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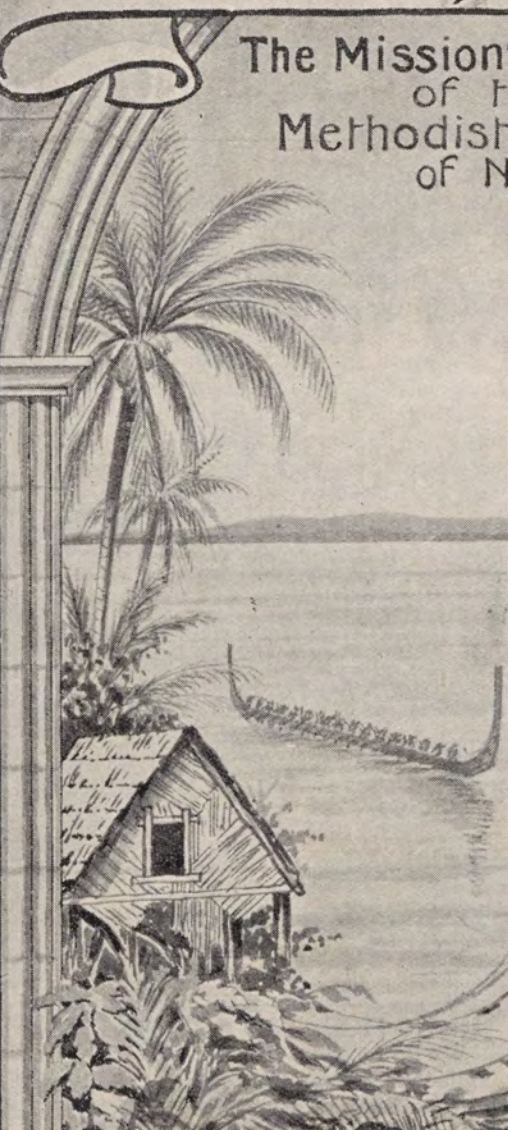
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The Open Door

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

MARCH, 1925





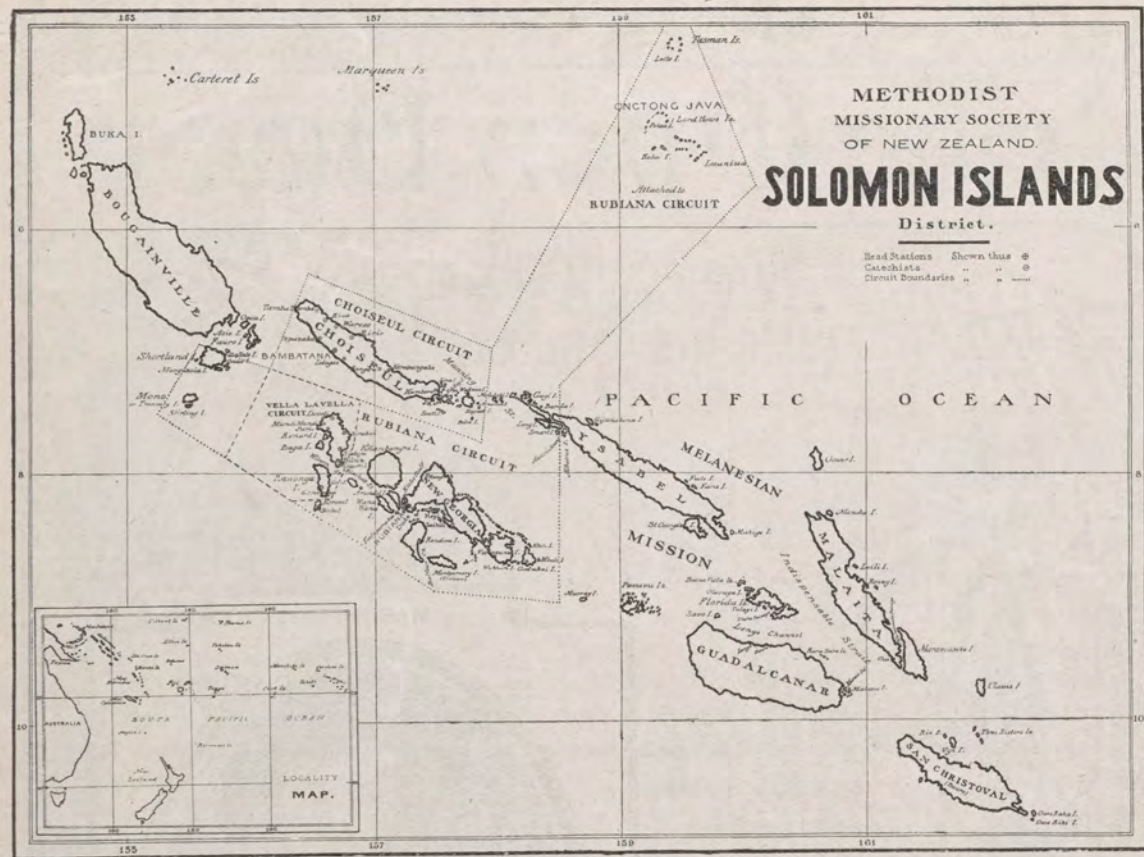
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METHODIST CHURCH.

THE OPEN DOOR.

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Vol. III. No. 4.

MARCH 20, 1925.

PUBLISHED QUARTERLY.

Concerning Our Missionary Finance.

Higher Level Income for 1925.

It is now three years since the New Zealand Church took over the responsibility for the maintenance and control of the Solomon Islands Mission. During that time much has been done. Additional Missionaries, Missionary Sisters, nurses and teachers, lay workers and Tongan teachers have been sent out; valuable equipment has been supplied and new ground has been occupied in the islands of Choiseul and Bougainville. The record of what has been accomplished both by the Home Church and the workers on the field is excellent. The weakness has been in the failure of the Home Church to find sufficient funds for a progressive and developmental policy. There has been no increase of income to meet increased claims. The whole financial position was faced by the Conference. A vigorous discussion, which was characterised by a spirit of hopefulness, took place in the Conference, the result being that it was decided to appeal to the Church to lift the Missionary income to

A HIGHER LEVEL.

The sum of £15,000 is required to meet the needs of the field for the year and to provide for further extension. This task is certainly not beyond the financial power of the Church. A contribution of threepence per week from every member of the Church would supply all the money required and there is possibly not a member of the Church in the Dominion who could not afford to put that amount every week into a Missionary box. Some Circuits are doing nobly already and in their giving are going far beyond threepence per week per member, in some cases reaching an average of sixpence per week. Other Circuits apparently equally strong financially are giving less than a penny per week. It only requires those Circuits to come up to the higher level to make

the raising of £15,000 easily possible. There is a belief on the part of some Ministers and Church officials that money contributed to Foreign Missions is so much taken from Circuit and Trust Funds. This is

A GREAT FALLACY,

and such an attitude is the very antithesis of the Christian spirit. The Church that is not Missionary cannot be regarded as a true Church of Christ. The statement made by Dr. Horton, of the Hampstead Church, London, appearing in this issue should be read and pondered, as also the story of the Auckland East Circuit in its relation to Circuit and Missionary finance. The Rev. J. A. Broadbelt, of the Bristol Central Mission, who visited the Dominion a few years ago, said recently, speaking of the debt on the New Central Hall at Bristol: "The way to clear our £8000 debt at home is to give more to Foreign Missions," and he is putting his theory into practice. Under his superintendence the Missionary income has risen from £59 in 1921 to £538 in 1924, and the whole Mission is throbbing with spiritual life and activity. May we suggest that this

NEW WAY TO PAY CHURCH DEBTS

might be put into operation in many of our Churches with good results. What is needed in every Circuit is strong Missionary leadership, better education, more complete organisation, and systematic giving. The Conference has decided that a week of prayer and sacrifice shall be held in every Church during the week prior to the Missionary services and public meetings. We appeal to our Ministers and Church officials to make the most of this week, which should be a splendid preparation, spiritual and otherwise, for the annual effort. If the whole Church will get down to business there will be little difficulty in reaching the £15,000 goal.

Is it More Blessed for a Church to Give than to Receive?

One of the most remarkable proofs that for the Church, as well as for the individual, "it is more blessed to give than to receive," is found in an experience which was related a few years ago by the Rev. Dr. Horton:—

"I have often told an early experience of mine, which does not lose in its effect as time goes on. It was in the early days of our expansion at Lyndhurst Road, about 30 years ago.

"A certain Scotchman who has been brought up in the U.P. Church came to join us, and, anxious to interest me in missionary work, sent me month by month for four years "The Missionary Review of the World." Those were the days of Dr. Piersons' most brilliant activity, and it is safe to say that each copy of the "Review" was inspiring and even fascinating. I read it from cover to cover (I had my eyesight in those happy days), and the one deep conviction which was carried in to my mind was, that the missionary claim must be put first in every church. This I tried to teach my people. In season and out of season I told them that Christ's immediate call to them was: 'Go into all the world and preach the Gospel,' and therefore the first charge on our resources, before the maintenance of the minister and the upkeep of the church, was to do that, in the only way in which most of us could do it, by giving. The church began to accept the view, and to act on it. And for many years now it has given more to the Missionary Society than it has to the home ministry and to the charges of the Church institutions. And the abounding blessing which God has given to the home work of the church is, to my mind, the seal of His approval on this principle. But the principle was put to a very curious test.

How I Filled My Missionary Box.

Gwen's Box contained £15 3s. 4d.

My Missionary Box which is made of wood, is 6in. long by 3in. wide and 3½in. high. It has the words "Our Foreign Missions" out of the "Methodist Times" pasted on the front.

Daddy made this box for me, as the others were too frail. I have a good many friends who give me something each week for my

box, and any bottles sold though it is only a little, the money goes into the box. Lately I've lost six subscribers, some by death and others by moving, but I am trying to get others to take their places. Father and mother too help me a good bit. When I get a lot of pennies, I get them changed into silver, so as not to fill the box too quickly.

"Soon after I had been led to this conviction, we were building premises for our Kentish Town Mission, and, as it happened, the very man who had sent me the magazines was made treasurer of the fund. We required £6,000. Strange as it seems, he came to me and proposed that for a year I should drop the appeal to put the missionary claim first, and ask for an undivided support to our home scheme. I looked at him in amazement, and told him that he had been the means of bringing me to that conviction. At last I had to tell him that I could not act on his suggestion. This was now a matter, not of policy, but of principle. He was a little upset, but at the end of the year he was quite reconciled to my decision, for the whole £6,000 had been raised, and at the same time the missionary contributions had gone up. Here was as plain a leading of the Spirit as man can get in this world. Here the principle was approved and verified, that a Church of Jesus Christ must give its *first* thought to the preaching of the Gospel to the unevangelised world.

"Nor was that confirmation temporary: it has continued to the present time. Last year the missionary contributions of the church were larger than they have ever been: I think the sum was £2,300; and yet the sum raised for Home Work was greater than in 1913, the year before the war. It would therefore be impossible for me to doubt that the principle is right.

"And I am led to the conviction, not without reason, as will be seen, that the first condition of a church's success is, that it should put in the forefront of its activities and gifts, and inscribe on its forward-moving banner, her Lord's supreme purpose, to make His Gospel known to all the world."

Dr. Horton Answers the Question.

By Gwen Higgott,
Aged 11 years, 10 months.
Dominion Rd. Church, Auckland.

What One Circuit is Doing.

Fact versus Fallacy.

The Auckland East Circuit has the honour of being the largest contributor in the Dominion to the Foreign Mission Fund. This year, the splendid sum of £692 16s. 5d. was forwarded to the Missionary Treasurers, being an average of 18s. 9d. for each member. In the Mount Eden Church, 78 per cent. of the members are annual subscribers, i.e., they give a direct subscription apart from the offerings at the Sunday Services and Public Meetings. The following article explains the method by which this excellent result is obtained, and funds shows that, as Missionary giving increases, contributions to ordinary Church increase also. The Circuit Secretary is Mr. F. Harris of the Newmarket Church.

It would seem as if some people in our Circuits are afraid that if the Home and Foreign Mission Campaigns are prosecuted too vigorously and enthusiastically, their Circuit Funds will suffer; as a matter of fact it has been found that Circuit Funds benefit as the undernoted figures will show:—

Year.	Membership.	*	†
1918	536	£931 4 7	£282 0 7
1924	728	£2112 11 7	£692 16 5

*Raised for Circuit Funds.

†Raised for Foreign Missions.

The membership returns in 1924 as compared with those of 1918 show an increase of 35 per cent, while the increase in the amount raised for Foreign Missions compared with that year is 245 per cent.; the increase in Circuit Funds for 1924 as compared with 1918 is 225 per cent.; the average amounts raised for Circuit Funds per member was, in 1918, 34/9, whilst in 1924 the average was 58/- per member. These figures refer to Circuit Funds only and do not include Trust Fund and other Collections.

Undernoted is a Statement of the Foreign Mission income for the last seven years:—

Date.	Amount Raised.	Membership.	Average per Member.
1918	£282 0 7	536	10/6½
1919	334 6 8	492	13/7
1920	638 11 7	523	24/3
1921	568 11 7	587	19/4
1922	599 18 0	620	19/2¾
1923	663 8 3	687	19/4
1924	692 16 5	728	18/9

Last year the amount raised for Home Missions was more than double that which was raised in 1918.

How have these increases in the Home and Foreign Mission Funds been effected? Well, just through more effective organisation.

"Our organised effort begins in our December 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 chairman, 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

How Avondale Circuit, Auckland, Raises Over £1 per Member.

Avondale Circuit has a membership of 369 and contributed £377 for Foreign Missions last year. The splendid response of this Circuit is largely due to the excellent work of Mr. J. P. Blair, the Missionary Secretary. Mr. Blair, in the following statement, explains the methods adopted in the Circuit.

Some few years back the Circuit was only raising somewhere about £80, at the most, and to-day the figures for the year just ended, including the Women's Auxiliary donations, come very near £400.

The Circuit consists of (8) churches: Mt Albert; Waterview; Avondale; New Lynn; Oratia; Glen Eden; Te Atatu; Henderson.

When the Committee was appointed some few years back, they invited the General Secretary to a meeting where they organised a plan to endeavour to raise money for the Foreign Mission Field. A Circuit Secretary was appointed, and also a Secretary from each of the eight churches and the Committee was added to.

A brief circular was sent to each member of the church, and where there were two or three members in one family, each received a circular. To each circular we attached a numbered envelope and set down a date when donations should be handed in or a promise of a donation, same to be put on the church plate.

A personal appeal is then made to those who have not sent in their envelope where it is thought advisable.

During the first year or two, this system took a little working up, but now we find

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 Annual Meetings, Laymen connected with the churches of our Circuit and other Circuits, act as Chairmen, 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.

very little difficulty in getting members to respond to the appeal and return their envelopes.

The system saves a great deal of work. At the outset we make a point of interviewing certain members of each church and ask them to give us a lead and to respond to the appeal as liberally as possible, and in this way we have had some very fine donations.

In the circular we put before the members the claims of the church, which it is their duty and privilege to uphold.

The Secretaries of the different churches work under the supervision of the Circuit Secretary, and it has been very pleasing to note the interest the Secretaries have taken in their work.

Another feature is that when the deputation comes along we do our best to make it as bright as possible, and endeavour to get the assistance of the Choirs, and have the meeting well advertised beforehand.

The success of the Foreign Mission Appeal depends largely on the interest the respective Secretaries take in the work and enlisting the sympathy of the members of the church that they may realise their responsibility in helping to make our Foreign Mission Field a success.

How Levin Secured Its Record Income. By Rev. J. D. McArthur.

Levin is a circuit with a membership of 123. Its income for Foreign Missions last year reached the noble sum of £170, or an average of £1 7s. 8d. per member. This is high-water mark for the Circuit, but for several years past the Levin Circuit has done splendidly for Foreign Missions, averaging each year over £1 per member. The Rev. J. D. McArthur, the Superintendent of the Circuit, tells how this result is obtained. Mr. McArthur writes:—

In reply to your request for a statement on "How we Raised our Missionary Income": There are many causes contributing to the effect, but paramount I place No. 1.

1. A "live" Circuit Missionary Secretary. Some years' experience in Circuit work has shown this. In my last Circuit, as an effect of this "Cause," the contributions grew steadily during the five years I was there, and, I am glad to learn, are still growing. Our Secretary there adopted my suggestion that every member, adherent, and interested persons be personally canvassed. The many contributors, combined with a persistent, tactful canvasser, kept the yearly total always a little ahead.

We have in Levin a particularly enthusiastic Secretary in Mr. Gibson, and the result is the same here.

How We Raised Our Missionary Income at Thames.

By Rev. A. Ashcroft.

125 Church Members at the Thames gave £120.

It is a simple story; for, first of all, our people are interested in Missions. And then, they have inherited something of the old mining spirit. Goldfields' traditions are by no means dead. The old-time miners knew how to give, and their descendants are anything but ignorant of that grace. When the Waitotahi and the Moanataiari and the Caledonia were producing gold freely, the large-hearted and full-pocketed miner was a generous soul. His "receiving" was followed by "giving."

Thames Methodism of the early days had many miners in its membership. Very few, if any, are with us to-day. But we rejoice to do our best. And this is the way we did it

2. Annually the Young People, comprising the Young Women's Guild, C.E., S.S., B.C., L.Y.M., combine in a Missionary Sale of Work—the only one we have during the year; and the proceeds are divided equally between the H. and F. Mission Funds. I may add that folk know that we mean business with that Sale of Work, and it is prayed for, planned for, and worked for. We, this year, cut out everything even remotely suggestive of gambling, and intend to have it remain so.

3. We have a few who maintain Native Ministers, Teachers, etc. These few larger contributors help considerably to produce the "effect."

4. This year, unquestionably, a great degree of interest was aroused by the quality of the Deputation. The presence of the result of past years' contributions and work, in the persons of Opeti and Gena, combined with the sane approach made by Mr. Goldie, sent enthusiasm high up. Men and women who have prayed and given for years had an opportunity of seeing what their prayers and money could do.

5. At our various Young People's gatherings—C.E., B.C., L.Y.M., S.S., etc., and also frequently in the usual services, reference is made to our privileges in connection with both Home and Foreign Mission Funds.

last year: For a few years we followed the bazaar method. Our ladies met and sewed; met and sewed again and again. The meetings were anything but unenjoyable. Occasionally I met with them; not to sew—oh, no! One lady tried to teach me to knit, and failed. Of course I was the failure! It must be admitted that I was too clumsy. So the teaching was postponed indefinitely.

One day the suggestion was made that we should change our method and try what straight-out giving could accomplish. At first, doubts were expressed. Bazaars had done well. But when we recognise that under the old order we were putting our hands into our pockets all the time, we saw that

if we gave what we found in the pockets, and if we could persuade others to do the same, we should achieve our purpose and escape the uncertainties attending sales of work. We tried the proposed departure and we won through.

We distributed a promise card which reminded us of God's goodness to us, and set forth the amount we wished to raise. Every family knew about that card. The people were asked to fill them in and to return them not later than a given date. They did so. Some sent them in by post, others forwarded them just prior to starting out on holiday journeys. We had not one refusal, and when the cards were in we saw we were safe. For the people stood by us gladly. It was a happy experience, of course the amounts varied. But I do not know any that did not involve some sacrifice.

Perhaps the happiest feature of the event was the way the Sunday school rose to the

occasion. The classes were assessed, and given a free hand. Some of them produced first-class entertainments, others pooled their pocket money. I know one girl who commandeered the fowl yard when eggs were scarce and dear. She scored. Some people had to go without eggs. The only imperative concern at that time was Missions. And so eggs disappeared—not exactly mysteriously. It amounted to this, that the school which was assessed at about £20 raised over £30. Eggs and bottles and entertainments and sundry services meant money.

Some gifts were small—given out of penury, the givers sent them in, perhaps thinking them of little value. But they were marked—"earmarked" of heaven. Others gave abundantly. Doubtless their souls were blessed. Out of the effort, we came through with that subtle satisfaction known as happiness.

How Te Aroha gets its Missionary Money.

Te Aroha is a wide country Circuit, with a small town as its head. Its Missionary record for several years has been consistently good. In the following statement, Mr. Rayner tells how 159 members raised £146.

This district has always been fairly keen on Foreign Missions. Some years ago Mr. Nicholson, of the Solomon Islands, visited us and put the case very urgently before us. At that time we secured the promises of various annual amounts ranging from £1 to £10. That year we raised £225. This was followed by the year of financial difficulties, when we dropped to £125. During this year we also lost four donations from £5 to £10 each by removals.

We then decided to fix a definite amount for our objective, viz., £150. We have never quite reached this. One year we reached £130 and last year £146. We quite expect to reach the £150 this year.

Those original subscribers remaining in the district still pay in their subscriptions. We have lost others by death. These are made up by securing new ones where possible.

There is only one way that we know of to get the money in—and that is *to go for it*. As ours is a very widely scattered circuit we try to arrange an acceptable collector in each district. In this respect we have been very fortunate. With one or two exceptions the districts respond loyally and promptly. Where large donations are given, ranging

from £1 to £10, there is a great tendency to lean on these and not bother with the smaller ones. This we are endeavouring to overcome by making out a detailed list of all possible subscribers—and by interviewing each of these quietly as occasion offers. Where our collectors have taken the trouble to go out after the small donations we have been agreeably surprised at the results.

There is nothing that will take the place of a personal, intelligent appeal.

Finally, I would like to state that the time set down for our effort is most inopportune—it occurs when all our dairying friends are at the end of their financial resources. Many of them have been very hard pushed during the difficult years of reconstruction, but it is to their credit that they have all made a supreme effort to fulfill their promises.

Feilding is one of the blue ribbon Missionary Circuits of the Dominion. It has 245 members, and its contribution to Missionary Funds last year was £318, and its giving for several years past has been excellent. An expected statement from that Circuit as to its methods of raising its income has, unfortunately, not come to hand.



THE FIRST CHURCH BUILT AT PATUTIVA, MAROVO.

Photo—Rev. Tom. Dent.

"The Old Order Changes Yielding Place to New."



THE NEW CHURCH AT PATUTIVA. REV. TOM DENT, MISSIONARY IN CHARGE.

Photo—Rev. Tom. Dent.

Deputation Arrangements for 1925.

North Island.

The special deputation from the field for the North Island this year is the Rev. V. le C. Binet. Mr. le Binet has spent eight years in the Solomons. He will have a stirring story to tell of pioneer work on the Island of Choiseul, where he has established a new station, and has seen peace brought about among tribes that have been engaged in warfare for many generations. He will be accompanied by Mrs. le Binet.

Mr. and Mrs. N. J. Jenkin.

We are also to have the assistance of Mr. and Mrs. N. J. Jenkin of Melbourne, for a period of six weeks from the beginning of May. Mr. and Mrs. Jenkin are prominent missionary workers in Victoria, spending a large portion of their time in deputation

Missionary Table Talk.

Sister Jean Dalziel, late deaconess of the Addington Circuit, Christchurch, has been accepted for Missionary service in the Solomons. She is at present undergoing three months' training at St. Helens Hospital Auckland. Sister Jean will be leaving for the Mission Field about the end of June.

In consequence of an adverse medical report, Nurse Trott is unable to take up work in the Solomons. We sympathise with her in her great disappointment.

Mr. A. H. Voyce, a third-year student in the Theological College, Auckland, has been designated by the Conference for appointment to the Solomons next year. Mr. Voyce is senior student in the College this year.

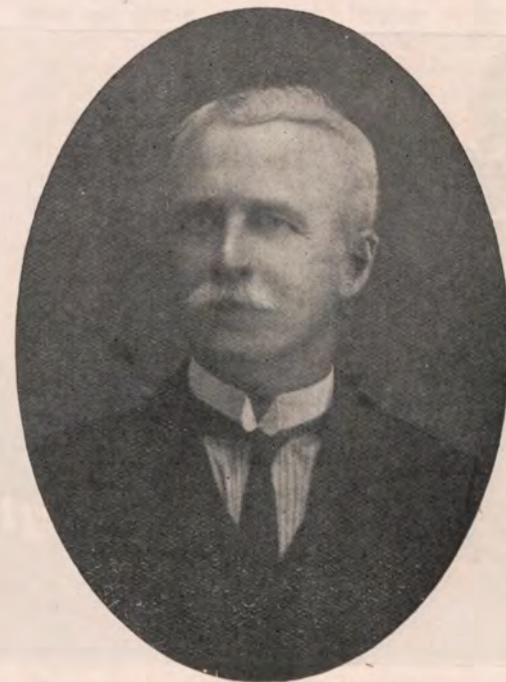
Dr. Sayers having completed his medical course at Dunedin has been appointed to the staff of the Wellington Public Hospital. After six months' further experience in the Christchurch Hospital next year, he will probably be leaving for the Mission Field towards the end of 1926 as the first medical missionary of the New Zealand Methodist Church. Dr. Sayers was heartily congratulated by the Conference on his successes.

work. Missionaries passing through Melbourne have good reason for remembering Mr. and Mrs. Jenkin because of the great kindness and attention shown to them. We bespeak for these honoured missionary workers, a warm welcome in every circuit visited by them.

South Island.

The special deputation in the South Island will be the Rev. Tom Dent. Fresh from his first term of service on the Mission Field, he will have a story of thrilling interest to relate. He will be assisted by Mr. Chivers and Sisters Berry and Barnett. The Rev. W. A. Sinclair the General Secretary will also be visiting circuits, both North and South, and there is every reason to anticipate a year of great success in connection with the Missionary appeal

The Rev. J. G. Wheen is retiring from the office of General Secretary of the Australasian Methodist Missionary Society at the



MR. N. J. JENKIN, MELBOURNE.

end of March. His successor, the Rev. J. W. Burton was formerly a minister of the New Zealand Methodist Church, and for several years was a missionary among the Indians in Fiji. We congratulate Mr. Burton on his appointment to such an important and responsible post.

Miss Maud Griffin, daughter of the late Rev. T. N. Griffin, is returning to Fiji to resume work as a missionary sister. Miss Griffin has several years of service to her credit in Fiji.

Lady teachers are urgently needed in connection with the Methodist Church in Tonga. The Tongan Church has given freely of its best men and women for the

Solomon Islands, and we shall be delighted if some volunteers can be found in the Dominion to meet the urgent needs in Tonga. The climate is delightful and a splendid sphere of service will be found there. Enquiry should be made of the Rev. W. A. Sinclair, Probert Chambers, Queen Street, Auckland

In the sudden passing of the late F. Sheppard Green, of Christchurch, the Methodist Church loses one of its most acceptable local preachers and one of its most devoted workers in the cause of Foreign Missions. Mr. Green was a member of the Board of Missions and a frequent contributor to the columns of "The Open Door." We tender to Mrs. Green and Mr. Cedric Green our heartfelt sympathy in their great sorrow.

Launch "Te Karere"



Photo—Rev. le C. Binet

The launch, "Te Karere" (The Messenger), of which we are able to present a photograph, was the Centenary gift of the young people of the Church to the Foreign Mission Field. The Rev. le C. Binet is delighted with his boat, in which he is able to visit, in comfort and safety, the distant parts of his extensive circuit on the Island of Choiseul. Mr. le Binet writes:—

"We are all positively delighted with the magnificent gift of the launch, the 'Te Karere,' presented to Choiseul by the young people of New Zealand. All our Seqa people are very proud of the fact that such a

fine launch is anchored in their waters, ready to take the message of Light and Love to any part of the Circuit. One man said to me: 'We are all amazed at this expression of love from the New Zealand people. We feel humbled, too, to think that our contributions this year are so poor compared with this magnificent gift.'

"When we left Seqa last November to attend Synod we had a big crowd on the 'Te Karere.' A number of them wished to see the doctor in Gizo, whilst others wished to see what the Head Station of the District looked like, with its wireless department, its sawmill, its college and school, its kindergarten, its brass band, its mouth organ band, with Gina as its corner man, playing his mandoline. I enclose a photograph which was taken on our return. We are actually leaving Bilua at the moment of taking the photograph, where we left Mr. and Mrs. Metcalfe, who are looking after Bilua during Mr. Bensley's absence.

"We are very pleased with the boxes which have come to hand during the past year from New Zealand, and many have been made glad with gifts. Mrs. Binet is teaching the girls and women to cut out the material sent, and to make their own dresses. There were 40 present yesterday at the Sewing Class here at Seqa."

Some Resolutions of the Conference.

Y.M.B.C.U. and Medical Missionary

The Conference expresses its great pleasure and gratification at the proposals of the Young Men's Bible Class Movement to raise a specified sum per annum to assist in the support of a Medical Missionary.

Retirement of Rev. J. G. Wheen.

The Conference expresses its sincere regret that the Rev. J. G. Wheen has been compelled, for health reasons, to retire from the position of General Secretary of the Australasian Methodist Missionary Society. It acknowledges the splendid Missionary leadership and statesmanship displayed by him during his long term of office. The Conference deeply appreciates the valuable service rendered by him to the New Zealand Church in connection with the transfer of the Solomon Islands Mission to this Conference, and prays that he may have a long and peaceful eventide with many opportunities of still assisting in furthering the great Missionary cause.

Devita Tifua.



DEVITA TIFUA AND HIS FAMILY.

Devita is one of the band of devoted Tongan teachers, who have done so much to bring light to the people of the Solomon Islands. He has laboured on the island of Simbo, and for the last three years at Sirimbai, Vella Lavella. Very shortly he will be returning to Tonga as he has completed five years of service. The people of Sirimbai

Tonga.

"The Conference expresses its gratitude to God at learning of the consummation of Methodist union in Tonga. It desires to record high appreciation of the efforts of Her Majesty Queen Salote to bring about this result, and its admiration of the statesmanlike qualities exhibited by the Rev. Rodger Page in forwarding the interests of Christian Unity in the Friendly Islands. It places on record its thanks to the Tongan Church for the gift of many devoted workers for our Solomon Islands Mission Field, and prays that in facing its present problems and in prosecuting its future activities, it may experience the richest blessing of the Most High."

"That the urgent need for assistance in the educational work of the Tongan Methodist Schools be commended to the young women of our church, and that qualified teachers be encouraged to volunteer for service.

By Rev. A. A. Bensley.

love Devita with a great love, and they speak with great grief of the time when he will leave them. Devita is not concerned about himself and would be willing to labour in the Solomons until he dies, but Alice, his wife, is so often sick, and he has three growing daughters who would be better in their own land. His word is law at Sirimbai. He organises all the work, and gets all the people to work. One period is devoted to cooking copra, another to cleaning the plantation of young nuts; then he turns them all on to house building. He works them hard but they love him. Before he went back to Tonga he wanted to leave behind him some visible evidence of his work, so he and the people decided to build a church of more durable material than that which the bush provides. They began to collect all their nuts and prepare copra. Before they could purchase any material they had to have most of the money in hand. The church cost about £200. Think what this means! It takes about 500 nuts to make one sack of copra or about 7000 nuts to make a ton.

For a ton of copra they would receive less than £10. Really the church as it stands at present represents about 200,000 nuts. The opening festivities have been mentioned previously in the columns of this paper. A planter agreed to stand behind the scheme and secure the material from Sydney for them. Devita was not going to have the Mission foot the bill and then wait years for the money. This planter had to have his money at once. The flooring was all cut from the bush by the people. Trees were felled and planks cut out by means of the one tool that has to do for almost all house-building—a sort of short-handled adze.

When the material was all assembled on the ground the problem was to erect the church. They could not afford to pay a Chinese carpenter. An appeal was address-

sed to the minister. Could Samson help them? Now Samson, is a very handy boy on the mission station at Bilua. He is able to do lots of odd jobs where a knowledge of carpentry is necessary, but he had never attempted to erect a building with European materials. The framework timber was cut to the proper lengths in Sydney, and there was some sort of a plan to work by. The minister doubted Samson's ability but he went up the coast and had only been gone a few weeks when the work was completed. It was a very fine performance.

Devita's church stands, but this is not his greatest work. He has lived a blameless, industrious Christian life among these people, and if he never returns to the Solomons, his work will remain after the church built of material things has passed away.

By Rev. A. A. Bensley.

Devita Ofa.

Devita Ofa is a Tongan teacher who has done splendid work among the people of the Solomon Islands. For the last three years he has been stationed at Nunga on the island of Ronogo. The people of this island are more backward than are those of Vella Lavella. A great number of them had been baptized in name but not in heart. They had not had a Tongan teacher among them, and the missionary could do little more than pay occasional visits. We decided to put this young, educated Tongan and his wife Ana on the island, and give him some little authority. He was to go round the island sometimes and help the native teachers in their work all round the coast. The change was soon apparent, especially at his own station. Previously the people had done very little to support the mission and there was continual division and ill-will among them. Devita began to organise the work of the village. A large tract of bush was cleared and a young plantation started. This is to be a mission plantation and when the trees come into bearing, the produce is to be used to promote the work of grace among them. Great gardens were planted, new houses built and those who previously were responsible for the division and ill-will, now came forward and sought baptism and an entrance into the church. One of the last pieces of work carried through by Devita was the building of a splendid canoe. This

vessel is 60 feet long and could carry 50 people. Recently, Devita suffered a great loss in that his wife Ana and twin babies passed away. Doubtless this will have some influence on his future career. He was looking forward to a furlough in his own land and then proposed returning to Nunga.



Photo—Rev. A. A. Bensley.
MODEL OF A NATIVE CANOE.

When the Rev. A. A. Bensley left the Solomons last year on furlough he brought with him a model of a native canoe as a gift to the Board of Missions. The canoe was made by a native teacher, a boy named Eroni Veuke, and is a model of a full-sized war canoe with inlaid work and tufts of white parrot feathers complete. Mr. Bensley has also presented to the Board a turtle back. These articles will be placed in the new Missionary Offices in Auckland, and together with several valuable articles brought from the Solomons by the Rev. W. A. Sinclair and Mr. J. W. Court will form the nucleus of a Methodist Missionary Museum.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Dear Fellow-Workers,—

We know that you are always very interested to hear of our sisters and workers on the Field, whether it be of their present work, or of how they came to offer for service. This month we are glad to give an account of Sister Elizabeth Common's early life. She was born at Enfield, a farming district eight miles from Oamaru, and there her life was spent till the death of her parents. Both her mother and father were Methodists and loved their church, so it is no wonder that Sister Elizabeth grew up to love her too. But the love of Christ-likeness was manifest in their home-life, and played a considerable part in influencing her mind towards a desire for the fuller life. When she was ten years old, during some revival meetings which were being held in their church the truth of spiritual things came with deep impressiveness to her heart, and the Spirit's clear call to definitely decide for Christ to live, could not be resisted. Mr. Common was superintendent of the Sunday School for over forty years, and Elizabeth grew up in the Sunday School, passed through all the classes and in turn became a teacher, teaching for about nine years. She was always interested in children, and for the greater part of the time taught in the infant class. Many of the children were easily led to make the decision for Christ. Early in her Christian life she became greatly interested in the work of God abroad, and often longed to be a missionary, but her duty for some time lay in the home. But during this waiting time she was not idle. She took a course of First Aid and Home Nursing extending over some years in the St. John Ambulance Association. Also, she passed in four subjects in the Local Preachers' Mutual Aid Association Correspondence Classes, and day by day lived a "life at leisure from itself, to soothe and sympathise." Then into her life came the sorrows of the last home tie being broken, and the question of her Master's meaning for her life then. Sister Elizabeth thought that the only reason why she should

not go to the fields afar was that she "was not worthy." At this time she was deeply interested in the Missions in Fiji, New Britain and Papua. So when led to offer for Deaconess Work, it was with a view to training for the Foreign Field. One year was spent in the Deaconess' House, one year at St. Helens' Maternity Hospital and six months at the Karitane Harris Hospital qualifying as a midwife and Plunket nurse. Sister Elizabeth Common was accepted and left for the Solomon Islands in 1923. By her personal character, and by her loving co-operation in the work, she has won the sincere love of each of our workers on the Field, and has indeed proved herself a worthy witness for Christ. Our Literature Secretary keeps you well posted up with accounts of Sisters' splendid work, so there is no need for me to repeat that here.

Before closing I should like to give you Sister Lilian Berry's last quarter's report. She is so delighted with the new Leaf Hospital and finds it a great joy to have a place for her things. This Hospital was built by free labour. There is a men's ward holding six beds and a work room and dispensary. In the dispensary she has a bed where she can be near to the patients. The records for the last three months:—Bed Patients 45; 44 of these went home well, and only one died. She has also treated about 20 out patients daily.

She appreciates and values the loving prayers and sympathy of our members in the Homeland and is looking forward with great eagerness to seeing us again.

Yours sincerely,
A. C. Stevens.

From "Our Own Correspondent"
(Adelaide).

"I have been to several Auxiliary Annual Meetings since coming here. At one place there were two tables on which were displayed cakes, needlework, etc., for sale. They

NEWSY NOTES.

The Union Executive's Report of the last M.W.M.U. Conference is to hand, and makes interesting reading for every member of the Women's Auxiliaries. The Union is to be heartily congratulated on a fine report of steady progress.

May we add our mite to the hearty "welcome home" extended to the Rev. and Mrs. W. A. Sinclair on their return from the Old Country. We rejoice at the improved health of both.

In the passing of the late Mr. Sheppard Green the Women's Auxiliaries lose a very valued and sympathetic friend. We shall sorely miss his ever-ready counsel and assistance as the days go by. Our deep sympathy goes out to Mrs. Green and her son in their grief.

We are also sorry and disappointed that Miss Trott's health does not allow of her departure to the Solomons as a Missionary Sister, but trust that nothing will hinder Sister Jean Dalziel from setting out before many months have elapsed. Sister Jean's fine service as a Deaconess raises our hopes with regard to her fitness for the career of a Missionary Sister. Our good wishes follow her, and we shall hope to hear that great success will attend her labours.

The American organ, which the generosity of the Waimate and Timaru ladies enabled Miss Trott to purchase is to be forwarded to Roviana, Solomon Islands, for the use of Miss Lina Jones.

We are glad to hear from good authority that the two Solomon Island boys who were with Rev. J. F. Goldie on his last visit to New Zealand are doing very well. Opiti has been appointed as a tutor in the College at the Head Station. He has just married one of the Mission girls trained in the Sisters' Home, and is settling down well. The young Gina has entered the Training College as a student for the Master's work. Their trip did them a lot of good, and they will never forget the kindness they met with in the Dominion.

"Seventy per cent. of the population in Bombay live in one-roomed tenements. The infant mortality is 454 per 1000."

also sold, after the meeting, the flowers used for decoration. At this meeting the Rev. Brian Wibberly spoke, also Mr. Nicholson, who was the 'Great Gun.' He told about the work in the Islands, and frankly stated what he expected the Auxiliaries to accomplish in the year just ahead of them. I was very pleased to meet Mrs. Nicholson again. She remembers her visit to New Zealand with great pleasure. Her little son Ian is in much better health than when he was in the Dominion."

"PACKING DAY" IN PIRIE STREET.

"Mrs. Uren, President of the W.A., invited me to go to Pirie Street Sunday School to see the "packing" for the Islands. It was a sight worth seeing. Four rows of tables from top to bottom of the schoolroom crammed with goods! Piles and piles of garments, clothing of all descriptions, every kind of soap one could imagine, stacks of scrap-books made by the children of the various Sunday Schools, toys, beads, books, dolls (dressed and undressed), bags filled with patches and sewing materials, tooth powders, insect destroyers, tinned fruits, cheese in jars, honey, malted milk, potted meats, a few cakes, and so on, etc., etc.

"Two ladies were told off to pack each box, a list was given to them, and they collected the articles from the piled-up tables, adding to their list the number and value, of the articles.

"Mrs. Uren said: 'Come and see what Mrs. Nicholson is doing!' And there she was with another lady packing a box for Mr. Bensley in the Solomons! She, knowing well what would be needed, had put in plenty of olive oil, vaseline, lysol, bandages, and old linen, also cotton wool. Luncheon and tea were provided for the packers in another room, and to judge by the chatter going on, there was plenty of real, live interest shown in the proceedings. Most of the Sunday Schools here have a gift afternoon for Missions, when each child is asked to bring a small gift. It is a fine idea, for some families only give through this channel. Gifts from 300 or more scholars, and something more substantial from the teachers, is a contribution not to be despised, apart from the good training for the children and the knowledge imparted."

A Missionary in the Making.

The following letter was written by the Rev. J. F. Goldie to a young man in Auckland who is preparing to be a candidate for the Ministry with a view to service on the Foreign Mission Field. This advice is so good that we pass it on for the guidance of others who may be thinking of the Foreign Mission Field as a sphere of Christian work:—

I am delighted to know that you are feeling drawn towards the Solomons, and pray that you may be very definitely guided aright in this matter. Personally I feel that I never want to leave the work, for it is such a big thing if a man is in dead earnest. In the Home work we ministers do not see our people except for a couple of hours at most on Sunday. We have no opportunity of helping to shape or mould the characters of the young people, except for an hour once a week. In the Mission Field it is quite different—in this Mission Field at any rate—for it means not only preaching Christ to them, and getting them to make a personal decision for Him (without that of course, all else is in vain, and not worth doing), but it means the making of men in the highest and best sense of the word. The saving not only of individuals, but through the individual, the saving of a Race. The native Christian, if he has confidence in you, places his whole life in your hands to do as you like with. God pity us if we betray the trust. In a sense you are the Potter, and he the clay. You can either make or mar his character, for at first he only knows God in you. But, oh, the joy of daily watching the gradual unfolding and development of Christian character. To see men who were in your own knowledge savage, cruel, crafty, mean, selfish, and filthy, gradually develop through the power of the Holy Spirit into clean, honest, kind, loving and unselfish characters; to watch young fellows who never suffered restraint from others or imposed it on themselves, quietly submit to the discipline of school and college life, and, without any thought of self, leave their homes to go and live amongst their erstwhile enemies in order to preach Christ to them; to see the whole district or island brought under the influence of men like these; surely it is worth living for to see this.

There are difficulties of course, and disappointments. The chief difficulty is that of having, humanly speaking, to stand alone. The Mission Field either makes a man stronger, by making him cast himself unreservedly upon God, or it is his undoing, if he does not do this, for he loses all spiritual power. The other difficulties such as climate, food, etc., are mere trifles.

Now, as to preparation. First let me say, make this your life work, if possible. A man is never at his best if he feels he is only working for a few years at Mission work. **Learn to concentrate as much as possible** on the job you are doing at the time. What's the use of a man having a long leg if he has a weak heart? Your idea of becoming a candidate for the Ministry is the right thing, I feel sure. I think also that you are quite right in getting an idea of the use of tools, etc. Here are a few of the things which go to make a really devoted Christian man a very useful Missionary:—

Preaching: It may not be necessary to be an orator, but, with their keen judgment of men, these natives are quick to note whether a man has a message for them, or is merely preaching.

Teaching: It is not only necessary to know, but also to be able to impart knowledge to the best advantage. A little knowledge of the best methods of teaching is undoubtedly a good thing.

Mechanics: I was very pleased to note that you take a sensible view of this matter. So many missionaries think it infra dig to use tools, but every successful missionary I have known or even heard of have been good mechanics. Men like George Brown, Dr. Paton, Chalmers, and others all built their own houses, and often had to build their own boats and repair them. The natives love a man who can do things.

Medical: While it would probably be impracticable for you to take a medical course, I would strongly urge you to get all the surgical and medical experience you can. This is one of the most necessary, as well as one of the most valuable, aids to a man in this work.

Now I will not add anything more just now, but if you get up against anything, and want to consult me, please write me again.

Pioneering on Choiseul.

(Continued).

We soon began the descent, through the same kind of country, until we reached a place where the hills fall rapidly away to the lowlands abutting the sea. For nearly an hour we slipped, slid, hung on to trees, until, thoroughly shaken, we reached a fair-sized creek and could walk more comfortably along its banks. Just before sundown, after ten hours' actual walking, we emerged from a mangrove swamp on to a golden beach. Soon afterwards, we were on board the "Hilda," running up the coast to Jenjepele, where we received a hearty greeting from Mr. and Mrs. Binet and their people.

We spent a very happy week-end enjoying the very evident signs of life and progress which could not but impress anyone who had known the conditions two years before, when Mr. and Mrs. Binet went to reside on the Senga side of the island. Not only on the head station, but at the out stations we visited, the improvement in the appearance of the people and their villages and in their singing and devotion, was most noticeable.

Our return journey was made via the Varese and Tepazaka districts, to the north of Senga and Bambatana. The people of Baukolo had asked for a teacher, and we wanted to know more about them. We travelled with Mr. Binet in the launch to one of his out-stations, where we slept in a clean and comfortable house, built for Mr. Binet's use. The next day, after an hour's tramp up the coast, we plunged into the bush. The boys told us that Baukolo could be reached in two

hours, but it was only after five hours' hard walking that we came out of the bush on to the narrow spur on which the village is built. It was not nearly so good a village as Balu, but the people were very friendly, and the women were delighted to see a white lady. After lunch we held Lotu and promised to do our best to help them, though there are only thirty people all told, and at present we have no teachers to spare. I gave no pledge, but they are not waiting for anything of the kind. They have already begun to build a church. Leaving there, we descended to the Tamba Tamba River, where we camped for the night under almost ideal conditions. It was beautifully moonlight, and the great cliffs, the swift-flowing river, the huge soapstone boulders, and the wealth of foliage, all helped to create a scene of unrivalled charm well suited to the spirit of worship.

More lovely river scenery the next day, then a long steady climb, until, about noon, we saw the Tepazaka coast, and a steep descent brought us on to the beach four miles from Vagara. At Vagara a canoe was waiting for us, and 10 miles on a calm sea saw us home at Sasamunga, just as night was falling.

It had been a very enjoyable trip, and not unduly exacting. We felt it to have been well worth while, for we now have a much better knowledge of conditions inland, and have been able to demonstrate our friendliness and readiness to help in an unmistakable way. We hope before long to be able to establish teachers at Balu and Baukolo.

Daniel of Bulaland.

By Rev. A. Liversedge.

The life story of Daniel Bula has been condensed by a young New Zealand missionary into a single living sentence. "The love of Christ" wrote the Rev. A. A. Bensley, "transformed a young heathen into a very perfect knight."

When the Rev. R. C. Nicholson brought Daniel Bula to New Zealand in 1917 he did a work for the Methodism of this land that cannot be too highly appraised. All who listened to the wondrous story of how the wily witches and savage head-hunters of Vella Lavella had been transformed into winsome

Christians, were strangely thrilled. And there at the side of the orator—making his own appeal even when silent—was Daniel Bula, a dark-skinned Christian gentleman whose gracious personality won all hearts, and demonstrated the truth of the story.

Wherever "Nicolo" and, Daniel went the crowds gathered, and Missionary enthusiasm ran high. At once the annual Missionary income was doubled, and speedily "the long range target" of £15,000 was set up. The deputation had advertised the Methodism of the Solomons for the first time' and the

man in the pew understood, as never before, what the Church was doing for the peoples of the Pacific.

To-day, Daniel is dead. And by writing the biography of "the best loved man on Vella Lavella," under the title, *The Son of a Savage* (The Epworth Press 3/-), Mr. Nicholson has again laid our Church under a deep obligation.

When the first edition appeared, some readers were evidently disappointed. Daniel had held too big a place in their hearts for so slight a tribute to satisfy them. They will be fully satisfied now. In the enlarged edition Daniel has been given a literary memorial in every respect worthy of him and of the people he represented so well. We now can see the genius and worth of the man and realise how splendidly he served the Mission, his own people, and his Lord.

Bula was the pioneer Missionary's first convert, and Daniel was the name he preferred. He was captured for Christ when a boy. We are told how it was done:

"Going into a native hut a few days after my arrival, I saw, huddled up in the darkest corner a little fellow of about twelve years of age. He was suffering intensely with inflamed eyes. . . . He was in such evident distress that I went back immediately to my own hut, close by, and prepared a bowl of warm boracic lotion, and took it to him. For at least an hour I bathed his raw eyelids. He loved it. . . . My whole heart went out to him. It was to help such as he that I had come to Vella Lavella in the name of Christ. At the end of a fortnight his sore eyes were not only completely cured, but his entire confidence and loyal devotion had been

won. A comradeship then began. . . ."

"My whole heart went out to him," writes Comrade Nicolo. Out of that Christlike root sprang this entrancing story of a modern David and Jonathan—beloved comrades to the end.

An arresting glimpse is given of the kind of environment from which this boy was lifted, and the fate from which he was saved:

"One of his earliest recollections was that of his father and himself coming across a boy of his own age near a neighbouring village. Knowing the boy to belong to a tribe towards which they had no friendly feelings, Bula's father showed him how to murder the innocent laddie by smothering him."

His sole ambition at this time was to be a head-hunter like his father.

Step by step we are shown the unfolding of a rich and magnetic personality. From cook boy and housekeeper to traveller's guide and bodyguard; from first-aid ambulance worker and surgical assistant to school teacher, drill master, overseer and preacher; from linguist and assistant translator, mechanic, and councillor in all land matters, to orphanage superintendent, director of native Christian youth, and leader of his people.

Greater even than his talents as an organiser were his gifts as a mystic, and a man of God.

So deeply was Daniel's life history intertwined with the life of his people that to the readers of this biography his native land will surely be known as Bulaland.

He died at the age of 28 years but he lived long enough to witness the transformation of his tribe and people.

Points about Foreign Missions.

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign

- missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the Books of the New Testament is the missionary's language.
9. The map of the early Christian world is the tracing of the missionary journeys of the apostles.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

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(The Story of Daniel Bula)

BY R. C. NICHOLSON

Pioneer Missionary to Vella Lavella, Solomon Islands.

EXTRACT FROM THE AUTHOR'S PREFACE:

"Daniel Bula was my constant companion for fifteen years, and during the whole of that time his life was closely interwoven with my own. He was brought up in brutal barbarism until twelve years of age, yet became an attractive Christian gentleman.

This story of a Son of a Savage has been written to illustrate anew the reality of the only power that can uproot hate, and plant love in men's hearts, and make the nations to dwell together in harmony. It is the power of the Christian Message."

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