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The Open Door

The Missionary Organ
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DECEMBER, 1924

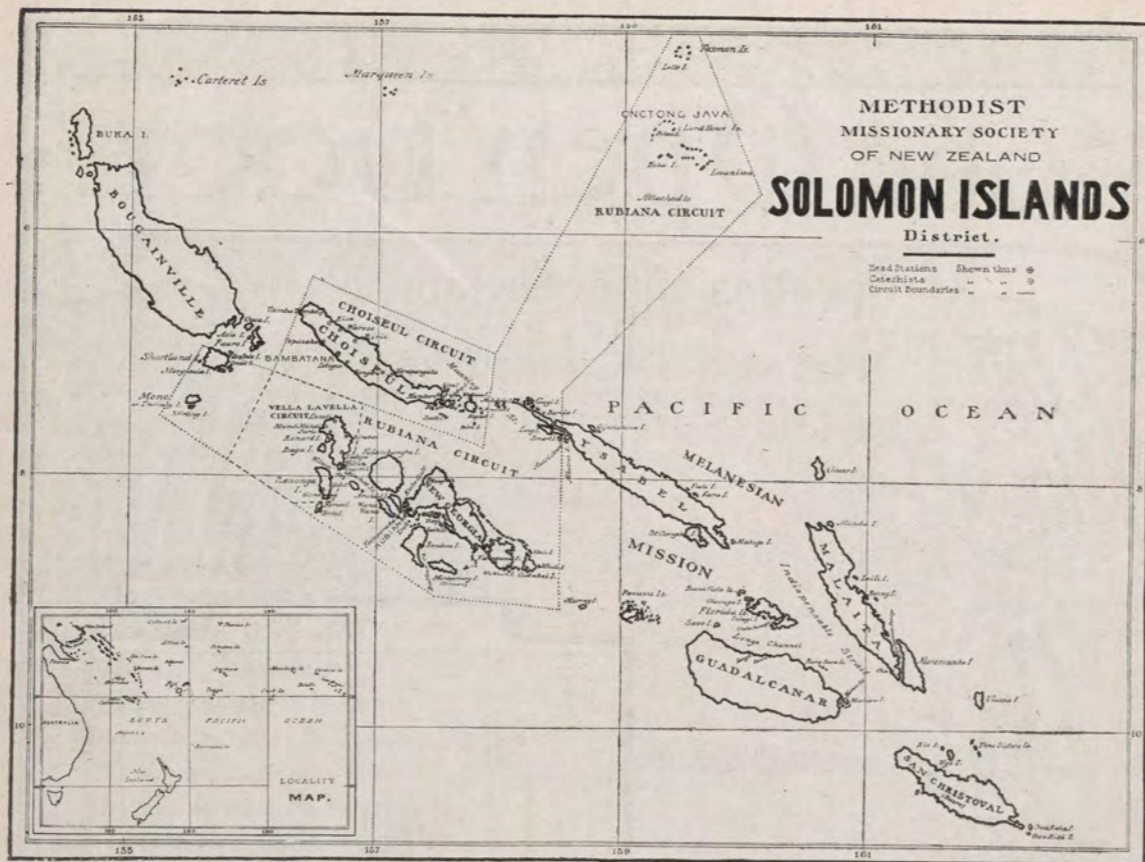


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THE MISSIONARY DISTRICT OF THE NEW ZEALAND
METHODIST CHURCH.

THE OPEN DOOR.

Editor: Rev. W. A. Sinclair,
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Editorial Notes and Comments.

The True Empire-Builders.

Dr. F. W. Norwood, of the City Temple, is a preacher of international reputation and influence. In the course of an eloquent eulogy of Christian missionaries, he has called upon the British nation to recognise its greatest and most modest sons:—

"We must rediscover our soul, and must get back to those fundamental things that are implicit in our faith. And we must face the world, and all that the future may have in its keeping with this clear-cut and unvarying belief—that there is no distinction between the Briton and the foreigner, as there was none between the Jew and the Greek, but 'the same Lord over all is rich unto all that call upon Him.' One great reason why I think we should support a movement like the foreign missionary movement is because there, at least, we are doing an unselfish thing for other peoples; we are taking to them the best that we have; we are doing it at cost to ourselves; we are expecting no ulterior reward. I know what men say about foreign missions. I have not fought for the cause all my life without hearing what men say in contradiction of their usefulness. But I have known a good many men and women, and I doubt not but that there are multitudes more, who, for the love of God and His Christ, have gone into the strange and remote places of the earth, and with no other desire but that they may introduce those to whom they go to the best that they know, and to seek their good in body and in mind and in soul. One man like David Livingstone, for instance, means more to civilisation than all the armies that the world ever sent forth. One Christ-filled soul, a heart lit up with the love of God, a great flaming ambition that sought not its own glory, but which sought to lose itself in the service of man—that great noble saint of God who, on his knees in a lonely hut in the forest, gave up the flickering flame of his life for the natives for whom he had lived: these are the Empire-

builders. These are the builders of the city of God."

The Front Cover Photo.

Just before the Rev. A. A. Bensley left his station, "Old James" came bringing his spear and shield, craving to have his photo taken. When posing he was looking round at the missionary smiling, but was told to look fierce. "This is just play, but a few years ago there was no 'play' about an attitude like this." He bears the marks.

Welcome Home!

We extend a hearty welcome to the Rev. W. A. and Mrs. Sinclair on their return from England. It was our desire to print a photo of our Foreign Missionary Secretary to accompany Dr. Laws' well deserved tribute, but alas! one cannot be found in New Zealand.

Acknowledgments.

We thank Mr. J. R. Blayney, of Devonport, for his interesting photograph of Mr. F. Chivers and child, which appears in the present issue, and acknowledge receipt of several photos from the mission field, which will appear, no doubt, in a later issue. The Rev. A. H. Cropp also acknowledges receipt of a case of goods sent through Messrs. H. C. Campbell, Ltd., of Dunedin, and of parcels from the Ladies' Auxiliaries of Stanley Bay, Masterton and Mount Albert. Other parcels were received which carried no mark to indicate who were the donors. All are sincerely thanked for their welcome parcels, which have been long delayed through lack of the means of transport, which has only recently been acquired.

Owing to lack of space in our November issue a few lines were omitted from the article on "Christian Forbearance in China," which stated that the article was based on information gathered from "The Chinese Recorder." They are now gratefully supplied.

A Chat with Rev. A. A. Bensley. By Rev. Leslie B. Neale.

Our Slogan: "Bougainville for Christ."

With deepening interest, I have followed the career of my soldier-comrade in the Solomons and eagerly anticipated a chat with him about old scenes and his God-given task. The opportunity presented itself during the sessions of the North Canterbury District Synod.

My immediate impression was that Mr. Bensley looks older. He has been working. The unending strain of the climate, the clamant needs of a wide field, together with the trivialities and routine of deputation life,—make rest and quiet imperative. Mrs. Bensley is improving physically, but those of us who have faced life in tropical lands, know how fever bouts leave peculiar physical disabilities. The sea air at Sumner should do a lot for both Mr. and Mrs. Bensley.



A BUKA "MON"—REVS. A. CROPP and H. G. BROWN (amidships).

The Chairman of the District, the Rev. J. F. Goldie, returned to the Solomons prior to Mr. Bensley's departure and reported that Rev. A. H. Cropp was wonderfully stout-hearted in face of tremendous difficulties. There has been trouble at Bougainville. Mr. Goldie will probably officially report the position. It seems that a determined attempt is being made to oust our representatives from this part of the Group and at every turn to hazard his work. But Mr. Cropp is an adventurous pioneer and, aided by God, will yet add another province to the Kingdom. The Rev. Hubert Brown has

lately been stationed in this part of the Field and the transformations that have taken place at Roviana, Villa Lavella and Choiseul will be repeated at Bougainville.

There was a revealing look in the missionary's eye when he said to me, "The day must dawn and darksome night be past, when some of our N.Z. sisters enter heathen areas and demonstrate the ennobling, transforming power of the Gospel. Thousands of these fear-possessed, shadowy women have yet to learn the wealth and meaning of love." Mr. Bensley considers "Bougainville for Christ" should be our slogan for the ensuing year, and that six agents should be appointed as soon as funds and equipment are available.

In reply to a question about the work in other parts of the field, Mr. Bensley stated

that patient education must follow early evangelisation. The Crust of Custom is pierced slowly. Traditional practices still persist, but the Light Eternal gleams and hearts are filled with hope.

The Lord Howe Group needs fresh spiritual stimulus and guidance. The people are lethargic. At Senga, a sister is required to attend to special phases of the work.

Mr. Bensley indicated an ambitious programme, and in doing so, stressed the willingness of the Native Church to co-operate in providing money and men. "Our plantations are not at their maximum productive

capacity, and each year will result in increasing revenue."

"What has mostly forced itself upon your mind during Deputation work, Mr. Bensley?"

"This, the smaller towns in N.Z. need education respecting our particular Field—the Solomons. I find a ready response when

every phase of our work is revealed and people know our failures as well as our triumphs. The time seems propitious for an appeal for more annual subscribers. One thing I do feel. The Spiritual movement now being initiated throughout the Dominion will reflect itself in the missionary endeavour of the Church."

Pioneering on Choiseul.

By Rev. J. R. Metcalfe.

Methodist Missionary effort has always been of an impartial character without fear or favouritism. Thus when inter-tribal fighting was at its height on Choiseul, Mr. Goldie made no distinctions but did his best to place teachers with every tribe and win all to a knowledge of the Prince of Peace. Naturally his efforts met with varying success and it is easy to understand that acceptance by one warring faction made the task of winning the other all the more difficult. His success at Senga prejudiced his efforts at Vurulata, so that in spite of all that he and those of us who are responsible for the work on Choiseul have been able to do, the Vurulata people are still without a teacher and the old fears and superstitions rule their lives. Whilst the fighting was still on we were forbidden to approach their villages and Mr. Binet was even threatened with personal violence, but, shortly before I left on furlough, there was a distinctly better feeling and a Vurulata youth promised to guide me to their home in the hills and then across country to the Senga coast. Soon after Mrs. Metcalfe and I had returned to Choiseul I found it necessary to accompany some of our Bambatana men to Senga

to interview Mr. Binet, and Mrs. Metcalfe decided to go with us. We arranged to cross the Island at Vurulata and make another effort to win the confidence of the people. We obtained the services of a heathen named Vatuki as guide, and a splendid guide he proved to be. A day or two before we were to leave, Mr. Binet's launch "Hilda" arrived unexpectedly and was of great use to us.

Monday, February the fourth, saw us on our way down the coast bound for Luti at the mouth of the Vurulata river, twenty-five miles south-east of Sasamunga, where we were to leave the launch and strike inland. On our way we noticed heavy rain falling on the mountains and fully expected to find the river in flood, but on our arrival at Luti there were no signs visible. I thought two hours would bring us safely to our camp for the night, a village four miles up the river which on a previous occasion I had reached in an hour. But the first mile through the Lu'i Plantation took us about an hour. It was an awful quagmire. When eventually we reached the bush, no track was discernible, because of recent floods, so that Vatuki and the boys had to hunt for marks, and progress was necessarily slow. I could see the boys were a little anxious, and, when we reached the river the reason was evident; the water was muddy—the flood was on us. We joined hands and made a safe crossing waist deep in the rushing waters. In the failing light we plunged once again into the bush. Now and again Vatuki hesitated but never for long, and soon we were on the bank once more facing a second crossing, at a place where the river was divided into two channels. Some time was spent in finding the shallowest part. Then two of the boys plunged in. Though carried far down the stream by the current,



BALU VILLAGE.

they made a safe passage and disappeared into the bush. The rest of us followed more cautiously. Joining hands and feeling our way, we crossed the first arm without mishap, though the water was chest high. The deeper channel was still to pass and we did not like the look of it. It was now nearly dark and there was no time to make a raft. So we prepared to make the attempt. Just then we heard a shout. Looking round, we saw the shadowy outline of a canoe at a bend in the stream. The two boys had not been idle. We were conveyed to dry land, and a few minutes groping through the bush brought us to a large canoe house, in which we sheltered for the night. We had been on the way three hours, instead of one, but were glad to hold Lotu under a roof, and to lie down on a dry bed, even though it was a hard one.

After a fine night we hoped for a fine day, but were disappointed. Up with the first streak of dawn, we had to wait two hours for a heavy shower to pass. Another crossing had to be made, but as the river was nearly back to normal, no difficulty presented itself and another canoe house, which was the furthest point Mr. Binet and I had hitherto attained was quickly reached. We passed a friendly greeting with a number of men engaged in repairing the leaf roof, and then, leaving the river behind, commenced a long and fairly steep climb up to the old barricaded village. Though it is now deserted, and overgrown with vines, its strong fence was plainly seen in places, and pitfalls, with their sharp stakes pointing heavenwards, were here and there laid bare—nasty traps for the unwary. Passing through the village, we came on a magnificent "lookout." On one side, the hill fell steeply away seawards; and on the other, was a sheer drop of some hundreds of feet to the swift flowing river, many of whose windings could be seen. Above the river, range upon range of hills, culminating in the handsome Mt. Maitambi, which is the central feature of Choiseul. Hour after hour we climbed, with occasional dips, always on a difficult, narrow path through the dense bush, with just a glimpse here and there of the surrounding hills. We rested once or twice for a few minutes but did not call a general halt, as we were under the impression that we should reach Balu before noon. But it was two o'clock when we arrived, weary,

hungry, and soaked by a heavy shower. Vatuki was leading, and it was as well he was, for had the natives not recognised him we should have found the village without inhabitant. They told us they would have fled at the sight of us white folk. Even as it was the women would not come out of their houses, but peeped round their doorposts, to satisfy their curiosity. Mrs. Metcalfe desired to visit them, but was dissuaded from so doing by the men, who declared that the women would all run away if she made the attempt, and there would be no one to prepare the evening meal. The fearful, timid creatures have never been down to the sea, and they had never seen a white face, for none had travelled that way before. The headmen of the village arranged for us to occupy the single men's house, quite a clean commodious dwelling, on condition that we did not hold Lotu inside: they were afraid our Lo'u would offend the spirit of the place. Refreshed after a rest and a meal, we inspected the village and enjoyed the outlook. Balu is on a sharp spur overlooking a river valley and offers a fine view of the surrounding hills and the distant ocean with the Island of Vella Lavella in the background. It was a perfect evening, so that Lotu in the open air was rather an advantage than otherwise—more people could hear.

Next morning we were ready to leave at sunrise. We offered to pay for the use of the house, but the men declared that they were only doing for us what we did for them when they visited Sasamunga. We were surprised at the cleanliness and order of the village, which puts some of our Lotu villages to shame. The inhabitants would not consider accepting a teacher, but there seems little active opposition, and we have hopes of establishing Lotu there some day. There are three other villages in the vicinity of Balu, and I estimate a population of between 150-200 in all.

After leaving Balu, we descended again to the Vurulata River, now little more than a mountain stream, and then made a very steep ascent through native gardens alongside a cataract, following the beds of streams, crossing intervening ridges, until after a short, sharp pinch we came to the dividing range at noon. Here we obtained a glimpse of the Senga coast, somewhere near the place where we expected to meet the launch.

(To be continued).

Frank Chivers, Lay-Missionary of Roviana.



MR. F. CHIVERS and "BILLY."

We have much pleasure in presenting our readers with a photograph of Mr. F. Chivers and his son, Frank Goldie, who is one of the few white babies in the Group, and was 10 months old when the photo. was taken. Before offering for the foreign field service, in the interests of the Kingdom of God, Mr. Chivers was chief motor mechanic in the Dover Patrol of the British Navy, and took part in the famous attack on Zeebrugge, in 1918. He is regarded as a "splendid fellow" out in the Group, and is well liked by all. A mere summary of the numerous tasks assigned to Mr. Chivers will enable the least imaginative to realise how exceedingly full is his life.

The superintendency of all the outdoor work at Roviana is a large order in itself. It involves the erection and working of the useful "wireless" plant, and the establishment and working of the valuable sawmill,

which will supply all the timber required for the large building programme already sanctioned by the F.M. Board. As a fully trained engineer, Mr. Chivers has also charge of all engineering repairs and renewals of the mission boats on the station. Of course, the planters and traders do not forget to "drop in" when they have engine trouble, and repairs to be done. In addition, Mr. Chivers is overseer of the large coconut plantation on the Island of Banga, where many natives are employed. If there is any spare time, he may try his hand at boat building. We may certainly regard him as one who proclaims by example, in season and out of season, the good old Christian gospel of community service.

Amid such manifold duties, performed in a tropical, malaria-ridden climate, the one lay missionary of our Mission Field is indefatigably supported by Mrs. Chivers—a woman of winsome personality and much loved throughout the Group—a helpmeet indeed!

Mr. and Mrs. Chivers have got hold of the language, and are a tremendous asset to our Mission in the Solomons. Let us thank God for them!

Community Service.

"The missionary cannot leave public affairs alone, for they concern the Kingdom of God. In Tahiti the missionaries were consulted as to how a community should be organised and governed. They were compelled to frame a constitution.

The introduction of the 'Co-operative Bank' has meant a spiritual revival in many Christian communities of India. The Y.M.C.A. is specializing in the work and is doing a service destined to alter the whole economic and moral life of the Indian villages."—Rev. F. Lenwood.

The Rev. T. Dent reports that during the last year the natives of the Marovo Lagoon have built and finished four churches and a new teacher's house. At Patutivē the old church has been renovated, while a new one is being built as quickly as possible. The new church is to be one of the prettiest in the Solomons.

Our Foreign Mission Secretary. By Rev. Principal C. H. Laws, B.A., D.D.

No better leader for our Foreign Missionary enterprises could have been found in our New Zealand Church than the Rev. W. A. Sinclair. His intense consecration to duty, his capacity for effective leadership, his high spiritual ideals, his life-long eagerness to extend the Kingdom of God, the breadth and vision of his statesmanship, all marked him out for the post of honour and responsibility he holds. He is now in the 33rd year of his ministry. In every circuit where he has laboured the fruits of his earnestness remain to-day. Perhaps his most outstanding ministry was exercised during his eight years superintendency of the Dunedin Central Mission, during which he spoke to the city and through the social and evangelistic work of the Mission exercised a far-spreading influence. No finer piece of sane and power-

ful evangelism has ever been done in New Zealand than that which marked those fruitful years. Mr. Sinclair has the rare gift of winning the friendship of young men and few have brought forward more candidates for the ministry than he. He will come back from his visit to Great Britain full of ideas for the development of our missionary work and we, as a church shall be glad to hear and to follow him.

The call of the Solomons is irresistible. Tens of thousands are without the Gospel in our own area. We should set a limit to the time within which this shall continue, and cast ourselves into one great forward movement which shall bring Christ to every heart. An "open door" unentered is the condemnation of those who remain without.

Friendly Relations between America and Japan.

Many readers of the "Open Door" will be interested in reading some sentences selected from a letter sent by the Federal Council of the Churches of Christ in America, to the Churches of Christ in Japan. Dealing with the exclusion clause in the Immigration Bill, they show the value of having large organised bodies of Christians in every nation of the world, as a means of promoting peace and goodwill amongst men.

There is no substitute for the international mission and message of the Christian Church.

"We deeply deplore the action of Congress and consider that it did violence both to Christian and to American ideals."

"We wish, however, to emphasize the following points:

First: American goodwill toward the Japanese people has not changed from the attitude expressed last September after the earthquake and fire. Our gifts at that time were spontaneous and free from ulterior motives.

Second: The action of Congress was due primarily to domestic and constitutional considerations and secondarily to misinformation and misunderstanding propagated by a small but active group of agitators, and to political forces coming into play at the beginning of a critical national election campaign.

Third: The action of Congress does not indicate that Americans consider the Japanese an inferior race. That idea was never held except among the uneducated and uninformed. The fact is that the more our people know Japan the more they are impressed with the nature and quality of her people. The remarkable achievements of Japan as a nation and of many of her individual citizens have convinced even our uneducated citizens of Japanese capacity and genius. Many object to Japanese immigration because of Japanese superiority!

Fourth: The forces in America making for international righteousness, justice and friendship eagerly desire that mutual consideration and effective co-operation for permanent peace between America and Japan may prevail. These forces are awakening to the dangerous possibilities ahead of our nations and to the need of constructive policies based on goodwill.

Fifth: The staff of the Federal Council is committed to a campaign of international education, both without and within our churches. Notwithstanding the action of Congress we have not lost faith in the American people. Our confidence in the ultimate triumph of our Christian ideals forbids that we lose heart. Recent developments but challenge us to persistent efforts to make those ideals real."

The Building of Bambatana Church.

By the Rev. V. Le C. Binet.



BAMBATANA CHURCH (Choiseul).
(Photo. Rev. J. R. Metcalfe.)

Native-built churches and houses are unfortunately nearly always of a temporary character, especially if the main beams and posts have not been properly selected. White ants work great havoc, and after five or six years the whole building has to be re-erected.

The Rev. Mr. Rooney's first church at Sasamunga (Bambatana) was blown down in a storm. A temporary building, put up in 1915, was displaced in 1916 by a new church erected by the Rev. H. R. Rycroft. It was built in a month—just in time for the Rev. J. C. Wheen's official visit as Secretary of the Methodist Missionary Society of Australasia. During the early part of this year it showed signs of wear, and the Rev. J. R. Metcalfe planned a new edifice which would be as permanent as local material could make it. The posts were to be of the hardest wood known in the Solomons—locally known as "kivili"—close-grained heavy timber, and practically immune from the white ant scourge. The neighbouring villages were each allotted their share of the work, and for miles along the shore the required timber was searched for, felled, then dressed, and floated by sea to the Mission Station.

The two main posts were carved with figures, one of which was an alligator. By means of blocks and tackle, the posts were erected, a "pillar-raising" ceremony taking place, and a message written on a slate was enclosed in a receptacle for a future generation to unearth and wonder at.

"Week in, week out, from morn till night" the work went on, and a leaf-thatched build-

ing slowly rose out of the net-work of scaffoldings, until at last the church appeared with porch and vestry complete.

Meantime, news had spread that the church was soon to be opened, and many visitors from the other side of the island arrived after paddling their own canoes for several days along reef-bound coasts.

It was opened on July 26th, 1924, by the Rev. V. Le C. Binet, who had travelled from Senga, over a hundred miles by sea, to perform this duty. Both the exterior and the interior of the building bears evidence of painstaking effort to make the church a worthy place for the worship of God. The numerous pillars inside the building produce a sense of solidity and security, blended with beauty, which is conducive to worship. A table of "kivili," made by the architect-missionary, is a fine looking piece of furniture, and the top, which measures 5 x 3 feet, is one solid piece of timber. With her own hands, Mrs. Metcalfe polished this table the day before the opening.

The service held inside the new building took the form of short speeches from various chiefs and teachers, followed by hymns and anthems sung by each visiting church. Here it is that each place strives to do its best. And when one remembers that these dark-skinned teachers have to teach their choirs the whole four parts without the aid of any instrument, the result is simply astonishing.

The most impressive and truly pathetic appeal was made when a teacher and a number of bushmen from a recently opened village stood up and sang, with untrained voices, "O Saviour, I am blind."

During the afternoon the visitors were regaled with roast pork and taro, which in the islands does duty for the old-fashioned Methodist tea-meeting.

On the day following, being Sunday, the Church was crowded with worshippers. Through the large-sized open windows could be seen God's created works—the beautifully-coloured crotons, the palm trees, the light blue sky and the deeper blue of the sea, streaked with white horses. And borne upon the morning breeze was the hymn of the Bambatana school boys and girls as they sang in well-enunciated English.

"Holy, holy, holy, holy, Lord God Almighty! Early in the morning our song shall rise to Thee."

The services were conducted by the Revs. V. Le C. Binet and J. R. Metcalfe, at 11 a.m. and 3 p.m. respectively. In the evening from 7 to 8 more singing was indulged in by the various choirs; anthems, quartettes, and duets being rendered with an abandon which suggested that sanctified hilarity which Paul has commended.

Evangelising the Masses in China. By the Acting-Editor.

In a recent number of "The Church Recorder" attention was specially directed to the condition of China's rural population.

The Christian church in China is "no mean organisation." It can command 7000 missionaries, and 24,000 Chinese workers. It possesses 7000 educational institutions, and 9000 centres of evangelistic work. "There has never been a single organisation of equal magnitude in China which is voluntary in its nature, socially and morally uplifting in its purpose, independent of the patronage of political authorities genuinely serving the poor and needy, and which has not only lived but developed through persecution and misunderstanding.

"Yet missionaries are unaware of the fact that in spite of a century of arduous, self-sacrificing toil, 80 per cent. of the Chinese people remain unevangelised.

"A splendid Christian organisation is to be found in the large cities, but very little work is being done in the interior among the masses of the people."

There are 300 million farmers, the vast majority of whom are illiterate. Moreover, while the church is estimated to increase by 30,000 a year, the annual increase of population is estimated at one million.

The problem to be tackled is enormous. The Chinese country man and the city man are moving so far apart that they have nothing in common.

In many places, "the policy of trying to reach the country by staffing city centres with the best of preachers and teachers is giving way to a policy of direct evangelisation of the country masses, through a village movement."

So ended the opening services of the new church at Bambatana, the visitors eventually resuming their homeward journey singing happily (in time with their paddles) the new songs they had learned.

The Rev. J. R. Metcalfe is indeed to be congratulated on the completion of such a handsome and suitable building which is to do duty for both church service and day school, and he, with Sister Ethel, is also deserving of great praise for the well-trained voices of the Bambatana children.

It is recognised "that the best people to work among any given class of society are people from that class." Perhaps the most effective method of reaching the masses in all parts of rural China is that used by the "Biola Evangelistic Bands." The word "Biola" is the code name for the Bible Institute of Los Angeles. Beginning in 1910 with one band, the work has grown until now there are twelve bands working in three provinces, under the direction of the Honan Bible Institute. Similar bands are at work under other mission agencies. One of the "strategic" plans on entering a new centre is for each member of the band to form a personal friendship with one or two individuals in the centre and then by frequent calls, and kindly attention of various kinds, seek to lead the one or two friends to faith in Jesus Christ.

A practical incident will illustrate this feature of the Bands method.

"One evening a barber was attracted by one sentence spoken by the preacher at a street meeting. He went back the next evening to hear more, and in response to the invitation given, came on the following morning, to the band headquarters to inquire more fully about the Gospel. This barber, Chow, was the terror of the town. He was a drunkard, opium fiend and thief, he had pawned the clothing of his wife and children to satisfy his appetites. No one would recognise him on the street, he was an emaciated, ragged, dirty wretch and was both feared and hated. But the Gospel had gripped him and he came daily to learn more about it. One day a prominent scholar came for a chat with the

leader, but seeing Chow there he went away and returned after the barber had left. The scholar said:—"Many of us are interested in what you have been telling us and would like to come here often, but if you have such men as that barber Chow around we cannot come." The leader at once explained that Chris's mission was to save sinners, and that he could not ask Mr. Chow to stay away. However, both men continued to come, but if the scholar saw Chow inside he would leave and return later, and if Chow saw the scholar there he would do the same. Both men were soundly converted. Chow gave up drink and opium, his cheeks began to round out, he cleaned up. Being an exceptionally good barber, his trade soon came

back to him. The scholar, convinced of the marvellous change in Chow, became his warm friend; soon they began to come and go together and Chow was a frequent and welcome guest in the scholar's home."

The Biola Evangelistic Bands go into a new centre simply as Christian Chinese going to their own country men. They evangelise the Chinese by means of the converted Chinese and the work begins by a systematic visitation of the houses and shops, the men going out two by two for this work. When the band leaves any centre, there is not merely a group of converts, but an organised body of believers who have learned to love and study the Bible.

A Church Opening Ceremony at Chuchulu.

By Rev. T. Dent.

Chuchulu is a little village on a point of New Georgia Island, about four miles distant from Patutiva, on Vanunu Island. It is within the Marovo Methodist Mission District. It was on August 11th Mrs. Dent and I set out from Patutiva to officially open a new church at Chuchulu.

The majority of our Patutiva folk had set out some time before, in order to be bathed and dressed when we arrived.

Less than an hour's pulling by our boys, brought us to our destination.

Here, close upon 300 people—representatives from all the Methodist Mission Station in the Marovo—had gathered at the village, where 40 to 50 people live. Thither they had come in canoes of all shapes and sizes. As we drew alongside the little wharf, the native teacher and his flock, drawn up into line, sang "Glad was my heart to hear," in the Roviana tongue.

The village looked beautifully clean and very pretty, its houses dotted all about the water's edge, and looming behind the bush and hills of New Georgia.

Awaiting the time of the church opening we looked upon a typical Sunday School picnic scene. The first "meal" had been distributed—biscuit—and now young and old were seated in little groups, or wandered around in twos or threes, to the accompaniment of much chatter and laughter.

As 10.30 a.m. drew near, a general dis-

robing and re-robing took place. Anything—or even nothing—served the purpose of dressing room accommodation, and some wonderful transformations were effected.

The church bell was rung, and as the folk came toward the new building, my wife and I stood in the raised porch to "snap" them. A picture indeed!

A brief opening service was held outside the church. As neither lock nor key was on the doors, I opened the church by sliding the doors back and entering in.

The little building was much too small for the company which packed it tightly, and overflowed all round.

An appropriate service, during which there were one infant and seven adult baptisms followed.

Service being over, Sunday clothes were quickly replaced by week-day clothes again, so that the "Tea-Meeting" which followed, might be the more comfortably enjoyed.

Our portion was set out on the verandah of the teacher's house, on a table specially made for the occasion, but made so high, that, seated on the only available seat—a low form—our eyes just reached the level of the table top.

However, we overcame this drawback by perching on the rail of the verandah, and pulling the table close up.

Then appeared before each of us, a whole cooked fowl, a pile of potatoes, and a pint

mug of coconut milk. As the meal was beautifully cooked, and we were hungry, the "remains" gave evidence that our appetite was not very small.

Meanwhile, the visitors were enjoying their rice and meat.

The next hour or two were spent in a "go as you please" style. Then the congregation assembled in a large canoe-house, to listen to speeches from several of the visiting teachers. The proceedings were wound up by a lusty singing of "God Save the King."

At 4 p.m., the native ovens were opened, and each visitor was presented with another cooked meal—pork and potatoes,—done up in leaves to be taken home.

As we were preparing to leave, the teacher at Chuchulu, assisted by a few helpers, brought us our "meal" which was to be taken home—a whole pig, a couple of roasted fowls, two baskets of potatoes, and a bunch of bananas.

A very lively scene presented itself as each village gathered its respective followers together, and pushed its tomoko or canoe into the water, filling it up with the good things they were taking home. It had been a really happy day, and as faces were homewards turned all hearts were light and glad.

A Great Conflict in Sumatra.

In the summer of 1922, the Rev. S. M. Zwemer, D.D., of Cairo, visited the Island of Sumatra and describes his experiences in a recent number of *The Missionary Review of the World*.

One of the least known of mission fields, Sumatra, is one of the most fruitful in results. Although it is three times larger than Java, its total population only approaches 6 millions. Nominally, the chief peoples who are Indonesians and Malays are nearly all Mohammedans. There are large and fertile areas in the interior which have not yet come under the Dutch rule, but which in time will be opened up to exploitation and evangelisation—a race between the best and worst of the Western nations.

According to Gottfried Simon, a missionary of 11 years' experience, a great struggle is being waged in Sumatra to-day, between Islam, Animism and Christianity. There is a possibility of winning over the pagan races in Malayasia before the advent of Islam, and

After all, these people do realise something of what the "Lotu" has done for them. In their own way they are deeply grateful for the light and love it has brought and for the shelter it affords.

One chief who offered prayer during the church opening ceremony, reminded us that, whilst our church was the sacred centre of the village, it would not achieve its purpose unless it taught that our heart was the supremely holy place for the indwelling of God's Spirit and Love. Fourteen or fifteen years ago this same chief was a head-hunter, and his body bears more than one mark of the old life.

One often wonders at the marvellous changes wrought in some of the villages in so short a time. Yet one ought not to wonder, remembering the mightiness of the Gospel which has brought them to pass. One is also filled with admiration of those who came first, and sowed the seed of righteousness, and cleanliness, and love amongst this people, at so great a sacrifice.

And we ask the New Zealand Church to do her utmost to carry on the good work; to enlighten those who still sit in darkness, and to strengthen in the faith of the Lord Christ, those who have already stepped into the glorious light of the Gospel.

even the struggle against Islam itself is not considered hopeless. But the impact of Christianity on Islam, especially in the animistic world, means a death struggle.

There is no compromise with Islam in Sumatra. The Mohammedan Christian has a great conflict before him—he faces a double line of battle. He must fight against the old Amimism, and so against Islam. The triumph of the Gospel, in such an environment is a proof of its power. The faith of these Christians risks everything. It is the miracle of God's grace, manifested through human love, that has won its way.

"The aim of our preaching," says Simon, "is to make the Mohammedan realise who Jesus is: then his faith in Mohammed spontaneously breaks down. He must really become assured of a two-fold fact: that Christians really have another Jesus from the Jesus of Islam, and that Mohammed is not what he himself claims to be, and what the teachers say he is."

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

NEW AUXILIARIES FORMED.

Dear Fellow-workers:—

In response to the wishes of the Union Executive, the Methodist Women's Missionary, Miss Carr, and I set forth to visit the Marlborough and Nelson Districts. The journey across from Wellington was delightful, and the beauty of the Sounds was all that we had pictured—and more. We were kindly met at the Picton wharf by the Rev. and Mrs. Featherstone and the Rev. Batcup, who motored us through to Blenheim where a very happy hour was spent with Mrs. Grigg and a few of the leaders over the tea-table. When strolling around the next morning admiring the beautiful buildings, we felt quite proud of the Methodist Church and the Parsonage. A women's meeting had been arranged for the afternoon, and we appreciated the opportunity of meeting fifty-five of the Blenheim Methodist Women.

On Wednesday, the Rev. Featherstone motored us to Picton, where the Rev. and Mrs. Batcup welcomed us, and we spent an afternoon with the members of the Guild.

On the next day we were welcomed at Nelson by the Rev. and Mrs. Blamires, who are at the head of an inspiring band of young folk. We counted it a privilege to meet the boys and girls of the Young Workers' League before the Sunday Morning Service, and to address the Young Women's Bible Class in the afternoon. When, at the close of the Sunday Services, a Prayer Meeting was announced, and about three seats full of young people remained behind, our hearts were full of thankfulness to God.

Mrs. Blamires had convened an afternoon meeting of the Auxiliary for us, and we were also pleased to meet some of the Leaders at the Parsonage next evening. On Monday, October 20th, we met the workers of the Stoke Methodists Guild. After listening to accounts of "Women's Work for Women and Children," the members formed an Auxiliary.

On the following day the Rev. and Mrs. Nelson welcomed us to Richmond. This visit

was of special interest to Miss Carr, who was renewing old friendships, and greatly admired the new Church amidst the old surroundings. At a Women's Meeting in the afternoon we talked over items of interest connected with our Missionary Union, and, as a result, an Auxiliary was formed.

The last name on our itinerary was Wakefield. We were graciously accompanied by the Rev. Nelson and were entertained at lunch there by Mr. and Mrs. Gilbert. Wednesday, Oct. 28th, 1924, was the birthday of the Wakefield Methodist Women's Missionary Auxiliary. A letter just received from the President of this Baby Auxiliary informs us that some of the younger women have already formed themselves into a weekly Sewing Class, and have as their objective a Sale of Work to be held next May in aid of the Home, and Foreign Missions. The writer has faith also that the Auxiliary meetings will be a means of strengthening and deepening the Spiritual life of the Church. We ask the prayers of all Auxiliary members on behalf of these younger Auxiliaries. The Methodist cause is not strong in any of the smaller places we visited, and the opportunities of obtaining outside help are few and small. But the interest is there, and the desire is strong to help in extending Christ's Kingdom. The Union Executive unite in wishing you all a very happy Christmas, and a New Year full of joyous service.

Believe me,

Yours sincerely,

A. C. STEVENS.

How Auxiliary Work First Began.

At the last Conference, we were asked by several members of different Auxiliaries and other friends, how our work was started and where; also how the M.W.M.U. originated. In response to this request, therefore, we purpose to write a series of short articles the first of which begins below.

Beginnings: Dunedin.

During the winter of 1902, Rev. W. M. Slade, who was in Dunedin on Deputation

work, called a meeting of the ladies of the Church, and put before them the needs of the women and girls in the Islands of the South Seas.

He pointed out that the old way was to teach the men and boys only; but this had proved to be a mistake, for when they married untaught girls from the villages, they drifted back to the old ways and customs. Mr. Slade urged the need for Christian Women to go to the Islands and teach the women and girls there the religion of the Lord Jesus; and show them how to care for their homes and children and help their husbands. Rev. W. A. Sinclair, who was also present, pressed home the remarks of Mr. Slade, with the result that in Dunedin was formed the first Women's Missionary Auxiliary of New Zealand, its object being "Women's Work for Women." So to Dunedin belongs the honour of having started this movement which has spread throughout the Dominion! The first meeting was held on September 1st, 1902 in the Trinity school-room. Mrs. W. J. Williams (then Sister Olive) was in the chair. A Committee was formed of two members from each Church, with ministers' wives and deaconesses. Mrs. T. E. Thomas was elected President, Mrs. W. A. Sinclair and Mrs. Liggins Vice-presidents, Mrs. Rosevear Treasurer, and Miss Nelson Secretary. Seventeen members were enrolled, and it was decided to hold a meeting once a month. By the end of the year the membership had increased to forty. In 1903 the Port Chalmers people joined, and a lady was advertised for who would be willing to go to the South Sea Islands as a Missionary Sister. Miss Jeness, of Lower Hutt, responded, and after a few months' training under the deaconesses of the various churches in Dunedin, was accepted by the Foreign Mission Board in Sydney and sent to New Guinea in March, 1905, where she remained until she married Rev. A. Ballantyne. The Easter Offering was inaugurated about this time and met with much success from the very first. Miss Vosper and Miss Jenet in turn succeeded Miss Jeness as Missionary Sisters, and in 1908 the Auxiliary felt it was in a position to undertake the support of a second worker, and accordingly Miss Lil, of Ashburton, was accepted.

Active Auxiliaries.

Hamilton.

The Hamilton Auxiliary continues to do good work under the presidency of Mrs. W. Ready, who has been re-elected for the ensuing year. Miss Jebson now fills the office of secretary. An interesting report of the M.W.M.U. Conference at Hastings was read at the October meeting by Mrs. Fow, and plans were made for the coming year to include efforts on behalf of the "Helena Goldie" Hospital in the Solomons, and a Maori Girls Training School.

Canterbury.

The Canterbury Auxiliary held its monthly meeting on Nov. 10th, when among other matters, the project of launching a separate Women's Missionary Paper was fully discussed. The feeling of the meeting was decidedly against such a venture at present, the members feeling that all efforts should be directed towards improving the Missionary Column in the "Methodist Times," and the "Women's Page" of the "Open Door," and increasing the circulation of both. Encouraging reports were also received regarding liberal responses from Ladies' Guilds in the country districts for the Boxes.

The Hastings Conference.

The M.W.M.U. Conference of 1924 is already a thing of the past; some happenings will linger long in the memory of the visiting delegates. The warmth of the welcome extended to them, the kindly spirit shown, and the interest taken by the local members in the meetings, were all outstanding things in the minds of the ladies as they journeyed to their own homes; full of the inspiration derived from those memorable days spent on the comfortable and beautiful premises of the Hastings Methodist Church.

The Hastings friends also have pleasant memories of the week which they so generously devoted to their visitors. A new insight into the women's share of the Missionary work of the Church; a new understanding of how to minister to the needs of the women in the Solomons and among the Maoris; a new store of knowledge regarding Sisters on the Field and Leaders in the Homeland. Thus some very close new friendships with kindred spirits, have left them the richer for their liberal gifts so freely poured forth.

If these Conferences do one thing more than another, it is to bind the women of the Methodist Church more firmly together in the bonds of love and fellowship, and extend the spirit of tolerance. They learn to esteem each others' gifts and value each others' work as the reports are read from the different Auxiliaries; and as the business is transacted they learn to put the work first and their own desires second. This takes some learning by some who find it difficult at first not to feel personally injured when their cherished plans "gang all agley." But it is pleasing to note how soon they rise above such petty thinking, and give each other credit for unselfish desire to see the work prosper.

This, the tenth M.W.M.U. Conference, marks the end of the first decade of united work on the part of the Women's Auxiliaries, and undoubtedly shows the value of Union. During the last five years the work has spread rapidly, and as one minister said, not very long ago, "The Women's Auxiliaries need no introduction to any congregation nowadays. They have already proved themselves and made their own place in Methodism."

—Observer.

Impressions.

"I never enjoyed a Conference more," said Mr. X. "The Hastings people were so kind, their arrangements for our comfort so perfect, their church and premises so pretty and attractive. The meetings were good and the attendance the best we have known. The delegation also was good though only a few were able to come from the South Island, but there were quite a number there for the first time, and that in itself is inspiring. The devotional meetings were very helpful and the Communion Service lifted us all out of the din and confusion of our daily life, with its rush, perplexities and problems, into the "quietness and confidence" which gives strength, "His will, our peace."

We very much enjoyed the musical evening arranged by Mr. Christie, and the Rev. M. A. R. Pratt's account of his visit to Tonga was just one long poem, as he recounted the wonderful things he had seen and learned while there.

Our trip to Napier on the last afternoon made a worthy conclusion to a very delightful visit. The country through which

we drove was beautiful in its dress of "living green," the stately trees in all their beauty, the ever-changing glory of the sea, and the bright sunshine over all, made a picture that will remain with me a very long time; and the kindly welcome of Mrs. Metson and the Napier friends, with the delicious afternoon tea, gave the human touch that made it all perfect. So ended our Conference, and Saturday morning saw a merry party leave the Railway Station amid the laughing farewells of kindly hosts and hostesses.



REV. DENT, MRS. CHIVERS, MR. CHIVERS (at back), SISTER IVY.

Sketches of Life in the Solomons.

Mail-day! "I've had a lovely big mail! You would have laughed if you'd been a spectator! I had the girls at the shore cleaning the paths, when they screamed, 'Sister! the launch! and it was about on. We gathered up our babies and belongings, and in double quick time were waiting for it to touch the wharf. The yells of delight as our mailbags were thrown out! and the Missionary's wife and I sat down and dived into them like two 'chuckies,' scratching about, each scrambling for her own! Did I tell you I've a wee baby, more like a monkey than anything else? The *smallest* atom of black humanity! I've had it since it was a day old! It is three weeks now, and I can see such an improvement. I'm really proud of it. The mother keeps possession and I bathe and feed it. This makes five boys that I have between the ages of five years and three weeks."

Lights in the Southern Sky.

Such is the fitting title of a fascinating volume of pen portraits of Early Preachers and Worthies of Australian Methodism, sketched by the hand of one of the most distinguished fathers of our great sister Church, Dr. J. E. Carruthers. It is an inspiring record, for the most part, of foreign missionary and home missionary enterprise, which quickens the pulse and appeals to the common love of the heroic and the Christ-like. Familiar names flash through its pages: Samuel Leigh and Walter Lawry; George Brown and W. G. Taylor.

An extract from a letter written by young Lawry—"who was evidently of the stuff that heroes are made of"—reveals his admiration for the Rev. Samuel Leigh. "He is everything I could wish for as a colleague. I need not dwell upon his wanderings in these forests without food, having no shelter by day, nor bed by night.

His patient soul endures all in quietness, and the effects of his labours will be seen after many days. By his exemplary conduct he has established himself in the good opinion of every one, from his Excellency the Governor to the fisherwoman at the stall. We are agreed to live upon two meals a day if we may have another missionary, and a printing press."

There is the authentic spirit of missions and of Methodism, whether past or present!

Another name to lure the eye is that of Joseph H. Fletcher, father of Rev. Lionel B. Fletcher, who for seven years was the missionary principal and headmaster of Wesley College, Auckland, before taking up a greater work in Australia. "While we maintain our Wesleyanism as a family," wrote Mr. Fletcher, "as a school, we are accessible to all religious beliefs. The result is that our schoolroom has presented perhaps the most remarkable collection of young people to be found anywhere in the world, under the charge of a Methodist minister. There have been, or are, besides members of clerical families of the Church of England, and children of its lay members in the highest posts of Government, children from respectable dissenting families, and several intelligent and interesting children of Jewish parents." From this college the influence of the principal extended almost all over the Pacific.

Dr. George Brown is described as a "Missionary, Pioneer, Explorer, and Scientist, one of a company of missionaries who unitedly did a great work for the islands of the Pacific, and shed lustre upon the cause they stood for as a great evangelising force, and incidentally in advancing the interests of civilisation and extending the benefits of Imperial rule. In that distinguished company George Brown was by common consent allowed a place among the foremost. Possibly in the area of his service and the variety and permanence of his achievements, he stood alone and unequalled. For all time to come George Brown will have a place among the immortals in the annals of missionary achievement. One secret of his success as a missionary was his intimate knowledge of native mentality and his strict observance of native codes of etiquette. He could speak fluently almost all the principal dialects of the Pacific. He always said that no man should take up the work unless he loved the dark skins. . . His services to science were of no mean order. The distinguished author of the 'Golden Bough' regarded him as one of his most valued correspondents in the realms of ethnography and ethnology."

Such extracts, though torn, at times, from their context, may whet the appetite of readers for the charming volume itself.

How a Bible Class helped Livingstone

"When Livingstone first went to Africa, a Miss Copeland wrote and asked him how she and her Bible Class could help him in his work. He replied that if they could send him annually ten pounds he could secure a native servant, who would go about with him everywhere. They gladly undertook this small share in his noble enterprise. When Livingstone was attacked by the lion, he would certainly have been killed had not this native servant shot the lion, and the story of the opening up of Africa would have been cut short.

"If everyone could see the money they give to missions as promptly transformed into vital service the coffers of the Missionary Societies would overflow.—The B.W.

"Nowhere in the world to-day is the Church progressing so rapidly as in India."

A Moslem Women's Saints' Day

The Women's Auxiliary of English Wesleyan Methodism issues a substantial monthly periodical, which bears the title "Women's Work on the Mission Field." The vast populations of China and India constitute the field wherein their work is principally wrought.

In a recent number of the journal, Miss E. M. Mitchell describes the attitude of Indian Moslem women towards the story of the Christ:—

"I was admitted to a very interesting gathering to-day. Numbers of Moslem women of the Shi'a sect were assembled in one of the mosques of the city. All around the mosque and grounds was erected a high screen of canvas to enable the purdah women to be hidden from the public view. These women come once a year to worship and to mourn and bewail the untimely deaths of the martyred saints Hasan and Hasain. Around the porch of the mosque were a number of quite young girls with sad and earnest expressions on their faces, singing the story of the lives of these saints, and at stated intervals they stopped to beat upon their breasts and cry 'Hasan, Hasain,' 'Hasan, Hasain.' 'Listen,' said one woman to me, 'our girls are taught when quite young to sing and bewail in remembrance of this sad event, and then they will never forget the story when they grow up. This great mourning will go on for ever till the day of judgment.'

"One woman was busy lighting small lamps in the door of the mosque. Women and girls were crowding round jostling one another, women in bright-coloured saris, yellow and green predominating. They were in their best clothes to-day, and were combining sorrow with pleasure, seeing their friends, and chanting the elegy.

"The noise of so much chattering was rather deafening, for there was some bargaining going on as well with women sweet-vendors and fruit-sellers. There on sale, too, were many queer-shaped and wonderful toy creations. The women wanted to show me everything, and as several wanted to explain the why and wherefore of all that was going on, and all wanted to speak at once, it was somewhat confusing.

"One woman pointed to the iron spear-

headed banner, such as were carried in battle in olden days, which was erected inside the building and on which were hung garlands of marigolds, and said, "That 'alam (banner) sprang up out of the ground just there, and wherever the banner comes up out of the ground like that, it is a sign that a mosque must be built on that place, so this mosque was built here. Such is the power of God,' said she, and as she spoke she looked towards the group of women and girls, and beating her breast joined in the mourning and wailing.

"Trying to turn her thoughts, I began to tell her how we too remember the death of Jesus Christ with sorrow, and how He gave His life to save us all, and that although He died and was put into the grave, God raised Him up out of the grave and He is alive, and so our sorrow is turned into joy when we remember He is not in the grave any longer but alive and with us always. Before I had well begun to speak of Christ, her eyes dropped and she became apparently deaf to all I was saying. She took no further interest.

"How strange it is that although Indian women are naturally curious and eager to hear any new story and are usually polite and attentive under ordinary circumstances, yet the fanaticism of these Shi'a Moslem women overcomes their curiosity, and even their politeness, when Christ's name is mentioned.

"I noticed one woman engaged in tying bits of thread and string on the banner, and I was told that each bit of string registers a vow of some woman who wants some great desire fulfilled, and as she ties it on the banner she makes a vow that if her wish is granted during the year she will come again, and make a special offering in the mosque to show her gratitude to God.

It was a very interesting sight. Some of the women had come from quite a distance in bullock garis covered over with some coarse material to act as a purdah and hide the travellers from all eyes. It was a day's outing for them. They have little real happiness or change in their secluded lives, and the yearly gathering which brings many of them together is looked forward to with great delight."

Milton and Lyman Stewart. A Story of Christian Stewardship.

The life story of Milton and Lyman Stewart, of California, is a wonderful example and inspiration to other business men. They were Christian stewards of wealth.

A sketch of their lives has been given in the "Missionary Review of the World." The two lives are inseparable. Their brotherhood was not only of blood, but of heart and spirit. They were Presbyterians of Pennsylvania, who acquired interests in the Californian oilfields, and later became large stockholders in the Union Oil Company, which developed from a small corporation of five million dollars to one of a hundred million dollars capital.

In 1910, Milton set aside a large block of Union Oil Company stock for the establishment of an Evangelistic Fund to aid in spreading the Gospel in foreign lands. This fund has been administered to the leading Evangelical Mission Boards of America, including Presbyterian, Methodist, Baptist, the China Inland Mission, and others. Almost £600,000 have been disbursed in the support of nearly 100 missionaries, preachers and evangelists, in the maintenance of Bible Schools, and in distributing Christian literature throughout the world.

To Lyman Stewart the Union Oil Company, of which he was president, was of secondary importance to the Bible Institute of Los Angeles, of which he was the founder. From early youth he gave heed to Christian teachings and Church work, and as he prospered in his business he was able to devote more time and money to the spreading of the Gospel. The Bible Institute, with which his name must be identified as long as its work lasts, conducts a free school of Bible instruction, and reaches out into every avenue of Christian endeavour to bring men and women to Christ. The day students during 1923 numbered 662, with 126 graduates. The evening school had an enrolment of 499. There is also a correspondence school with a total of 3056 on the rolls. One hundred and eighty men and women who have been trained in the Institute are now doing effective work in the foreign field.

The Stewarts gave hearty support to mis-

sionary work in China. The heads of the Bible Institute heard the cry of the twenty-two million people of Hunan, and accepted, as a commission from God, the task of visiting, so far as possible, every one of Hunan's four million two hundred and sixty-eight thousand homes, to tell the people of Jesus Christ, and to leave with them, as a free gift, copies of God's Word, or portions of it.

These two brothers learned the secret of making money, but they learned the higher art of knowing how to dispense it for the glory of God and the salvation of men.

Chinese—but not "Rice"—Christians

"Lately," said the Rev. F. J. Dymond, of Yunnan, "I passed a heap of stones on the road. It covered the mutilated body of one of our preachers who had been waylaid by brigands, robbed of his money, and bludgeoned to death. I saw his basket and his torn garments.

"At our last district meeting, I saw a man who had formerly been one of our brightest native preachers. He had been kidnapped, held to ransom for 600 dollars—the whole of his estate—and to-day he is broken in nerve and brain by those tortures, and reduced to poverty, but he is still a Christian."

A Sad Confession.

An Anglican Church missionary to the Cree Indians asked a Canadian professor to support Christian work in Western Canada. Looking very sadly at the missionary, he said: "No, I cannot help. I do not believe enough in the Church to want to propagate it." How many who are indifferent to missionary work might with truth make a similar sad confession?

Remittances have been received from only a very few South Island Circuits. Will Circuit Secretaries and Collectors kindly do all they can before the Christmas holidays begin. Some subscriptions may not be available until the end of the year, but, with effort, much may be got in during the next fortnight. The collections should be sent to the Treasurers at once, in accordance with Conference regulations.

The Methodist Missionary Society of New Zealand.

General Secretary: REV. W. A. SINCLAIR.

Treasurers: REV. G. T. MARSHALL and MR. J. W. COURT.

Mission Office: 509 New Zealand Insurance Building, Auckland.

Telegraphic and Cable Address: "Nomolos, Auckland."

Correspondence should be addressed to Rev. W. A. Sinclair.

Letters containing remittances should be addressed to

Rev. G. T. Marshall,

Mt. Albert, Auckland.

Methodist Women's Missionary Union of New Zealand.

President: MRS. T. H. STEVENS, Woodward Road, Mt. Albert, Auckland.

Joint Secretaries: MISS CARR, 33 Grange Road, Mt. Eden, Auckland.
MISS J. BUTTLE, Selwyn Road, Epsom, Auckland.

Treasurer: MISS MATHER, Grange Road, Mt. Eden, Auckland.

Dominion Box Organiser: MRS. M. SMETHURST, 3 Ladies' Mile, Remuera, Auckland.

MISSIONARY BOOKS.

For the HOME, or SUNDAY SCHOOL LIBRARY
Etc., Etc.

"Pathfinders of the Great South Land." By William George Taylor.	-- 4/- (4d.)
"Cornaby of Hanyang." Coulson Kernahan.	-- 3/6 (4d.)
"Wonders of Missions." Caroline H. Mason.	-- 6/- (4d.)
"Our Empire's Debt to Missions." Rev. T. W. Ogilvie.	-- 7/6 (6d.)
"A Galilee Doctor" (Dr. Torrance of Tiberias). By W. P. Livingstone.	-- 6/- (6d.)
"Laws of Livingstonia." By W. P. Livingstone.	-- 6/- (6d.)
"Mary Slessor." By W. P. Livingstone.	-- 3/6 (6d.)
"The White Queen of Okoyong." By W. P. Livingstone.	-- 4/6 (4d.)
"Back to the Long Grass." Dan Crawford.	-- 16/- (10d.)
"Stewart of Lovedale." Dr. A. Hunter.	-- 3/6 (6d.)
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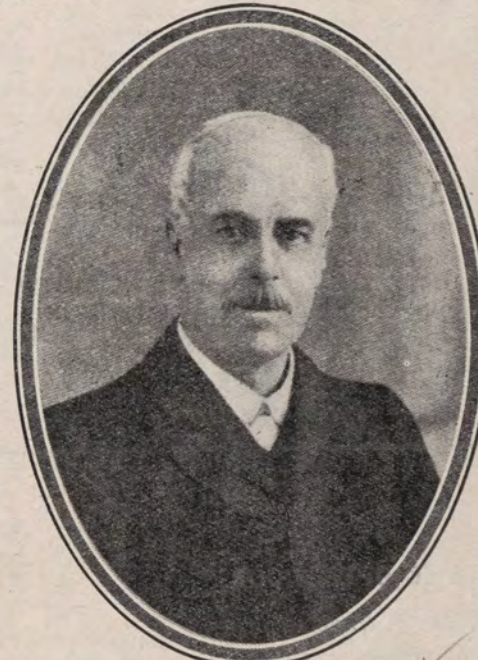
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