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Published Quarterly

The Open Door

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

MARCH, 1926

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Inset Photo by J. H. L. Waterhouse.

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Rev. V. Le C. BINET	Senga, Choiseul, Solomon Islands
Rev. J. R. METCALFE	Bambatana, Choiseul, Solomon Islands
Rev. A. A. BENSLEY	...	...	...	Bilua, Vella Lavella, Solomon Islands, via Gizo
Rev. TOM DENT	...	...	...	Patutiva, Marovo, Solomon Islands
Rev. A. H. CROPP	...	...	...	Bougainville, Solomon Islands
Rev. H. G. BROWN	...	...	...	Numa Numa, Bougainville, Solomon Islands
Rev. A. H. VOYCE	...	...	...	Roviana, Solomon Islands

(b) MISSIONARY SISTERS.

Sister McMILLAN	...	...	...	Bambatana, Choiseul, Solomon Islands
Nurse LILIAN BERRY	...	...	...	Roviana, Solomon Islands
Sister MAY BARNET	...	...	...	Bilua, Vella Lavella, via Gizo, Solomon Islands
Sister ELIZABETH COMMON	...	...	...	Roviana, Solomon Islands
Sister LINA JONES	...	...	...	Roviana, Solomon Islands
Sister JEAN DALZIEL	Bambatana, Solomon Islands
Nurse LILY WHITE	Bilua, Vella Lavella, Solomon Islands

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

NATIVE MISSIONARY.

Rev. JOELI SOAKAI	Roviana, Solomon Islands
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THE OPEN DOOR.

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Probert Chambers,
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MARCH 10, 1926.

PUBLISHED QUARTERLY.

EDITORIAL.

Income for 1925.

Matters in connection with our Solomon Islands Mission came under careful review at the Annual Meeting of the Board of Missions, which was held in Auckland early in February, and again at the recent Conference in Dunedin. While the £15,000 objective was not reached by the Home Church last year, the total for the year being £12,699, exclusive of legacies, an increase of £870 upon the previous year was registered. The income of the Mission District amounted to £4,200, showing the splendid increase of £1,270. The Centenary Fund was drawn upon to make the last payment to the Australasian Board, thus wiping out our entire liability to that Board incurred in connection with our taking over the control of the Solomons' Mission. The debt on the General Fund was reduced by £1,772.

Estimates for 1926.

The Church in New Zealand is asked this year to find £13,500, a sum which is well within the power of the Church to give. This is, however, only sufficient to meet the bare requirements of the year, and does not make provision for much developmental and aggressive work which should be undertaken immediately. The amount asked for represents only a little more than ten shillings per member. Threepence per week put into a Missionary box by every member of the Church would give more than is asked for this year. Many members give most generously and right up to the point of sacrifice, but there still remain a large percentage of members who give nothing beyond a coin placed on the offertory plate at the Missionary Services or meetings, and who, if absent on those occasions give nothing at all. Thorough organisation in every circuit would result in securing an annual contribution from many of these non-subscribers.

No Shortage of Workers.

One great reason for encouragement is found in the number and the quality of the young men and women who are offering for the work on the Mission Field; among them being theological students, doctors, deaconesses and nurses, the very pick of the young people of the Church. They have seen the vision, they have heard the call of the needy people in the distant islands, and they have gladly said, "Here am I, send me." Shall it be said of the New Zealand Methodist Church that while workers are urgently needed in the Mission Field and young men and women are offering their services, that the Church is unable or unwilling to find the necessary funds? The wealth is in the possession of the Church, and it remains with every minister and leader in the Church to bring home to the heart and conscience of the whole membership the sacred claims of our dark-skinned brothers and sisters in the distant islands of the sea.

Twenty-five Years of Missionary Effort.

Next year the semi-jubilee of the Mission is to be celebrated. A deputation will then visit the field to convey the greetings of the Home Church and to consult with the missionaries with regard to much needed advance. Arrangements are being made for the story of those twenty-five years to be written, and it is hoped to have the book on sale during the year. The occasion will also be marked by the going out of the first medical man, in the person of Dr. Sayers, and this should be the beginning of considerable development in the medical work of the Mission. The work in the field is progressing in a most encouraging manner, very particularly on the island of Bougainville, and as we look back upon what has been accomplished during the last twenty-four years we can only say "It is the Lord's doings, and it is marvellous in our eyes."

Laying Educational Foundations in the Solomons.

By Mr. J. H. L. Waterhouse.

In many of the Missions in the Pacific special attention is being directed just now to educational work, and our friends in the Dominion may be interested in a few notes on this phase of the work in our own Solomon Islands District. It would be quite impossible in a short article like this to deal with the educational work of the whole District, and we will not attempt more than a brief resumé of the work at the Head Station, Kokengolo—better known perhaps as Roviana.

For teaching work in the Islands one needs a spirit of adaptability and plenty of patience. Unfortunately years of service in malarial countries do not conduce to a large supply of the latter. Local conditions are such that there must be a lot of give and take. Students are suddenly called away for this or that job on the station demanding immediate attention,



MR. J. H. LAWRY WATERHOUSE, HEAD-MASTER OF THE SCHOOL AT KOKENGOLO, ROVIANA.



Photo: J. H. L. Waterhouse.
PADAPIO, TAKING THE MORNING THERMOMETER AND BAROMETER READING.

Mr. Waterhouse is an observer for the Commonwealth Meteorological Bureau. Padapio is Acting-Observer.

two or sometimes three teachers will go down to fever without any warning, and altogether work is only possible "interruptions permitting." It sometimes seems almost impossible to follow a proper syllabus, and our home ideas of regular vacations, promotions and class arrangements are apt to receive rude shocks in these "Isles of the Blest."

In the Day School we have 210 boys and girls of all ages, from 5 to 35. Some of these are students (who also attend the College sessions), others are lads employed on and resident at the Head Station, but not yet admitted to College, some 10 or 12 girls from the Sisters' Compound are in-

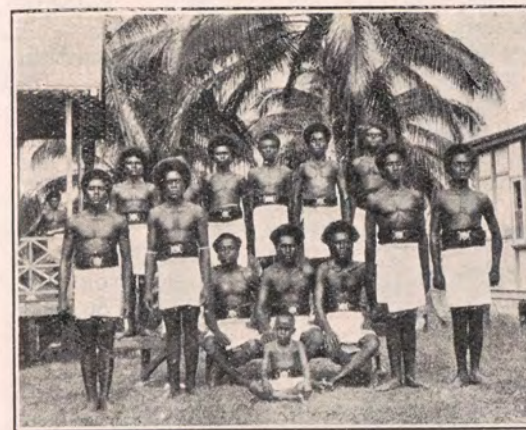


Photo: J. H. L. Waterhouse.
COLLEGE BOYS AT KOKENGOLO. SEVERAL HAVE NOW GONE OUT AS TEACHERS.

cluded, the balance consisting of day pupils from the villages along the beach. The teaching staff consists of the Headmaster and Sisters Elizabeth Common and Lina Jones, assisted by a Tongan teacher and several Native lads who have graduated from the College. The Kindergarten in charge of Sister Lina has already celebrated its first anniversary, and should prove a valuable auxiliary to our educational work. Students from the College assist in the Kindergarten, and the insight which they get into the system will stand them in good stead later on. The work at the Training

College, with its 40 students, is in charge of the Headmaster. Here, as in all departments from Kindergarten upwards, special attention is given to the study of English. In addition to Scripture lessons, Bible readings, etc., the students alternately preach a trial sermon each week before the Principal (Rev. J. F. Goldie). Other subjects taken are arithmetic, history, geography, drawing, elementary chemistry and drill (including Morse and semaphore signalling). An interesting feature at the Head Station is the brass band, which now numbers over 30 performers, and has a repertoire that would surprise many of our home folk. On several occasions a programme by the band has been broadcasted from our own radio station "R.A.", which, by the way is now being operated by one of our senior lads. During the year a simple form of correspondence class has been started in an endeavour to keep in touch with lads as they go out as teachers—often to distant islands. If some good friends in the Dominion would make it possible to procure, or send along a couple of second-hand typewriters in good order it would mean a big lift to this and other branches of our educational work. Last, but by no means least, is the technical instruction which a number of boys receive from Mr. E. F. Chivers in engineering, boat building, etc. Though much remains to be done to perfect our educational work in the Solomons, for what has been accomplished let us not be ungrateful.

Kindergarten at Kokengolo.

[In the following article Miss Lina Jones gives an account of her work at the Head Station, Roviana.]

Kindergarten is conducted at the close of school, from 11 a.m. till 12.45 p.m. We have passed our first completed year, and the children who have attended regularly since the beginning have made good progress in all subjects. The quick progress made in English reading is due mainly to the "Jones System of Teaching Reading," which gives the children a quick grasp of the pronunciation of words. Considering English is a foreign language, the progress they have made in this subject is, in comparison, quite equal to that of white children. In handwork subjects the most noticeable progress has been made in crayon drawing and plasticine. In the latter the

children are showing more initiative, lending itself as it does to originality. In games, competitive and otherwise, great improvement can be seen, both in the way the games are played and in the spirit shown in the playing of them. The children like especially the day each week when, for half an hour or so, they choose their own occupation. It is significant of what they did when this plan was first begun, in that they call this occupation "reading." For the first few days they were allowed this choice, 99 per cent. of them made a beeline for the piles of picture scrap-books and story-books, the latter, naturally, for the pictures only. Fortunately there was, and

is, a good supply. Then the picture blocks came into favour as well. Although the books and picture blocks are still the favourites, yet there is now more choice among the other things, blocks of different kinds, bricks, dominoes, chalk and crayons for drawing on black board or paper. This half-hour each week shows up some of the characteristics of the children, that in ordinary school work are not so noticeable.

We celebrated Anniversary Day by having a special visiting day, when twelve white, Tongan, and native visitors were invited. We had a special programme of work and play. There was also a special attendance of children, but they acted up to the occasion. At least one little girl wanted another special day the next week! As a result of that day, the roll number has considerably increased, being now over 50. The new ones are mostly little ones, so that the "babies" class is now the biggest, and it is interesting to see the attempt these wee ones make at their work.

Two boys assist in the work. David Paukubatu has been there since the beginning and has done good work all along. Unfortunately, the second assistant has been changed three times. Gideon Kae has been there since July and is doing quite well. On Monday afternoons these two boys receive instruction in the handwork and other work for the week, and assist in the making of "material" preparatory to the introduction of the system of individual work.

SEWING.

On Thursday afternoons, from 2 till 3.15, the Kindergarten and some other girls, numbering in all over 30, meet for sewing. Most of these girlies had done no sewing before, and the aptitude they have shown is pleasing to see. They began, naturally, on simple things, and some of what they have done has been sent to New Zealand through Mrs. Chivers and Sister Lilian—handkerchiefs, babies' feeders, and a few handkerchief bags. Some are now doing more advanced work.

LOTU.

The Kindergarten children and a few other little ones gather together in the school for Lotu on Thursday afternoons, the attendance varying from 25 to 45. At this Lotu they learnt the 23rd Psalm in Roviana and English, and are quite proud of their accomplishment. Here, too, Young

Worshippers' League "stamps" are distributed, and the children love these. A very effective punishment for misbehaviour is to deprive them of their "picture," for ten little pictures earn a big one. This Lotu has been separated from that of the bigger children since New Year, and has gradually grown.

SUNDAY SCHOOL.

The children meet separately from the rest of the Sunday School, about 80 children gathering together in the schoolroom. They are divided into seven classes for the lesson period, native boys taking six of the classes. These boys receive the lesson during the week, so that every class has the same lesson each Sunday. The teachers also assist at times in the opening exercises.

Missionary Table Talk.

Nurse Edna White, of Auckland, has been accepted by the Board of Missions for Foreign Mission work. She has completed three years' training in the Auckland Public Hospital. It is proposed that she shall take a course at St. Helen's Hospital before proceeding to the Solomons.

Miss Gwen Blamires, daughter of the Rev. H. L. Blamires, and Miss Ruth Fabrin, both of Palmerston North, certificated school teachers, have offered and have been accepted for missionary service in Tonga. They are booked to leave by the Tofua on May 22nd.

A wireless message was received at Conference from Boaz Sunga and Boaz Veo conveying the love and greetings of 8,000 Solomon Island Methodists to the members of the Conference. The Conference decided to send a suitable message in reply.

The Rev. J. R. Metcalfe, of Choiseul, will be the only Minister from the Solomons on furlough in New Zealand this year. He will be the deputation for the South Island. Sister Elizabeth Common will also be taking furlough, having completed three years of service.

The Fire Insurance Board of the Methodist Church has voted for the third time £100 from its profits, for the work of the Missionary Society. We are grateful for this handsome contribution.

Mr. and Mrs. Chivers, and Sister Lilian Berry, who have been on furlough, will shortly be returning to the Mission Field. Mr. Chivers has been occupying his furlough in gaining further experience in sawmilling, both in the mill and in the bush. He is also taking a course of instruction in wireless.



REV. A. H. VOYCE.

Who is shortly leaving to take up work on Bougainville.



REV. G. H. FINDLAY, M.A.

Who has been appointed to the Indian work in Fiji.



MISS RUTH FABRIN.

Who has been appointed a Missionary Teacher in Tonga.



MISS GWEN BLAMIRES.

Who has been appointed a Missionary Teacher in Tonga.

Mrs. Peterson
New Zealand Volunteers for the Mission Field.

Missionary Day at the Dunedin Conference.

By J. Ernest Parsons.

Wednesday, March 3rd, was Missionary Day at the Conference. The afternoon session was in the hands of Rev. W. A. Sinclair, Foreign Missionary Secretary, and a large gathering of representatives and visitors listened with interest to the report and recommendations sent down by the F.M. Board. The outstanding event of the afternoon was the dedication of Mr. H. Voyce to the work in the Solomons. Mr. Voyce gives the impression of physical strength as well as of forceful personality. He is tall, and broad in proportion, with the glow of health in his cheek, yet with the fire of the visionary in his deep set eyes, and as he stands before us while Rev. Professor Ranston speaks words of dedication, our hearts go up in silent petition that this strong frame with which Nature has endowed him may indeed stand him in great stead amidst all the difficulties and hardships that he goes willingly, and in the name of Christ, to meet.

The Conference is emphatic in showing its appreciation of the work done by the Foreign Mission Secretary during the past year. Mr. Sinclair invites us to reach the £13,500 goal in 1926. That will please him better than any vote of thanks.

At 4.15 we adjourned to the Octagon Hall, to see the wonderful film, "The Transformed Isle." Some of us had seen the picture before, but there was nothing to be lost and much to be gained by watching another screening of the film. Some hundreds of people gathered in the hall, and without the aid of music, with the clicking of the reproducer loud and insistent in our ears, we sat enthralled by the miracle being re-enacted before our eyes. The picture, with its scenic beauty, and its human tragedy; with its religious re-birth and moral up-building; with its pathos and its humour, is full of education. The man who can look on this picture and yet doubt the power of the living Christ to inspire men to service for their fellow men, no matter how difficult that service may be, and to change the nature of men, so that the savage becomes as a little child, with a heart of love toward every man, must indeed be determined before hand to know nothing of the redeeming Saviour of men.

We hope the collection taken up half way through the presentation of the film defrayed the expenses of the screening.

At 5.30 we were in the stream that flowed, not steadily, but with a great rush, towards the Old Colonists' Hall, where the Missionary Tea was to be held. This was no ordinary "one shilling tea. We were in the Exhibition City, and everything was "up," including the price of the tickets for the missionary tea. But tickets at 1/6 each could not stem the tide that flowed into the great hall. Hundreds were already seated when we at last found ourselves where the tables were spread, and scores were still looking for vacant places. A whisper reached us that there was a table on the platform; would we lead the way there. It was from that vantage ground that we watched the hundreds come and go—at one point the stentorian tones of Mr. Harkness, the organiser, bade "those who had finished" make way for the late comers. This must have been a most successful Missionary Tea.

Burns Hall was not so well filled for the meeting as it was three years ago, but between 500 and 600 people gathered to enjoy one of the best meetings it has been our privilege to attend. The Vice-President (Mr. D. C. Cameron, Jun.) was in the chair, and was "glad to have on the platform" with him Mrs. Pacey President-Elect of the N.Z.W.M.U. He assured us of his interest in the missionary cause, and said he had a time-table for that night's meeting, to which he meant strictly to adhere.

The Rev. W. A. Sinclair crowded into his five minutes many interesting facts. We had feared once that we might not be able to staff the Solomons. The problem would soon be, "how can we use the help that is offering?" Four students in our College were missionary volunteers; another doctor was ready with his services; nurses and sisters were offering, and we were sending two certificated teachers to Tonga—a small acknowledgement of the splendid help given to us in the Solomons by the Tongan people. Needless to say we were reminded of the part we had to play in this work, and seeing that the Solomons people had themselves given £4,200 this year, we ought not to think the £13,500 mark too high for us to reach.

"The Ocean in a wineglass; Bond in Five Minutes"—so the Home Mission Treasurer began his short statement, and, of course, we were at once at home with our irrefragable H.M. protagonist. We had spent £12,000 in H.M. activities in 1925. "Only give our H.M.

secretary rope enough and we shall have an annual income and expenditure of £20,000," said Mr. Bond. And it is all such good work! And now the Colporteur Society has been added to our activities. With "a scrap of paper" in his hand, from our old friend C.W.O., worth £100—£50 each for the Home and Foreign Missionary Societies—Mr. Bond made a stirring appeal for continued support of the H.M. work.

The principal speakers for the evening were Rev. Leonard B. Dalby, recently arrived from London, and our old friend, Rev. Robert Tahu-potiki Haddon, Maori Missionary for over 30 years, and rarely have we seen an audience so thoroughly enjoy itself as did this as it listened in laughter and tears, to their addresses. Mr. Dalby has a style all his own, and as he told of his experiences with ordinary Londoners who wanted "to talk religion," and of extraordinary folk, prisoners in Holloway Gaol; and of his Foreign Missionary experiences, not in distant lands, but in the city of London—"Auckland is more English than London," declared Mr. Dalby—we shook with laughter and we trembled with emotion, and we thanked God for the guidance that had brought Mr. Dalby to our shores.

Nor were we less thankful for the wonderful ministry of Mr. Haddon. He might have been a member of Parliament years ago. But on the very day that he was selected by his tribe—"it would have been a walk over"—a young man gave his heart to God under Mr. Haddon's preaching. Therefrom he knew he was called of God to the ministry. And he had never looked back. That young man had since rendered valuable service to our Church as a Maori Missionary—he was none other than Rev. George Kirkwood, one time professional prize fighter, to-day servant of God and missionary to his people. With telling story and humorous anecdote Mr. Haddon carried us with a rush to his great declaration: "Here and now I am out for Evangelistic work. . . . Here is a man who will not rest till we win Prohibition."

It was a great meeting. The singing under the direction of Mr. E. C. Service was popular and went with a swing. The solos of Miss West and Mr. Patterson were excellently rendered, and Mr. Voyce's brief statement of his call to the F.M. field had that simplicity, yet quiet confidence that won our hearts. Mr. Cameron announced that the collection had amounted to £19 16s. 9d., but seeing that the plate had not yet been passed round the platform he thought that £25 might be reached. Was it?

The Tandanya.

By REV. A. A. BENSLEY.

The "Tandanya" is a familiar vessel throughout the Group and she is always kept in good seaworthy condition. During her 12 years of



Photo: Rev. A. A. Bensley.
THE MISSION VESSEL TANDANYA.

work in the islands she has never met with a serious accident, for the Chairman is well known as a careful navigator. Old Harry Raino, the native chief officer, is a fine old salt, and he loves the white decks of his floating home. Our mission vessel has innumerable duties to perform. She carries stores to the mission stations. She carries missionaries, sisters and native teachers to the new fields of labour and brings them to the steamer when they are tired and long for rest. She carries the produce of our plantations to the depot and collects the thank-offerings of copra contributed by the native Christians. The time is not far distant when she will be inadequate for the work, as our mission operations are growing and expanding. In this snap she is seen just leaving the depot wharf after discharging a load of gift copra.

See next bound Volume
Em. White.

A Visit to Fiji.

Modern Methods of Appeal to the Indians.

By Rev. G. H. Findlay, M.A.

The Editor has asked me for some report of a recent most interesting visit, though a very brief one, to a Mission Field in which New Zealand must always be deeply interested, even without official connection. I refer to historic Fiji. Compared with the vast distances of the Pacific, Fiji lies almost as it were on our door-step. Less than three days' steaming in the mail steamer takes you from Auckland to Suva, and it seems, after one's Indian experience, to be mighty quick work.

Fiji's connection with New Zealand will become more and more intimate. Though governmentally they are quite separate, New Zealand has taken Fijian education under its wing; and recent newspaper columns have shown what benefits may be looked for through increasing trade. It is impossible for us to "disinterest ourselves" (as the diplomatists would say) in Fiji.

Going by one mail steamer and returning by the next, I just had six days in Viti Levu, the main island. Much of the time was spent in travel, which was, some of it, necessarily slow, though I was told afterwards we had made record progress in doing so much in so short a time. I had the good fortune, in making the grand tour, to see no less than seven of our mission stations. Our objective was Lautoka, away round on the dry north-west side of the island. Without attempting a detailed itinerary, I will just say that we had a long and varied journey, a delightful picnic to anyone, like myself, new to it; though long cutter trips such as ours must become frightfully monotonous to these island travellers who are on the water as much as back-block men are in their saddles here in New Zealand. Nor do they always have the luck and speed we had. We were within the reef, on the calm waters of lagoon or river estuary; but several of the men have continually to traverse the open ocean in their little craft, and delays and excitements are the rule. Our trip, straightforward as it was, was an illustration of the glorious opportunism that seems characteristic of the islands. "Glorious" that is, when it lives by seizing the opportunity. We went on in the misty moonlight when caution would have bid us stop—for coral patches are a constant anxiety—and we were off again long before sun-rise next morning. We were a merry party on that 14-foot cutter—ten of us altogether, including one lady and three Fijian boys. We brought the lady, Mrs. A. D. Wean, to her home at midnight on Saturday, and three of us hungry, sleepy men came as her guests. A fourth, the skipper of the cutter, was left with his craft stuck on a mud-bank down the river, and he arrived as a fourth guest at 4.30 next morning. "That's nothing," they said "in Fiji." My recollections of that trip are vivid of a couple of "primus-es" on which were fried things innumerable, of a perfect glut of pineapples, of a spanking wind that drove us along many hours and a constant anxious look-out for "patches" meanwhile, of a solemn groping over mud-flats on a receding tide in the fading light—we fought out the light

both evenings—again of quaint Fijian "towns" in the estuarine regions, with troops of gay young swimmers joyously hailing our skipper, a former and loved Superintendent—and were not they all Methodists? They were certainly lively "limbs," even if they were not L.Y.M.'s.

My trip included also some scores of miles by road in various cars; it included also one mile that we walked down a cane-railway in the midnight moon, solemnly pushing our goods before us on a trolley we had commandeered. We reached a lonely wharf thus, where a company's tug was tied up for the night. Oh joy to see the cool white mattresses on deck and to sleep as we deserved, until a shower of rain at 5.30 effectively disturbed us. The tug brought us on our return journey much more speedily than we had travelled outwards in the cutter, with the consequence that I was able to put in a day up the Rewa River and have at least a glimpse of deeply interesting work there.

The Rewa was in flood, but even at normal level it must be a most impressive river. From the Dilkusha Mission House, standing on a knoll some 140ft. above the water, there was a wonderful view of this great water highway. Four miles north of Dilkusha, in an elbow of the river, lies the 800 acres of (mostly) flat alluvial soil where the Navuso agricultural scheme is being tried out, with cumulative success. Just south again of Dilkusha lies the great Davui Levu Training Institution, where 650 Fijian men and boys are being prepared for various grades of Christian work. It covers a large area, of hill-tops and gullies between; houses and larger buildings on the tops, and dalo (or taro) cultivation in the bottoms. Centre of all is the great Baker Memorial Hall, erected entirely by Fijian resources and labour in loving memory of the missionary martyr whose death meant so much for Fiji. The ground is allotted to the various circuits, and dotted around on the hill tops in a rough circle, all facing the Memorial, are the native houses where the men from the different circuits live. Each circuit administers its own discipline, and grows its own food and lives its own life as part of the great "town" of the whole.

My main object was to see more however of the Indian work. The two missions, to Fijian and Indian work side by side, but are very different in almost every way. The Fijian side reports 17,000 members and quite an army of ministers; our Indian Church in Fiji has but 150 members, one minister and one graduate headmaster. I can only write with great diffidence, as I saw, and could see, so little in my short time; but certain broad facts are clear. On the Lautoka side of the island there are about 140 miles of narrow gauge cane railways privately owned by the "Company" (the C.S.R. Co.). They stretch (with one interruption) from Singatoka on the south and Penang on the north, a semi-circle around the west. Wherever this railway is, are the cane-fields and the Indians. This dry side of the island is found better than the wet zone for cane, and this side, with its centre at

with splendid results. Some were not quite healed when I left and Isaac was given instructions how to continue.

SOME REMARKABLE CASES.

A little boy called Napo Kolo (drink water) was one whom we prayed for. He had dreadful sores on arm and leg—deep to the bone. He was so sick, too, and would have died, but after a few weeks' treatment he was nearly well, having a small sore and drop-wrist and contracted muscles of arm to be cured. Isaac massaged the arm and has written to say it is healed and normal.

Another patient whom I left partly cured was Sua, a dear old man who had a dreadfully poisoned head. He had incised it himself in several places; the wound was deep to the scalp, and extended from ear to ear and from crown of head to the neck. The pain was so terrible he had to be given morphia day and night for nearly a fortnight. When I left the wound was still the size of the palm of my hand. Isaac continued treatment and wrote and told me he was quite healed.

Then another patient was Simioni Duda, a Bilua boy, who wanted to be a teacher and so came to Mr. Bensley's station. He had suffered from tubercular glands, dreadful deep discharging sinuses in the neck. He was always in pain. He went to the Gizo doctor who sent him home as incurable. Mr. Bensley then sent Simioni to Roviana, and he came to me for treatment. He was a difficult case. Simioni was often impatient, and it was not easy to keep him hopeful and prayerful. He suffered much, and some days he was treated as often as every two hours. His treatment extended to about 16 months. The only encouragement I had, was, that others had been cured who were quite as bad as he, and so we just trusted and did our best. Month by month we saw some improvement. His treatment cost several pounds. Mr. Hurley, of Wellington, sent money for some of the injections that Simioni received, and Simioni has written thanks to him. When I left, Simioni was nearly healed, just two tiny superficial sinuses remained. They needed special care, but Isaac did his work well and was rewarded by seeing Simioni quite healed. Well, you will see with me that it's well worth while to spend time training such as Isaac to help me in relieving the suffering.

WORKING UNDER DIFFICULTIES.

The last three months I spent in hospital I was very busy. The people flocked from everywhere around to receive treatment for their ills and sores. Then I had a great deal of dispensing to do, to leave all the drugs dispensed and labelled ready for use. The old building that I turned into a hos-



Photo: Sister Lillian Berry.
ISAAC PITAKOMUKI, NATIVE BOY IN CHARGE
OF MALE PATIENTS DURING SISTER BERRY'S
ABSENCE.

pital and fitted up, has fallen away bit by bit, the remainder was taken away, and the present new building was opened, in November, 1924, so the work of relieving the suffering is done under better conditions. We can accommodate 13 or more patients by night. We have two electric lights and a bathroom which Lopa built, a cook house and a stove where we can boil the washing, sterilise dishes and do the cooking. We are very grateful for these conveniences and so are the patients. But there is much more needed to give the sick ones the needful comfort, and I am hoping that soon we will part with the draughty, uneven native floor and have a wooden floor.

The hours have been long and my life a lonely one, as I have much missed the assistance of a nurse of equal training, and also

the advice of a doctor. To-day there is less superstition, the people trust us and are obedient and happy and make good patients. There is less anaemia and pyorrhoea, and the people do not delay in bringing their children quickly to us. The death rate in hospital has been low. We have averaged four deaths yearly. This year the people have come in greater numbers from more distant places, and the numbers treated quarterly have much increased since there has been more accommodation and comfort in hospital.

The work of the students has brought me much joy; they have been a wonderful help; their self-sacrifice, obedience, endurance and the knowledge they have gained of medical work and their aptitude for applying it have amazed me, and I pray that it may be my privilege to train other natives, and during my next three years' work to have the joy of saving more lives and relieving more suffering than I did during my first term.

Many of the difficulties of the first term will not occur again as now I know better how to improvise; a hospital is established and treatment is given in a professional manner; the people understand us, and we understand them.

To all who have prayed for me and the work among the sick, and to all who have helped by letter and gifts I return thanks. The joys that are mine are due much to your help. God has answered your prayers and blessed our work and I know you rejoice with me, and will help me with the work during this another term.

A Live Wire from Ceylon.

Our train had halted at a certain station and when a coloured man came to the door one of the passengers exclaimed, "Hello, here comes a nigger!" Before we reached King's Cross that term of opprobrium was withdrawn, and I fancy that the man who used it will use it no more.

To the amusement of our fellow-travellers my coloured friend inveigled me into a talk on comparative religion.

"Did I know that the Mohammedan believed in prayer?"

"Did I know that when the prayer season came the Mohammedan would brook no interference; he would pray?"

"Did I know that at all times and seasons the Mohammedan was a missionary?"

"How far could I, a Christian minister, say that of my people?"

"How was it that just now in the restaurant car few or none apparently had asked a blessing on the meal?"

My fellow-passengers dropped their papers and listened.

Here was a man whose entire tradition was that of Islam; trained in a Mohammedan university; a man of culture and a gentleman to the fingertips. Time and again I had to make concession to the charges he brought against our Laodicean handling of the faith of Jesus Christ.

My fellow-passengers took up the cudgels for me. For their own sakes I was almost sorry that they did because of the sound thrashing each man experienced in turn as the coloured man asked:

"Who were they in the service of Christ? What were they doing for their Master?"

"How far, in loyalty, would their life compare with his Mohammedan kinsmen?"

"How did they employ their Christian Sunday and what were the opportunities they were seizing to act the part of missionary and maintain their Master's witness?"

It was a searching inquisition; all the more so in that it was so evidently sincere.

Then came the man's own confession. In distant Ceylon he had heard the call of Empire and in 1915 had come to fight in the war for the great white King. For the first time he had come into contact with the Christian message; had listened to the evangel of the soldiers' padre; had secured a copy of the Gospel and one day found himself weeping over the majesty of its example and the glory of its ethic. There, in a Flanders billet, he had bowed his head and confessed himself a trophy of the Son of God.

He told his story at length, impressively and tenderly, till not a man in our company but knew that he was in the presence of one of Christ's miracles and the most unassailable of all Christian arguments.

For this man's part the best of his Mohammedan traditions were brought over and reconsecrated. He would insist for himself and others that what loyalty meant for his old faith it must also mean for the new.

Under the constraint of this railway missionary one of my fellow-passengers promised that he would go to his vicar that very night and surrender himself for service. Every man of us knew that through this dark-skinned Cingalese we had been brought face to face with the Master of us all.

I have since learned that this man is the son of one of the richest princes in Ceylon. When he wrote to his people to tell of his Christian choice his father offered him £40,000 to abjure it and when he declined, his father disinherited him. For three years he lived a life of abject poverty, picking up stray jobs on the docks and giving most of his time to preaching among coloured seamen. He is the livest wire I know in the kingdom of God.—"The Foreign Field."

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

Dear Friends,

The writing of my usual quarterly letter to you through these columns affords me an opportunity this time of giving you the gist of a letter to me from our enthusiastic friend, Mrs. Bowron, President of Christ-church Auxiliary, relative to her recent visit to Ashburton. Mrs. Bowron went to Ashburton at the request of the ladies of the Methodist Church there, and addressed a meeting on the 29th January, resulting in the formation of a Women's Auxiliary of Home and Foreign Missions. Despite stormy weather and other local drawbacks, the attendance was encouraging, and a great deal of interest was shown. There was duly elected a president (Mrs. Robert Buxton), vice-president, corresponding secretary, minute secretary and treasurer. The newly-formed Auxiliary is losing no time in seeking affiliation with the Methodist Women's Missionary Union, and Mrs. Bowron feels sure that the Ashburton ladies will build up a strong and active Auxiliary. The Corresponding Secretary, Miss Trevurza, is full of enthusiasm; and although a sufferer, through rheumatism, does much good of many kinds, especially with her pen. Let me bespeak for the Auxiliary, its President, Officers, and especially its afflicted but devoted Secretary all your loving prayers. I know your answer—thank you.

Mrs. Dalby, wife of the newly-appointed Minister to Pitt Street Methodist Church, Auckland (Rev. Leonard B. Dalby), has promised us an Easter Letter. I hope the *Open Door* will publish it, and leaflet copies will in due course be also posted to all Auxiliary Secretaries, who will please be good enough to see that every member gets one. If you have not yet received one, please ask your Auxiliary Secretary for one and an Easter Envelope.

We take this opportunity—the first since New Year—of wishing to you all a thoroughly prosperous year; and we hope and earnestly pray for God's crowning blessing

upon every effort put forth to win the "Heathen for His inheritance."

Ever yours sincerely,

A. C. STEVENS.

Home Notes.

Our Women's Missionary Conference in its appreciation of Mrs. Metcalfe's unselfish efforts to fill the place of a Sister on furlough decided to send her a small gift as a token of their gratitude, the only direction to the two ladies deputed to select it being: "Let it be typical of New Zealand if possible." After due consideration of the fact that Mrs. Metcalfe being a much-loved little lady, had already received as wedding gifts all she could use of table linen and silver, a fruit bowl made of New Zealand wood and ornamented with enamels and pewter, was chosen. All who saw it admired it very much, and it was entrusted to Sister May Barnett on her departure for the Solomons. We hope Mrs. Metcalfe will realise that it is only a very small token of a great deal of love and appreciation.

"Here she comes!" exclaimed one of a group of bright-faced women waiting on the railway platform one summer evening early in January, and Sister May Barnett, her arms full of parcels, and a bosom friend by her side, advanced toward them. Her face was full of animation and wreathed in smiles. It was easy to see she was happy to be returning to the work she loved! "How much better she looks than when she arrived!" The train was delayed so there was plenty of time for last words of affection and counsel; and laughing references were made to the last time Sister May set out for the Solomons. But the time soon sped. "All aboard" sounded, warm good-byes and good wishes were exchanged, and Sister May's long arm waved out of the window like the arm of a semaphore, until a bend in the track hid it from sight, and her friends turned away with a smile and a sigh and a sincerely uttered "God bless her!"

"What are you looking at?" asked a lady as she saw a group of young women with their heads close together in a cheerful room not far from Trinity Church, Dunedin.

"A spoon! Why, what a pretty one!" "Yes, we're sending this to our sister in the Solomons as a little love gift to show her that we are still thinking of her. We are going to send her one each Christmas until she gets a full set!" What a charming idea! Don't you all think so?

Extracts from Letters.

From Sister Lina Jones.

20/11/26.

"We received boxes from the New Zealand Auxiliaries this week, my box of medicines from Canterbury among them, all arriving in good order, and I am sure I shall be able to make good use of the contents. Very many thanks for your help and support."

From Mr. Metcalfe.

Choiseul, 18/11/25.

"We received two good boxes from New Zealand last steamer and there are three on the way according to advice. Both boxes were well packed and the contents very acceptable. We were just on our beam ends for old linen when they arrived. The goods will be carefully distributed and will help to make Christmas brighter, besides assisting us in our medical and school work."

From Sister Elizabeth Common.

17/11/25.

Boxes A VIII., X., XI., and XII. have just come to hand and I write to acknowledge them and thank the W.A. for the useful gifts contained therein. . . . I was very pleased with the assortment of the goods sent. The box of medicines was very well packed and everything was in good order. Please give my thanks and best wishes to Auxiliary members for a bright and prosperous New Year. Our prayer is for God's continued blessing on our united efforts for 1926.

How Our Auxiliary Work Began.

II. Canterbury (Continued).

In the year 1914 Rev. S. Lawry suggested to the leaders of Auxiliary Work in Canterbury the advisability of forming all the Auxiliaries in the Dominion into a Union for the greater efficiency of the work. His idea was favourably received, and a Committee was set up to communicate with all other Auxiliaries, with the result that a conference was held in Christchurch to consider the matter. The

M.W.M.U. was accordingly formed, and Sister Grace Crump, Mrs. H. P. M. Berry and others drew up a Constitution which, with a few alterations, has been adhered to ever since. This first Committee spared no pains to put the new Union on a stable foundation, and all the Auxiliaries are very much indebted to their wise foresight and judgment. After more than ten years' work the Rev. S. Lawry's prophecy that the Union would increase the value and extent of the women's work has been abundantly verified.

In 1916 a very good Missionary Exhibition was organised, Sister Edith Walton being one of the moving spirits. The display, which was most creditable, was given in the Durham Street Schoolroom and proved a very educative and enjoyable function.

In 1920 the Canterbury Auxiliary gave special consideration to the needs of the Maori women and children, and persuaded the Union to set apart Sister Eleanor Dobby to that work. Sister Eleanor had been trained in the Deaconess House, Christchurch, and was sent to Hokianga, where she soon proved herself the right woman for that arduous and most important work.

In 1921 the Union Executive was located in Christchurch and a fine Committee under the leadership of Mesdames Bowron, Thompson and Seed did good work for the larger sphere.

Next year Sister May Barnett, of Tai Tapu, joined the first party of Missionaries to sail for our new Foreign Field, the Solomon Islands, and the following year Sister Elizabeth Common went. Both these Sisters had been trained in the Deaconess House, thus giving the Canterbury ladies a special interest in their careers. This year also saw the birth of Canterbury's first real branch at Cashmere Hills, which is a very active little company, rapidly becoming most enthusiastic in Foreign Mission work. A notable event also was the visit of Mr. and Mrs. Metcalfe, which brought us much nearer in spirit to the people we were working for. Another member of the Canterbury Auxiliary went out to work among the Maoris in the person of Sister Marion Fabrin, also trained at Deaconess House. She still does good work at Te Kuiti, under the direction of Rev. A. J. Seamer.

The Methodist Missionary Society of New Zealand.

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

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Letters containing remittances should be addressed to

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Mt. Albert, Auckland.

Methodist Women's Missionary Union of New Zealand.

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