
 Mr. E. F. CHIVERS, Roviana, Solomon Islands.

STATISTICAL RETURNS

FOR THE

**SOLOMON ISLANDS MISSION DISTRICT,
1921.**

| | |
|--------------------------------------|------|
| Churches | 56 |
| Other Preaching Places | 51 |
| Missionaries | 5 |
| Missionary Sisters | 5 |
| Native Ministers | 1 |
| Catechists | 18 |
| Native Teachers | 28 |
| Assistant Native Teachers | 24 |
| Local Preachers | 63 |
| Class Leaders | 55 |
| European Members | 15 |
| Native Members | 3520 |
| Native Members on Trial | 362 |
| Sunday Schools | 51 |
| Sunday School Scholars | 2878 |
| Day Schools | 63 |
| Day School Teachers | 82 |
| Day School Scholars | 2562 |
| Attendants on Public Worship | 9768 |

**THE NEW ZEALAND METHODIST
MISSIONARY SOCIETY.**

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 REV. W. A. SINCLAIR.

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PUBLISHED QUARTERLY

Editor:

REV. W. A. SINCLAIR,
 509 N.Z. INSURANCE BUILDINGS,
 AUCKLAND

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THE OPEN DOOR

THE MISSIONARY ORGAN
OF THE METHODIST
CHURCH OF NEW ZEALAND

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VOL. I. No. 1.

JUNE 1922.

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“Ourselves”

The “Missionary Review” of the Australasian Methodist Missionary Society has been an excellent publication, and has served us well in New Zealand for many years, but the changed conditions under which we are to work for the future demand that we should publish our own Missionary paper, and we now launch this little magazine on the stormy sea of journalism. Our hope is that it may have favouring breezes and may bring rich missionary cargoes into port. It will be our endeavour to make the paper alive with helpfulness for Missionary workers, and full of information for Church members, so that they may be induced to take a deeper interest in the great Missionary enterprises of the day. This first number deals almost wholly with our field in the Solomon Islands, and we desire it to be regarded as a souvenir number. Future issues will have a wider range, and will deal with Missionary problems and happenings the world over.

No parents ever deliberated longer over the choice of a name for their first-born child than the Board of Missions in its search for a suitable name for its literary infant. Scores of names were suggested by interested friends, and finally the name “Fields Afar” won the day. But after all arrangements had been made for the publication of the paper it was discovered that the name was already appropriated by a sister Church in this Dominion for its Missionary publication, rendering it necessary for us to seek another title. That now chosen is “The Open Door.” The President of the Conference had from the beginning favoured it, and in the end it was unanimously adopted. The name is suggestive and scriptural. There is an open door set before us in the Solomon Islands, “a great door, and effectual, is opened unto us,” and it is our privilege and duty as a Church in this favoured land to enter that wide open door and win the people of those far off islands for Christ.

Since the year 1855 the Church in New Zealand has been associated with the Church in Australia in the work of evangelizing the natives of the South Seas. Those years have witnessed many triumphs of the Gospel in Fiji,

Tonga, Samoa, and in New Britain, Papua, and the Solomon Islands. The story is crowded with thrilling incidents and notable achievements. Islands once savage and cannibal have become Christian, and in turn are sending out their messengers to carry the light to those who sit in dense darkness in the far western islands of the Pacific. Consecrated and able missionaries, both men and women, have served the Church. We enter into a glorious inheritance.

We now dissolve missionary partnership with Australia, not because of any misunderstanding or quarrel, but because we believe we can better serve the Kingdom of God in the South Seas by ourselves becoming responsible for a portion of the Mission field. No Church can ever develop to the fullest extent until it has been loaded with and disciplined by responsibility. The evangelization of the Western Solomon Islands has been committed to us as a sacred trust and a great responsibility. We must justify our action in asking to be made an independent Missionary Church, by doing more for the development and extension of the work there than the Australasian Board of Missions could possibly have done at present, or for a long time to come.

This is an historic year for the New Zealand Methodist Church. One hundred years ago the Rev. Samuel Leigh was on our shores here planning and preparing for the establishment of a Methodist Mission among the savage and cannibal Maoris. To-day, as we stand on the threshold of a second century, we are sending out our representatives to evangelize the natives of the Solomons, who are in many respects living in the same conditions as the Maoris of one hundred years ago. We face a great task, and we must not regard it lightly.

Much has already been accomplished in that land. The story of how thousands of heathen have been made Christian has added chapters to the modern Acts of the Apostles. The Revs. J. F. Goldie, R. C. Nicholson, and the other missionaries have seen miracles wrought in the name of Jesus. But a great deal remains to be done. There is still much land to be possessed.

Tens of thousands of these people are to-day living in thick darkness. They cry to us from their distant homes, "Send us the light," "Send us teachers."

"Can we whose souls are lighted
With wisdom from on high;
Can we to men benighted
The Lamp of life deny?"

We are planning for the development of the present work and for its extension into the regions beyond, into the unoccupied parts of Choiseul and the almost untouched islands of Bougainville and Buka. We are solely responsible for the education of the people. More in-

dustrial training must be given the natives. A medical mission must be established at the earliest possible moment. More, and yet more, workers must be sent out, and it is a matter for thankfulness that there are so many volunteers for the front. Money must be found to carry on this work. This year the Church in New Zealand is required to find a minimum of £13,500, while the infant Church in the Solomons has made itself responsible for £3,000. This task is not beyond our strength, and the whole Church is summoned to pray, to work, and to give, so that there may be no failure in this our first year of Missionary responsibility.

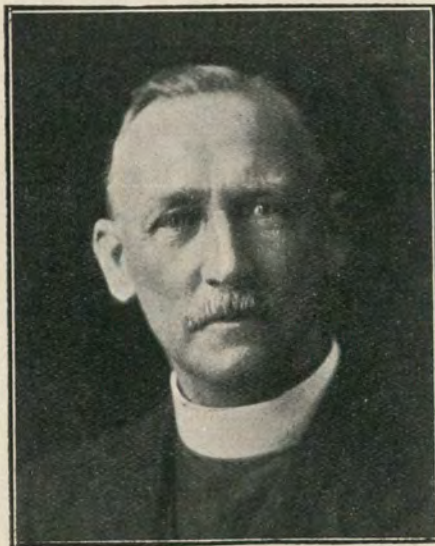
The Entrusted Seed

The Master stood in the prow. The little crowd gathered upon the narrow edge of the lake. Away beyond, the grave heights lifted their summits to the skies. A distant city gleamed white in the boundless sunlight. Husbandmen plied their tasks in the nearer fields and harnessed oxen laboured at the plough. Yonder a sower moved across his plot, his seed-basket slung before him, foot and hand keeping rhythmic motion, wrapt in his task of scattering the golden grain. The quick eye of Jesus

scattered it aside; so inconspicuous, that it quickly hid itself in the dark crevices of the soil. And yet, wrapped within its silent heart, there lay a mystery beyond the mystery of the stars and hills.

For seed is the precious stuff of life. Within its husk there sleeps a living thing waiting to unfold itself in fruitful glory. Something from God lies there. It is a temple in miniature, in which He enshrines the secret of His presence, a holy place where good men pause with reverent questionings. The promise of Divine things speaks to man from out its heart. Man's hopes lie wrapt up there. His very sustenance depends upon it. The wealth of nations, too, is in the sower's hand. Who wastes seed spills life-stuff, and sins against the Lord of Life. Who stores it when men are starving, is a traitor to his kind. Who will not sow, produce, increase, is a parasite upon the body politic. Seed is a sacred trust. It is never a man's own. It is always God's gift to him that he may use it for the general good.

"The Seed is the Word," said the Master, and in saying it revealed His life-work. He, too, was a Sower, but a Sower of words, and of acts which spoke more deeply than words. "He sowed His seed over hill and dale until on the last bare hill He sowed Himself." He did not plant ripe corn. He gave to man no parade of doctrine, no legal table of rules for conduct, which might be learned by rote and practised by formalists, but seed that had ripe corn in the promise of its heart. When Jesus spoke there fell into every responsive spirit that which became "a sort of living creature in the mind," and from which the hearer could never in life detach himself. New and living thoughts of



REV. C. H. LAWS, B.A., D.D.
(President of the Conference)

saw at once the most wonderful thing in all that varied scene. It was the seed in the sower's basket, which he was committing to the earth. So small it was that it glanced in the sun but a second's flash; so light, that the passing breeze

God, of sin, of forgiveness, of life's ends, of the grace of brotherhood, of the eternal issues of time, were henceforth committed to the soil, to be sown and resown in the hearts of men. Some of the seed sprang up at once and filled the earth with the rich harvest of the early centuries; but much, alas! is barely green in the furrows even now.

The Seed has come to us. To our hands is committed the seed-basket of our Lord and the treasure in it. We are the keepers of news which, if passed on, may become a living creature in the minds of thousands. The great Sower has become strangely dependent upon us. His mouth is closed unless we speak. His hands are helpless if we do not stretch out ours. His fields lie bare and waiting for our sowing. The people in the Western Solomons are as dear to Him as we are, and yet He cannot gather His harvest among them because we, amid our own plenty, still hoard the seed. Dare we lock the granary door, or limit the supply of seed-corn? Do any among us, whom Christ is calling, cast down the seed-basket and refuse to sow? Is there one who can look out

upon the potentially rich, yet still barren, fields and refuse a worthy gift to send out sowers?

Can we to men benighted
The lamp of life deny?

The question has often been asked, what will happen to the heathen who die without the knowledge of Christ? It is a futile enquiry, and I never hear it asked but a far more urgent one supplants it, what will happen to Christian men if, having the Bread of Life themselves, they leave their fellows starving in penury and want in far lands? Few will be ready to die gladly who honestly face that question.

Let us cease our feeble, casual prayers. Let us end our carefully counted gifts. Let us enter into something of the travail of our Master's soul for Christless men, let us pray out of hearts that see the shames and sorrows of the heathen world, let us give with an abandon born at the Cross to which we owe our all. Within the next decade let it be our fixed purpose to sow the seed broadcast over every island in the Solomons, and then pass on to enter the great, waiting fields of the East and mingle with the sowers there.

A Message from the Vice-President of the Conference

Mr. L. M. Isitt, M.P., writes:—

You ask me for a brief message to our Methodist people that will enthuse them in this new Mission venture of ours in the Solomon Islands.

Get them to read the history of our first Missions to Fiji, Tonga, Samoa, and other South Sea Islands. If that does not enthuse them, nothing will.

When the New Zealand M.P.'s went on the recent Government tour to these Islands, the Government placed on the ship a South Sea Island library under the charge of the Chief Librarian, Mr. Wilson. For the first time in their lives many of our M.P.'s read the history of Missionary chivalry, Missionary heroism, Missionary self-sacrifice, and Missionary achievement. It fairly staggered them. One man said to me, "I always thought that Missionaries were mostly hypocrites and humbugs who made an easy living at the natives' expense. Why, these men were the bravest men I have ever heard of. They did in obscurity and amidst contempt deeds as brave as any of our soldiers have done when inspired by the gratitude and admiration of the nation."

Our Missionaries to-day are every whit as brave and devoted as the fathers, and naturally,

with our increased knowledge, far more practical and alive to the right way of dealing with native races.

If we only support them as we should there is a glorious history before us.

Correspondence

(Dear Mr. Editor)

This is the day of "slogans!" Business firms, associations, communities, towns and cities make use of them.

I now write to request that you invite suggestions from your readers as to a "slogan" for our next year's campaign. Our "slogan" during these last two or three years has been, "Every member a direct subscriber to Foreign Missions."

Would that all our members *were* direct subscribers, even if for a small amount; if they were your Mission Board would be in a position to make arrangements for the evangelisation of the vast territories on the Solomons which are as yet unevangelised.

With best wishes for the success of our new magazine,—I am, yours,

"METHODIST."

A Message from the Rev. E. P. Blamires

Sunday School and Young
People's Organising Secretary

The Editor wishes a word to Young People to appear in this opening issue. There is not the slightest doubt that our Missionary programme is very much the concern of our young men and young women. The Editor himself is well aware of this. He is not lacking in appreciation of the Young People's Department; he has been to our Bible Class camps, and declared the B.C. movement to be the most hopeful feature of our Church life in this Dominion. We, in our turn, assure him that, as our Bible class ideals lead out to service in all the broad interests of the Church and Kingdom, we desire the closest possible association with the Foreign Mission Department.

First of all, I would speak for the young people of our N.Z. Methodism to the Editor, and congratulate him upon the appearance of this magazine. It will be greeted with warm interest in thousands of homes, but the deepest satisfaction will surely be yours, Mr. Editor. We know how you are giving all your thought and strength to the great Missionary work, and

this little journal is to give its current history, and will be one of your chief means of propaganda. The new century has dawned, and with it a new missionary responsibility, and it is most timely that a new magazine should accompany the new venture.

To you young Methodists I would say: Read this paper and welcome it in the home or the class-room, for it will be a carrier of good tidings, and its pages will be wings freighted with messages of light and love. Our Bible Class movement has been represented in the first contingent of missionaries sent by our Church to the Solomons. They are the advance guard of a host who will go forward to do exploits for our Lord. They who are on foreign service, and we who toil at the home base, will, by this paper, realise our identity in one great work—God's own greatest and grandest work. May the dauntless missionary spirit capture us all. At home and abroad let us carry the light till the day when all our lights are caught up in the glory that shines in the Eternal City!

The Pioneer Party for Bougainville

The Rev. A. H. Cropp is the leader of the pioneer party who are commencing work on the island of Bougainville. He has been spending a short time on the beautiful island of Mono, off the coast of Bougainville, preparatory to the establishment of a Mission station amidst the heathen of the mainland. He is accompanied by a party of four Fijians, one of whom is a trained nurse.

Mr. Cropp writes: "The people of Mono seem cleaner than those of some of the villages we have visited, but tropical sores and malaria abound. The dogs almost equal the natives in number, and are rather mangy. The Solomon Islander seems to love his dog as much as his piccaninny. We made an effort to get them to reduce voluntarily the number of sick dogs, but it altogether failed, and we have to go on supplying medicines for sick folk whose sickness probably has been caused, directly or indirectly, by their diseased dogs.

"The natives attend 'lotu' regularly, but we can see in many ways that the standard of re-

ligion is very low. The condition of these Mono people, I believe, distinctly calls for a resident white missionary. Life in the Mono village is most interesting. These people have their bad traits, but they also have their good ones. In the midst of all their sickness they are a happy lot, and working amongst them the time passes all too quickly. We have to some extent gained their confidence, and I truly believe that it has been gained not so much through our preaching and school work, but through the little medical work which has been done amongst them. More and more, from what I have seen here, would I advocate the proper training of intending missionaries in the use of drugs and the treatment of tropical sores. Three of the Mono people owe a good deal to the New Zealand Church for granting me those few months in the Sydney Hospital. There is no resident doctor within 110 miles of Mono.

"All the party are well. Both the boys have had fever, but with the constant use of quinine and a mosquito net I have managed to escape."

Our Mission Field in the Solomon Islands

THE STORY OF THE FOUNDING OF THE MISSION

[Adapted from an article by the Rev. J. F. Goldie in "A Century in the Pacific," edited by the Rev. J. Colwell.]

The Solomon Islands have a land area of between 12,000 and 14,000 square miles. The group is one of the finest in the Pacific. On the large islands great mountain ranges rise to heights of 8,000 and 10,000 feet, densely wooded to their summits, and the beautiful, well-watered valleys, with their luxuriant and vari-coloured tropical vegetation, show how wonderfully fertile is the soil. Only a rough guess can be made in estimating the native population. It may be put down roughly at 200,000.

The people are of Melanesian type, and vary in colour, language, manners, and customs as much almost as the vegetation in their tropical



REV. J. F. GOLDIE
(Chairman of the Mission District)

ISAIA ZOMORO

BOAZ SUGA

forests, or the fish in their beautiful coral seas. They have long been known as the most blood-thirsty savages in the Southern Seas, and there is no doubt that, until comparatively recent times, they lived up to their reputation. The natives of New Georgia, where our missionaries settled, were, perhaps the most daring. In their wonderful war canoes they went hundreds of miles on their head-hunting raids, even going as far as Gola, or Florida, and the most southern portion of Ysabel.

All the filthy and degrading customs associated with idol-worship obtained. Sorcery and witchcraft flourished, and the most powerful, because the most dreaded, person was the local sorcerer. All sickness was attributed to witchcraft, and the most revolting and horrible cruelty was practised to extort confessions from the unfortunate women charged with the offence. On the island of Vella Lavella and other places widows were strangled in order that their late masters might still command their services in the spirit land. The lot of women was a particularly hard one. They were the burden-bearers, doing almost all the work in the villages and food plantations. Under such circumstances the women shirked the responsibilities of motherhood, became skilled in the black arts, and resorted to horrible practices to prevent child-bearing.

The first attempt to evangelize the Solomon Islands was made by the Roman Catholic Church in 1844, and ended in disaster. The leader was murdered the same day, and the other members of the party died from malaria or were murdered by the natives. Not till 1898 was work again attempted, when stations were established on Guadalcanar and the Shortland Islands. In 1856 Bishop Patteson (Anglican) began work in connection with the Melanesian Mission at the eastern end of the group.

In the year 1902 the Methodist Church definitely began work in the Solomons. Following the usual practice of the Church, it decided not to enter any island already occupied by another Society, but to evangelize the heathen people of the New Georgian and adjacent islands.

The call that moved the Methodist Church to action came from the Solomon Islanders themselves. Natives had gone to the plantations in Fiji. There they found their way into Methodist schools and churches, and not a few of them became earnest Christian men. When their souls were "lighted with wisdom from on high" their thoughts turned to their own people—what the Gospel of Jesus Christ had done for Fiji it could do for the Solomon group. These men, though anxious to return, refused to do so unless missionaries accompanied them, and year after year they appealed to the Conference to send missionaries. The General Conference of

1901 decided to begin work among these savages, and Dr. Brown was instructed to visit the group and gather information with this end in view. He recommended that we make our headquarters at Roviana, on the south-west of the main island of New Georgia. Experience justifies this step.

Rev. John F. Goldie had just been ordained by the Queensland Conference, and in answer to the appeal for volunteers placed his services at the disposal of the Board of Missions. He was selected as Superintendent of the new mission, with Rev. T. R. Rooney, of West Australia, as his colleague. An appeal was made to the older Mission districts for native helpers, and six Fijians and two Samoans were obtained. The party took with them also a young Solomon Islander converted in Fiji, and a native of Santo, in the New Hebrides, who had been educated in our schools in Samoa. Mr. J. R. Martin, of Orange, N.S.W., was engaged as carpenter. Dr. Brown accompanied the party. They steamed into the beautiful Roviana Lagoon on Friday, May 23, and on that day a new era in the history of New Georgia began.

The first duty was to select a site for the head station. After walking miles through dense tropical jungle, the spot where the main station now stands was chosen, and the site purchased from the natives. Meanwhile the Mission party made their temporary home on the small island of Nusa Songa, two miles from the mainland, and it was there that the work of the Mission began. Owing to the superstitious fears of the natives, it was impossible to obtain local labour, and the chief work of cutting timber from the forest and building fell on Mr. Goldie and Mr. Rooney. Their native colleagues felt the climate more than they did, and were so frequently laid up with malarial fever that they could not render much assistance. The missionaries did not wait until the houses were finished before they began school work at Roviana. After a day's work in the forest or at house-building, they gathered the men and boys together, and after family worship gave them their first lessons in the three R's. Bright, intelligent lads they were, and eager to learn. Some are now preachers of the Gospel. Every opportunity of visiting the villages in the lagoon was taken, and the confidence of the people gradually won by help afforded in various ways—in administering simple remedies in sickness, and in the dressing of wounds. In January, 1903, Mrs. Goldie joined her husband, and Rev. S. R. Rooney was married to Miss Davidson, of Vic-

toria, and work amongst the women and girls was commenced.

It was not long before the little band had to dig a grave on that far-off shore. William Gavidu, a Fijian, was the first to go. He fell sick and died after six short months of service. Then Rusiate Sawatabu, another Fijian, and Mr. Goldie went down with fever at the same time. For weeks they struggled against the deadly sickness. Then one was taken and the other left. There were brave men and women from Samoa who laid down their lives for the Gospel. Others stood around the grave of wife and child with stricken hearts. With not a word of complaint they brushed away the silent tear, and went back to their work. They live again, these brave pioneers, in the lives and love of those for whom they lived and died. Mr. and Mrs. Goldie were due for furlough in 1906, and the Board of Missions gave them permission to visit Australia; but it seemed to them that to leave at that stage would imperil the work, so the much-needed change was postponed. In October, 1907, the way seemed clear: boxes were packed, and some of them were already taken to the steamer, when dysentery, that terrible scourge of the tropics, broke out and spread with great rapidity through the villages. The missionaries remained so that they might see their people through this trouble. Then began a terrible fight with sickness and death. Numbers of people died in the villages, and on the Mission station there were quite sixty cases at one time; but of all the natives on the Mission station not one was lost. The children were great sufferers, and Mr. Goldie's little boy was taken after three days' illness.

Was it worth while? Could the reader go into the day school at Kokeqolo and see the crowd of bright, intelligent boys and girls, clean, alert, obedient, bending over their work with happy eagerness, he could give one answer only. There are such schools in the Solomon Islands to-day. Could he visit the college where the students are at work; or could he go with the missionary to one of his Sunday appointments and see the people—men, women and children—reverently and intelligently joining in the service of praise on the very spot where, a few years ago, men who had been on head-hunting raids came to offer sacrifices and to take part in cannibal feasts, he would say, "Yes, it is worth while."

(To be continued.)

Our Pioneer Party: Arrival in the Solomons

We arrived in the harbour of Tulagi about 2 a.m. on April 19th, and we were up on deck as soon as day broke. As the sun rose it all looked very charming: the clear waters with their many colourings, the various craft dotted up and down, and the island of Makambo near by.

But the shore scene looked prettier, with the tropical trees and shrubs of all shades of green and other colours; the native houses and buildings; the stores and homes of the white people; hills rising right from the water's edge, and covered with bush from top to toe.



REV. TOM DENT.

We were further impressed as we went ashore with the beauty of it all: the tints of the leaves and the variety of flowers.

It was certainly warm—we just rained perspiration, and we wished we could dress in native fashion!

The curious faces of the natives struck us very much. Many of them seemed very fine fellows indeed. It was very amusing to hear the deafening noise they made as they took the last sack of copra from the sheds and put it on board, and again as we steamed away.

This first sight of these parts left us all with very strange feelings indeed.

FIRST IMPRESSIONS By the REV. T. DENT

WELCOME, GIZO!

6.30 a.m. on April 24th found us in Gizo Harbour. Someone very soon pointed out the "Tandanya" to us, and you can imagine, perhaps, how we stared!

Soon after 7 o'clock we were delighted to behold Mr. Bensley coming up the gangway. He does not look a whit the worse for his stay in the Solomons; in fact, he looked in the pink of condition.

Almost immediately Mr. Goldie came aboard, and he soon made us all seem and feel very much at home. His "boys" struck us as being far superior to any of the other natives we had seen. Their bright faces and expressions of curiosity as they looked for us and then welcomed us, was quite touching.

The coming of the Gospel has made a wonderful change in their lives, and they seem very grateful for all that has been, and is being, done for them.

OUR FIRST "LOTU."

Tea was over on the "Tandanya." The boys had cleared and washed the dishes. About 7.30 p.m. Mr. Goldie gathered them all aft, and very quietly and reverently they began the service. The sky was brilliant with stars, our only light for the time. The waters were still and smooth and clear, and there was just the sound of the gentle lap, lap, lapping against the side of the boat. The singing of the boys was a revelation: in perfect harmony, splendid expression, and unaccompanied. They sang "Praise ye the Lord" and "Hold Thou my Hand" in the Roviana tongue, and then "Jesus stand among us" and "Now the day is over" in English, the last hymn to the tune "Dowston Castle." They followed Mr. Goldie very closely as he read and prayed, as was evidenced by the fervent "Amen" that closed the prayers.

As we listened we felt, I think, that we had used very little our many opportunities for worship. We felt very small, and noticing how dearly these brown brethren of ours valued the love of Christ, realising something of the difference it had made in their lives, our own witness for the ~~fact~~ ~~that~~ our lives seemed to us to have been a very weakly one.

We are better men and women for listening to our first "lotu."

ROVIANA.

Our party was soon to be divided, as Mr. Bensley wished Miss Barnett and Miss Berry to leave with him at once for Bilua, so away they sailed just before the rest of us left for Roviana.

Six and a-half hours' sailing in the "Tandanya" brought us to our destination. It was



NURSE LILIAN BERRY.

a glorious sail—calm as a mill-pond, islands either side, and a pleasant breeze blowing.

As we neared Roviana Mr. Waterhouse flashed a welcome to us with the heliograph, and as we drew up to the wharf a goodly company, with Sisters Stanford and Mansfield and Mr. Waterhouse welcomed us with "God Defend New Zealand."

A great old hand-shaking followed, and soon a procession was formed up to Mr. Goldie's house. What a great sight from the verandahs! Trees about of many kinds, a coconut plantation below, and the ocean on one hand and the lovely Roviana Lagoon, studded with islands, in front and on the other hand.

It is so different from what we expected somehow: there is such a peacefulness and general happiness about the place.

Lotu in the evening was again a time of refreshing. The schoolroom was packed with 150 to 180 natives, and to hear them sing "Father of light" to "Sovereignty," and the 23rd Psalm, in their own tongue, and then "God Defend New Zealand" and "Sun of my soul" in English, was thrilling indeed.

We were heartily welcomed by one of the older "boys," who seemed very touched to think that the promises made of more teachers for them, by Mr. Sinclair and Mr. Court, were being so soon fulfilled.

It seemed strange to us, as we replied, to look into those dark faces and to see there the new light, and peace and love, that has come there through the old, old story of Jesus and His love. The earnestness, the reverence, the singing, the laughter as one wanders about, is indicative of these changed lives.

Would to God some of us white people had realised such a real change of heart and life!

A VILLAGE WELCOME.

We three, with Mr. Goldie, had spent the morning—Thursday—on the island of Banga, where the Mission has valuable plantations. On our return to the house we found a whole village, from three or four miles away, awaiting us, to bid us welcome. Fathers, mothers, brothers and sisters, even babies in arms! They brought us a present of fruits and vegetables, and again there was a great hand-shaking. Their leader spoke, and Mr. Goldie translated his speech for us, and after we had replied they shook hands with us again, and then, very happily, went off home.

CLASS-MEETING.

Thursday is not spoken of as "Thursday" here, but as Class-meeting Day. The class meetings are held at 4 p.m., the Sisters having



MR. E. F. CHIVERS.

one for mothers with little children and for the younger girls, and Mr. Goldie for all others. They come from all the villages round about, and there would be 70 or 80 in Mr. Goldie's class. After a hymn and prayer, they were given the opportunity to give their testimonies,

and down which each of us had to go, so as to shake hands with them all. Then we went on to the church, where there was a baptismal service, when Mr. Goldie baptised three babies, one "Mary," another "Lydia," and the third "Agnes." It was a very pretty ceremony. There was another welcoming, when the chief and the teachers spoke, one of them expressing

and nearly 30 spoke before Mr. Goldie had to close the meeting. Two and three were on their feet at the same time, waiting to speak!

We did not know what they were saying, yet we seemed to get the spirit of their testimonies. Several again referred to our coming, and expressed the hope that we would be happy amongst them. It was a great time altogether, and it seems a pity the old class-meeting has departed from the Mother Church in so many circuits. It is certainly *the* meeting of the week here. To see the bright smile and happy light come into one face after another as he spoke of what God had done for him was to us an inspiring, yet very humbling, experience.



SISTER MAY BARNETT.

the hope that we would not be afraid of difficulties and drawbacks, and give up and return home, as some teachers did, but that we would stick it, and ever keep Mr. Goldie as an example of what it was possible, with God's help, to do in the Solomons.

The service over, we adjourned to a fairly new native house, built of the leaf and thin poles, light and shady and cool. A table was spread for us, the tablecloth being of beaten bark of trees. Here we feasted on duck and chicken, yams and sweet potatoes, oranges and pineapple; and to drink there was coconut milk, the coconut itself all peeled and scraped, making the cup.

Everything was beautifully cooked, and as we "sat at meat" they brought yams and paw-paw and chickens as a small present to carry away with us.

As we sailed away a little crowd of them sang and waved until we were out of sight. We shall not forget our first visit to Bethlehem for a long time, if ever.

OUR FIRST SUNDAY AT "ROVIANA."

Lotu was at 7 o'clock, an hour later than usual. Then came the morning service at 10.30, and this again was a great sight for us. The church was full, some 250 natives being gathered there, and the outside porch occupied by mothers with their babies.

BETHLEHEM.

Bethlehem is an island a few miles away from the head station here, lying in the Roviana Lagoon. It has been planted and built on by Christian natives from the mainland, and they all now live there, dwelling in unity and peace. They have their chief, and native teacher and helpers, and have built themselves a fine church there. The growth—foliage, fruit and vegetable, and flowers—is wonderful.

Mr. Goldie, Mr. and Mrs. Chivers, Sister Mansfield, and I, accompanied by several of the



MRS. CHIVERS.

boys and girls, paid them a visit yesterday afternoon. They knew of our coming, and laid themselves out to give us a royal welcome.

It poured with rain all the time, but that didn't matter. They were all down to meet us at their wharf, and formed two long lines, up

Excepting the half-dozen whites, all were seated on the floor—there is no seating accommodation—the women and girls sitting one side of the church and the men and boys the other.

The service was very interesting to us, although we could understand little of it, but we could at least sing the tunes and try to say words from the Roviana hymn-book.

The "choir" on the head station sang very well indeed the anthem, "And it came to pass" in English. Mr. Goldie's lessons were the 27th Psalm and a portion of Matthew v, whilst his text was, "I am the Light of the world."

It was a most enjoyable service, and we were struck with the orderliness and reverence of the natives. "O day of rest and gladness" and "We love the place, O God," although sung in the native tongue, seemed very fitting to us for our first church service. The youngsters here, though, are the same as in New Zealand and elsewhere, full of life and given to wriggling and squirming, giving quite a "home" touch. One such, seated just beneath Mr. Goldie's nose, evidently wriggled a little *too* much, for we were somewhat amused to see Mr. Goldie bend over the pulpit desk and give him a gentle clip

on the side of the head! It was quite sufficient correction for the whole row!

At 2.30 in the afternoon there was a special welcome service, and the church was full to overflowing again. We opened with "All hail the power" in Roviana, to "Diadem," and great was the volume thereof. Then followed a reading and prayer, and "O Word of words the sweetest" (from Sankey). Following these we were welcomed to the head station by our old friend "Boaz," and to the surrounding villages by another good friend. Mr. Goldie also spoke, welcoming us on behalf of the white staff, giving us kindly advice, words of encouragement, reminiscences of his own twenty years' work, and wishing us well in every sense of the word. After the three of us had spoken, and our short addresses had been interpreted, another well-known hymn and the benediction brought one more happy service to a close.

Lotu in the evening, during which a number of the boys sang "Incline Thine ear" in English, ended the Sunday services.

After a yarn on the verandah, a little "sing" all on our own around Mr. Goldie's organ, we departed for the land of Nod, to dream and think over again the many experiences and blessings which had been ours during our first Sunday at Roviana.

What the Circuits are doing

[Items of interest for this column will be welcomed by the Editor.]

Broad Street Circuit, Palmerston North, is organising its forces for a big appeal, and is aiming at raising this year at least £160. Cuba Street Circuit, in the same town, has a live committee at work, and will be satisfied with nothing less than a missionary income of £100. The General Secretary met the officials in each of these Circuits with most satisfactory results.

The ladies at Marton propose to hold a Street Sale for Missionary funds. They will also consider the possibility of establishing a branch of the Women's Missionary Auxiliary in the Marton Church.

The Avondale Circuit has a live wire in its Secretary, Mr. J. P. Blair. He is bringing his business ability to bear on the organising of the Circuit for the annual appeal. A goodly number of the men of the Circuit gathered on Wednesday, June 7th, for a Knife and Fork Tea to meet the General Secretary. After an address by the Rev. W. A. Sinclair, questions were asked, and several suggestions made for increasing the interest of the men in our Mis-

ionary work. It was decided to hold a Quarterly Missionary Meeting on a week night in each church in the Circuit; the whole arrangements for these meetings are to be in the hands of the men of the Church.

Splendid arrangements were made by the Rev. A. Mitchell and Circuit Committee at the Thames for the visit of the General Secretary. A meeting of the Ladies' Auxiliary was held, and proved to be most successful, there being an excellent attendance and much interest manifested. The men of the Church met for tea in goodly numbers. The Rev. W. A. Sinclair gave some valuable information to the men, and then answered a number of questions. The evening meeting was presided over by the Circuit Secretary, Mr. F. S. Millington, at which there was a splendid attendance. The choir was present in force, and sang the "Hallelujah Chorus." Within a week the collections at the Sunday services and public meeting were in the hands of the Treasurers in Auckland. May many other circuits do likewise.

Personal

Miss Common will complete her training in the Karitane-Harris Hospital in Dunedin at the beginning of August. She will be the first Plunket nurse to go from New Zealand to the Mission field.

Applications have been received by the Board of Missions from four trained nurses for appointment to the Solomon Islands. It is the intention of the Board to establish a well-equipped Medical Mission as soon as funds are forthcoming.

Mr. E. G. Sayers, our medical student in training in the Medical School, Dunedin, has been successful in passing the first professional examination. Our hearty congratulations.

Nurse Saunders, of Mosgiel, a fully certificated hospital nurse, has been accepted by the Board of Missions for work in the Solomon Islands. She is to receive further training before proceeding to the Mission field.

Nurse Lilian Berry is deeply impressed with the delightful singing of the Solomon Islanders. She writes: "The native singing is like the music of a big pipe organ. I never heard any orchestra so beautiful."

The Missionary party from New Zealand, who reached the Solomons a few weeks ago, were welcomed on their arrival by the natives singing Thomas Bracken's well-known hymn, "God Defend New Zealand."

Two of our young Maori ministers have volunteered for the Mission field next year. They are prepared to live in native fashion, and to accept the same status and stipend as a Tongan minister. These are cheering evidences of the development of a Missionary spirit amongst the Maoris.

The Rev. R. C. Nicholson, who recently had to undergo an operation in Melbourne, is recuperating in Tasmania. He hopes in a few months' time to be sufficiently recovered to undertake deputation work, and he may possibly pay a visit to New Zealand. He has permanently retired from the Mission field on account of ill-health. His many friends in New Zealand will wish him a speedy restoration to health.

The Rev. V. le C. Binet and Mrs. Binet, who have been on furlough in Western Australia, have returned to the Solomons. Mr. le Binet

is soon to commence the establishment of a new Mission station on the east coast of Choiseul, and from that centre, with his native helpers, will carry the Gospel message to the heathen people along that coast of Choiseul.

Sister Constance Olds left Sydney by the "Melusia" on May 11th, after spending a holiday in New Zealand. She is to be married to the Rev. A. A. Bensley. Mr. Bensley has been appointed to the Vella Lavella Circuit, where the Rev. and Mrs. R. C. Nicholson have done such splendid work.

Mr. J. W. Court has visited the Waihi, Te Aroha, and Morrinsville Circuits as Missionary deputation, and will shortly pay a visit to Port Albert. The services of laymen are being utilised very largely as chairmen of missionary meetings.

Two certificated lady school teachers are urgently needed for Tonga. The Tongans are supplying our field with valuable workers. Will not some of our Christian school teachers return the compliment by offering for work in Tonga? New Zealand has given several teachers to Fiji. It is now Tonga's turn to be helped. Particulars may be obtained on application to the General Secretary, the Rev. W. A. Sinclair, 509 N.Z. Insurance Buildings, Queen Street, Auckland.

It is intended to erect in New Britain an industrial school to the memory of Mr. Walter Welsh. It will be remembered that Mr. Welsh only laboured for a few months in New Britain.

"The Lotu," a children's missionary paper, will be issued as soon as there is an assured circulation sufficiently large. The assistance of all our Sunday Schools is invited to make the paper a great success. The Editor is the Rev. E. P. Blamires, the Organising Secretary for the Sunday School and Young People's Department. The Australasian Missionary Society is issuing the "Missionary Review" four times yearly as a children's paper.

The General Secretary has been conducting successful meetings in Auckland. The collections at the Pitt Street meeting amounted to £110. At Mt. Eden the men of the Church assembled at tea to the number of forty. Questions were freely asked and answered, and it was decided that a Quarterly Foreign Missionary meeting should be conducted by the men, a strong committee being appointed for that purpose.

WOMEN'S PAGE

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand

DEAR METHODIST WOMEN OF NEW ZEALAND,

We are to have a part to ourselves in this new quarterly Missionary Magazine, and we ask you to take a lively interest in it; and if you know any true item of Missionary news, especially if it concerns women, please forward it to Mrs. W. C. Francis, 609 Hereford Street, Linwood, Christchurch; then, if it is of sufficient interest, we will insert it.

You will notice that this page is headed with the letters M.W.M.U., also the interpretation of them. This Union comprises the members of Women's Auxiliaries all over the Dominion. The membership is about 1,600. This does not include all the Methodist women in New Zealand by a great many, and now that our Church has assumed the sole responsibility of the Missionary work in the Solomon Islands, we must have help from every Methodist woman to do what is needed for the women in that far land. So to you who do not belong to any Auxiliary we say to-day, join as soon as you can. Maybe there is no Auxiliary in your neighbourhood! Well, then, become a member of the "Scattered Members' League." Write to the Executive in Christchurch, and we will send all instructions. Or, better still, agitate to commence an Auxiliary in your Circuit at once; if you are not numerically strong enough for that, make your Guild-meeting a Missionary one once a quarter. Several places are working along these lines and doing very well.

It is very important that all Methodist women should help with this work, because so much is needed for the little black women. Those of you who read Mrs. Goldie's letter to us, which was published in the "Methodist Times," do not need to be told that. Our sisters require garments by the score to send into districts where no one can sew; also material, which they and the girls they are training can make up—and cottons, needles, thimbles, etc., writing blocks, pencils, and medicines, and old linen almost without limit. So if there is anyone who is too isolated to join in any Auxiliary, she can still help. Parcels can be sent direct to the Sisters through the post, or can be sent to any large Auxiliary, to be included in the boxes which go to the Islands from time to

time. If sent through the post, parcels should be strongly packed and tied up, plainly directed, and should not be too large. But the most effective way in which you can help is to pray, continually and earnestly, for the work and those who are doing it. And this message we give to all Auxiliary members likewise, feeling quite sure that no success can come to us unless the spirit of prayer accompanies all our efforts. So let us remember that our Master said, "If two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." and give ourselves unreservedly to claiming the fulfilment of this and similar promises.

With cordial greetings to all Auxiliary members and non-members. Believe me, yours in the work,

MARY E. BOWRON,
(President of M.W.M.U.).

Newsy Notes

Although there is no Auxiliary as yet in Waimate, the ladies there are very interested in Missionary work, and send a sum of money every year to Sydney to be spent in medicine, etc., for the Solomon Islands. Also they have sent £5 worth of goods, such as materials for sewing and writing, to Mr. Nicholson.

The Napier ladies also, though only just starting an Auxiliary, have sent several valuable boxes of goods to Mr. Nicholson. Our best wishes to them in their new venture.

A good friend in Wanganui is giving a Singer's treadle sewing machine, to be sent to the Solomons for the use of the Missionary Sisters.

The Auckland Women's Auxiliary have raised £90 for their Easter offerings this year. Congratulations!

Questions for Auxiliary Officers

Have you taken a diagnosis of your Auxiliary lately?

Is it very much alive or just existing?

How about the meetings? Interesting or prosaic?

Do some of the members take a nap?

If so, get busy and put some snap in!

Personal Mention

It was a memorable day for us when the two first Missionary Sisters sent out under the new Mission Board left our shores. We shall never forget Sister May Barnett and Nurse Lilian Berry, to whom that high honour has fallen. Sister May came from Tai Tapu, and was trained in the Deaconess House, Christchurch, under Sisters Mabel Morley and Grace Crump. When her training was finished she took up work in the South Island Children's Home, Papanui, and by her loving and capable service proved her special aptitude for children's work. Those of us who saw her work there, hold her in loving honour and respect.

Nurse Lilian Berry was also trained in our Deaconess House, after which she took the arduous course of general nursing, then special maternity work. We women have every reason to be proud of our first two New Zealand Missionary Sisters, and will watch their careers with eager interest and many prayers.

MRS. HARGREAVES.

What an insight into methods of work adopted by the British Women's Auxiliary has come to us through the vivid words of our late distinguished visitor from England! The quiet, dainty little Scotch lady was transfigured into a keen enthusiast when Women's Auxiliary work was her theme, especially amongst a group of Executive officers and workers. Words could hardly come fast enough to clothe the burning desire to help any engaged in the same thrilling task as that which fills her heart and mind at all times. The days to come will prove how much her continued interest and help will mean to this newer land.

MRS. LOCKE.

The gracious womanly charm and power of Mrs. Locke will long be remembered by those of us who were privileged to hear her speak upon Women's Auxiliary methods in America. Many valuable hints were treasured for future use, and we hope to hear from her again.

Sister Eleanor needs Sankey's hymn-books. If anyone has any to spare, please send direct to S. Eleanor Dobby, Taheke, Hokianga.

Picture rolls and picture cards and texts are also needed in large quantities.

Our Home Mission Department

As well as contributing to the Home Mission Fund of our Churches, our Women's Auxiliaries are at present supporting one Sister at work among Maori women and children in Hokianga—Sister Eleanor Dobby. She was trained in the Deaconess House in Christchurch, and commenced her work under the Rev. A. J. Seamer's direction, in April, 1921. She lives at Taheke, and by means of horse riding, mostly, visits other villages within a radius of 20 miles or thereabouts, establishing Sunday schools, Scripture classes in week-day schools, visiting the sick, helping the women with instruction and advice in housekeeping, sewing, bringing up children, etc. Her days are very full of varied and arduous work, as the following extracts from her reports and letters show:—

I arrived in Taheke on April 19th, and from that date until April 19th of this year I have travelled over 1,527 miles on horse-back. When you remember the state of the roads in winter you will understand what a lot of time has to be spent in travelling. We have had a very wet autumn, and there is plenty of mud about already. 206 miles have been covered by launch. I cannot make as much use of the launches as I would like, because there is no regular service from Taheke in the winter.

I have held 128 meetings during the year with the children at various schools. Regular weekly meetings are held at Taheke, Otaua, Waima, Omanaia, and Utakura. I have seven native helpers, who have held 76 meetings with the children. Just lately I have been holding meetings in the Waima Valley, and hope to form another school there now.

359 visits have been paid to native houses during the year, and as a general rule I have been made very welcome, and have found the Maoris kind and hospitable.

Twenty meetings have been held with adults. I thank God for this year of priceless opportunity. If only people realised the joy there is in giving the Gospel to these Maori boys and girls more would want to join in the work.

My greatest need at present is medium-sized text-cards and hymn-books.

My friends have been very good in sending me Sunday School tickets—but they go very quickly.

Sometimes on my long lonely rides I think of you all, and it helps more than I can tell just to feel that you are upholding me in sympathy and prayer.

How we organise for our Foreign Mission effort

By **MISSIONARY
METHODIST**

I have great pleasure in acceding to your request to give some information as to how we, in our Circuit, organise our Foreign Mission campaign. Our organisation is by no means perfect, but, imperfect as it is, fairly good results have been obtained.

Our organised effort begins in our March quarterly meeting, at which our Circuit Secretary is appointed; at this meeting also a resolution is passed referring to the Leaders' Meeting in each church throughout our Circuit, the appointment of Local Secretary, Collectors, Missionary Magazine Agent, and two members of our Circuit Committee. This Circuit Committee we regard as the best part of our organisation; it is comprised of two members from each church in the Circuit, the Circuit Secretaries for Home and Foreign Missions, and the Ministers of the Circuit. I ought to say that with regard to the two members appointed from each church, one acts as Local Secretary for Home Missions, and the other as Local Secretary for Foreign Missions. The Circuit Committee holds two meetings each year, one to arrange the Home Mission campaign, and the other to arrange for the Foreign Mission effort; we discuss detailed arrangements for the Sunday services and annual meetings, the every member appeal, canvassing, etc., and it then devolves upon the Circuit and Local Secretaries to carry out the organisation agreed upon.

Pulpit announcements.—On the two Sundays prior to our Foreign Mission Sunday, the Sunday services and annual meetings are well "boosted," and we make frequent use of pulpit announcements during our campaign.

Reports and Subscription Lists. These are given out three Sundays previous to Foreign Mission Sunday, with the names of those who are entitled to receive them written upon them.

Advertising. Hand-bills announcing the services in all the churches in the Circuit, with names of speakers and chairmen, are given out on the Sunday preceding Foreign Mission Sunday; we also make use of the public Press.

Every Member Appeal. The leaflets prepared by our General Secretary, and sent out from our Foreign Mission Office, are put into addressed envelopes and are given out to every member and adherent in attendance at each church on the Sunday before Foreign Mission

Sunday, and those not given out are posted on the following day, so that each member of our congregations receives one of these leaflets; if, in the opinion of our Circuit Committee, an additional circular is necessary, it is arranged for and enclosed in the envelope along with the above leaflet.

Canvassing. If it is considered advisable, certain members of our congregations are canvassed for subscriptions by members of the Committee, instead of by the Collectors. The Collectors get to work as soon after the Annual Meeting as possible, and whilst our aim is to complete our effort one month after the above meeting, we have found, in actual practice, that six weeks have been required.

Our Circuit Committee has laid it down as a rule to be rigidly observed, that an interregnum of at least two months should be allowed between the closing of the Foreign Mission appeal and the inauguration of the Home Mission effort, and this we have found to be of inestimable benefit to each of these funds and to our people.

Annual Meetings. At these meetings lay members of our congregations, or from churches in other Circuits, act as chairman, and a report prepared by the Circuit Secretary, giving items of interest and statistics affecting each congregation, and Circuit statistics, is given by the local secretary.

There are other matters of organisation which might be referred to, but this article has already become too lengthy; at some future time this subject may again be taken up and some statistics given, but I would like to say that the results of our attempts at organising have been such as to fully repay us for the work involved.

* * *

In Christ there is no East or West,
In Him no South or North,
But one great Fellowship of Love
Throughout the whole wide earth.

In Him shall true hearts everywhere,
Their high communion find,
His service is the golden cord
Close binding all mankind.

—John Oxenham.

Glimpses of our Missionaries at Work

The Liberal Giving of the Native Christians

In 1920 the natives of the Solomons contributed about £4,000 for the support of the work in their midst. In 1921 they gave £2,450, the decrease being accounted for by the big drop in the price of copra.

The generous giving of our people has become an outstanding feature of their Christian life. The duty and privilege of giving for the advancement of the Kingdom of God is thoroughly understood, and is attended to in a systematic manner. At definite periods during the year they give themselves entirely to the work of preparing produce for the funds of the Society, and find great satisfaction in the knowledge that their gifts of copra are helping to send the Gospel message to those who are still in the darkness of heathenism. This year has been marked by greater generosity than ever. One village prepared for market no less than 40,000 coconuts; another 25,000; another 22,000. Owing to the low price of copra the *cash value* of their gifts is not half that of last year. Still, the "cash value" estimate of their liberality is not the highest estimate. We remember that *more time has been given and more produce prepared as a freewill offering to the work of God than in any other year in the history of the Circuit.*—(REV. R. C. NICHOLSON).

The contributions this year will be lower than last, although there has been no diminution of loving energy expended on the part of the people in an endeavour to express their thanks to their Heavenly Father for the bringing of the Light to their Islands. As most of the gifts are in kind, especially copra, which is the dried kernel of the coconut, the financial value of the people's contributions is determined by the rise and fall of the copra market, and it happens this year that copra is less than half the price it was last year. In other words, what was worth £7 last year, is only worth £3 this year. Yet, in spite of this great drawback, the people's contributions in this circuit alone are expected to reach £800.—(REV. V. LE BINET.)

Our Annual Collection has been a great success. We had representatives from all our out-stations, and it was an inspiration to see the crowded building and hear the hearty singing,

especially the native version of "Crown Him Lord of All." Our estimated total for cash and goods is £274. But for the drop in the price of copra we should have easily beaten last year's record. As it is, we are satisfied that our people have an increasing sense of their obligation to further the work of our Lord Jesus Christ.—(REV. J. R. METCALFE.)

The Education of a Race

The only education these people receive is that which is given by the Missionaries. There are 2,560 scholars in the schools conducted by the Missionaries and their helpers. Nothing is done by the Government.

Some of the students receive six hours' tuition a day, and, not content with this, they will sometimes be found pouring over some mathematical problems till 10 o'clock at night. The college for the training of teachers and preachers provides for their instruction in Biblical knowledge, history, geography, English, etc.

The three R's are faithfully taught by native teachers on the out-stations, and we have seen an old chief of probably over 60 years of age having new English words put down for future study, and requesting the writing down of their phonetic spelling, then their pronunciation, their correct spelling, and, finally, their meaning.

EDUCATIONAL.—The work in our village schools has been conducted throughout the year with zeal and success. Our Native Agents are realising more and more the importance of this work, and are throwing themselves enthusiastically into it. The eagerness of the children to acquire knowledge makes the task of teaching increasingly congenial, and fills us with a great hope for the future well-being of our people. At Bilua the young men and young women are making steady progress. The English class is very popular. Recently one of Mrs. Nicholson's girls read the Scripture Lesson in English at a special service, and made a splendid impression. The minds of our young people are gradually opening to the wider world and its interests. Through their missionary they have purchased a cinema projector, and have arranged for a regular supply of good films from Sydney. We have been anxious to give our people the wonderful educational benefits of motion pictures for a considerable time, and we are glad to state

that our ambition has been realised. After giving the matter a practical test, we are now convinced that the tremendous advantages of the motion picture as a mode of instruction on the Mission field cannot be exaggerated. We hope that the day is not far distant when every Mission centre in the Pacific will be able to adopt the cinema. As the result of this new departure in our educational work our people are taking a more intelligent place in the family of mankind and are understanding loftier apprehensions of the truth.

—(REV. R. C. NICHOLSON.)

We have now eight schools in the Circuit, and all are doing well, those at Lologai and Senga especially so. In every instance the equipment is of the simplest—slates, pencils, blackboards, chalk, and, in one case, the head station, the luxury of trestle-tables and forms. The work done, of course, is rudimentary, but its effects are seen in the increasing mail and the fact that five of our Sasamunga boys and one of our girls have lent a hand in teaching others; the five boys on out-stations.

Blessed are the Peacemakers

Inter-tribal warfare is gradually disappearing as missionary operations are extended. Sir George le Hunte, Governor of New Guinea, has said: "Every penny spent by the Missionaries saves pounds to the Administration, for the Mission brings peace, law and order."

The chief event of the year was undoubtedly the consummation of peace between the Kerepangara and the Vurulata people. These people have had a tribal feud for about a generation, and many deaths have resulted. Our Chairman and Mr. Binet have been indefatigable in their efforts to end the strife, but time and again their efforts have been frustrated. Shortly after Mr. Binet left us for Roviana the opportunity for a settlement presented itself, and, after some weeks spent in negotiations, both parties assembled here, and we had the great pleasure of witnessing the declaration of peace. On the very day appointed Captain Turner, the head of the Solomon Island Police Force, appeared on the scene and represented the Government. One of our native teachers, Amos Tozaka, was the prime agent in conducting the negotiations.

* * *

What is sometimes called Foreign Missionary work is the central and primary duty of the Church.—*Dr. Davison.*

Advance on the Island of Choiseul

About 75 per cent. of the people of the island of Choiseul are still heathen. A new station is to be opened this year on the heathen side of the island, under the superintendence of the Rev. V. le Binet.

The attendance at public worship has been well maintained throughout the Circuit, and we are conscious of a slight improvement in the spiritual life of the people. We have not been able to hold regular quarterly meetings, but on several occasions we have taken the opportunity to hold conversations on the work of God when a number of teachers were present at the Head Station, and these have proved a means of Grace to us all. Two new stations have been opened up. Both are at present cared for by our Sasamunga school boys, with little training but great hearts. One of them only went to Bira Bira for two months to fill a gap, but, at the request of the people, is to go for a further indefinite period. He went merely to open up school, not being one of our preachers, but he is now resolutely setting himself to the greater task, and it is a pleasure to help such a willing worker. The opening of Seqa was met by sending one of our local preachers. He somewhat reluctantly accepted the position, but once having made up his mind he set to work in earnest, and in less than five months has had considerable success. When I installed Simon Peter in his new office at his new home, there were only himself, his wife and child, Mulakana, the man who built the house for him, and three boys besides my crew. Now he has a congregation of 30. There was much opposition at first, but the back of it has now been broken, largely through the devotion of Simon Peter and Mulakana to the sick. With the medicines supplied by the Mission they have effected some remarkable cures, and three people previously helpless are now able to look after themselves. They also helped to rescue a woman strung up to a tree by her wrists because of some alleged witchcraft. At present we have three new stations waiting to be occupied, with a prospect of others during the year. Our teachers, with one solitary, sad exception, have proved faithful and loyal, and are worthy of the highest praise. We have just had 100 baptisms during the year, half being adults, and our membership roll now stands at 439 adults, 117 juniors, and 94 infants.—(REV. J. R. METCALFE.)

Methodist Women's Missionary Union of New Zealand

M. W. M. U.

Executive Committee: (Christchurch)

President:

MRS. G. BOWRON, Hackthorne Road, Cashmere Hills.

Secretary:

MRS. F. THOMPSON, 103 Leinster Road, St. Albans.

Treasurer:

MRS. W. H. SEED, 44 Brittain Street, Linwood.

Corresponding Secretary:

MRS. W. C. FRANCIS, 609 Hereford Street, Linwood.

AND

MESDAMES FREE, DAWSON, LAMB AND MISS COWEY.

Auxiliaries in the Union:

| | | | | |
|--------------|--------------|------------------|----------|-----------|
| AUCKLAND | WELLINGTON | FEILDING | HASTINGS | BLenheim |
| THAMES | WAITARA | PALMERSTON NORTH | GISBORNE | GREYMOUTH |
| MASTERTON | HAMILTON | WANGANUI | HAWERA | TE AROHA |
| LOWER HUTT | NEW PLYMOUTH | CANTERBURY | TIMARU | ELTHAM |
| INVERCARGILL | DUNEDIN | NELSON | OAMARU | WESTPORT |

Sisters on the Field:

| | | |
|--------------------|-------|---------------------------------------|
| MISS G. MANSFIELD | | Roviana, Solomon Islands |
| MISS I. STANFORD | | Roviana, Solomon Islands |
| MISS F. JENNINGS | | Bilua, Vella Lavella, Solomon Islands |
| MISS MACMILLAN | | Bambatana, Choiseul, Solomon Islands |
| MISS MAY BARNETT | | Bilua, Vella Lavella, Solomon Islands |
| NURSE LILIAN BERRY | | Roviana, Solomon Islands |

Also—

| | | |
|----------------------|-------|--------------------------|
| SISTER ELEANOR DOBBY | | Hokianga, North Auckland |
|----------------------|-------|--------------------------|

FINANCIAL:

(Amounts received by Executive Treasurer)

| | £ | s. | d. | | £ | s. | d. |
|----------------------------------|----|----|----|-----------------------------|----|----|----|
| 1921—October 24, Palmerston N... | 13 | 15 | 0 | 1922—February 12, Auckland | 2 | 0 | 0 |
| „ November 21, Dunedin .. | 0 | 5 | 0 | „ March 15, Dunedin .. | 1 | 10 | 0 |
| „ December 3, Timaru .. | 2 | 5 | 0 | „ March 16, Blenheim .. | 5 | 0 | 0 |
| „ December 17, Wellington .. | 2 | 0 | 0 | „ March 20, Christchurch .. | 75 | 0 | 0 |
| 1922—January 23, Rangiora Ladies | 7 | 0 | 0 | „ May 12, Christchurch .. | 5 | 0 | 0 |

MISSIONS are the *Front Line* of the Church's Campaign for the supremacy of God's Kingdom over all the nations of mankind

The Front Line must advance!

SOME FACTS YOU SHOULD FACE :

| | |
|---|---------|
| The Church in New Zealand is responsible this year for raising - - - - | £13,500 |
| The Mission Church in the Solomons is undertaking to raise - - - - | £3,000 |
| On June 15th the Treasurer had received | £1,065 |
| On June 15th the Bank Overdraft stood at | £6,735 |

OUR NEED PLEADS FOR YOUR HELP!

What shall your Gift be?

When God loved He loved *a World*
When God gave He gave *a Son*

URGENT. *Will Circuit Superintendents and Circuit Secretaries see that any money in hand, however small the amount, is forwarded immediately to the Treasurer, Rev. G. T. Marshall, Mt. Albert, Auckland? Every Pound forwarded helps to keep down the overdraft and saves interest*