

The Open Door

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

JUNE, 1926



REV. G. H. BROWN, AND ERONI AND LOATA.
Supported by Mr. and Mrs. F. Shaw, Lower Hutt.

"A Great Door & Effectual is opened unto us"

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

SOLOMON ISLANDS MISSION DISTRICT

(a) MISSIONARIES.

Rev. J. F. GOLDIE	...	...	...	Roviana, Solomon Islands
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 BARNETT	...	...	...	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

LAY MISSIONARIES.

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Mr. E. F. CHIVERS	Roviana, Solomon Islands

NATIVE MISSIONARY.

Rev. JOELI SOAKAI	Roviana, Solomon Islands
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Add "Methodist Mission" to every Address.

THE OPEN DOOR.

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Probert Chambers,
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*The Missionary Organ of
the Methodist Church of
New Zealand.* . . .

VOL. V. No. 1.

JUNE 21, 1926.

PUBLISHED QUARTERLY.

An Appeal by the President of the Conference.

REV. PERCY N. KNIGHT.

AN S.O.S. FROM
FIELDS AFAR:

"SHARE OUR SACRIFICE."

*My Appeal to the Church on behalf of our Mission Enterprise is summed up in
these words:*

"SHARE THE SACRIFICE."

We are asking our young men and women to leave their homes and friends and the comforts of civilisation in order to live under primitive conditions, accept loneliness and privations, and take the risks of malaria and shattered constitutions in our name and as our representatives in far-off lands.

Have we any right to ask them to bear all the burden and pay all the price, leaving us free to go our own way and to continue to enjoy the privileges and luxuries of home life.

We have no such right nor can we shed our obligations in this way or do our duty by proxy. We must share the sacrifice with them or we are not worthy of the name of Christians.

They have no afternoon teas and picture shows, no concerts and dinner parties, no clubs and bowling greens. Surely we can do with a little less enjoyment that we may take a larger share in the noble and self-forgetful work to which they have consecrated their lives.

The Mission Board has decided to accept the services of a second medical doctor. For some time it has been recognised that a second doctor would be absolutely necessary, as no man can carry on for ever without rest and change.

Now, medical men of the right age, qualifications and character are few and far between, and very hard to find, but God can find them, and He has sent us an ideal man in Dr. Clifford James,

of Dunedin, at present on the staff of the Southland Public Hospital, Invercargill.

We dare not refuse so wonderful a gift. But some may be saying: What of the cost? Can we afford it?

We simply must afford it, and after all, whose cost is it?

When a brilliant young professional man is willing to surrender everything that most men call worth while, and offers to go to the ends of the earth to serve Christ and our Church for the wages of an artisan, who is making the sacrifice? At least, what are our trifling sacrifices compared with his?

And so I return to my text, "Share the Sacrifice."

Don't let the young men and women put us to shame.

When our sons went forth in 1914 to repel the invader and defend our homes, the whole Empire worked and gave and organised to see that they lacked nothing in equipment, ammunition or comfort that could be sent to them. We counted it an honour to sacrifice something for them who sacrificed so much for us.

And now another band of our sons and daughters have gone forth, this time not to kill, but to heal, not to destroy, but to save. Let us share this sacrifice, take a deep interest in their doings and daily pray for their success.

Editorial Notes.

Appointment of a Second Doctor.

The policy of the Board of Missions is to strengthen and develop the medical work in the Solomons. Splendid work has been done in the past by the Missionaries, their wives, and Missionary Sisters in ministering to the physical needs of the people. We have at present a staff of half a dozen nurses, one of whom is a Plunket nurse, and one a Fijian nurse. And now doctors are to be added to the staff. Dr. Sayers is at the School of Tropical Diseases in London, and on his return will proceed to the Mission field as the first medical missionary. The Board has now accepted Dr. Clifford James as its second medical missionary. Dr. James has been an active worker in the Cargill Road Church, Dunedin, and is at present on the staff of the Southland Public Hospital. He also will have a term at the London School of Tropical Diseases, and will be prepared to leave for the field early in 1928. Next year being the semi-jubilee of the Mission, a special appeal will be made for financial support for the medical work of the Mission.

Tonga.

The Tonga Church is this year celebrating the centenary of the commencement of Missionary work in the group. A brief account of a century of Mission work appears in another column. Happily a United Church is commemorating the great event. Dr. Sugden, President of the Australasian General Conference, said at Brisbane recently: "Never had he signed his name with more heartfelt satisfaction than when, as president, he set it to the document which authorised the constitution of the Tonga Conference as a conference of the Methodist Church of Australasia." This is the feeling of all who have taken an interest in the history of the Tonga Church.

We in New Zealand are deeply indebted to the Tonga Church for the splendid assistance given to the Solomon Islands Mission by supplying scores of teachers for that Mission field. The General Secretary has been commissioned by the home Church to convey its love and greetings and thanks to the brave little Church in Tonga. Not only is the Church self-supporting, but it contributes to Missionary work in the newer fields

in the Western Pacific not yet wholly Christian. Elaborate preparations are being made to celebrate the Centenary, and arrangements have been completed for a moving picture to be taken. Australia will be represented by the President-General, and several other well known Missionary workers. We wish the best of blessings for the Tonga Church as it turns its face towards its second century.

The Story of the Solomon Islands Mission.

There will be general satisfaction that the Rev. J. F. Goldie has at last consented to write the story of twenty-five years' missionary work in the Solomons. No one else is so qualified to tell that wonderful story. He formed one of the party that, under the leadership of Dr. George Brown, landed at Roviana on May 2nd, 1902, and commenced work amongst a people ignorant, superstitious, degraded and heathen. He has already given nearly twenty-five of the best years of his life to that great undertaking. Few men have more definite results to show for a quarter of a century of Christian work than this big-hearted pioneer missionary. Our only fear is that in writing the story he will not do justice to the distinguished part which he has himself taken in the Mission. The book will be published by the Epworth Press, London, and we may be assured that we shall have a book which will command a ready sale in New Zealand and Australia. It is hoped to issue the volume in connection with the semi-jubilee celebrations next year.

The Mott Missionary Conference.

The Missionary Conference recently held in Dunedin in connection with the visit of Dr. Mott was the most important gathering of that kind yet held in the Dominion. All the Protestant Churches were well represented, two bishops of the Anglican Church being in attendance. Dr. Mott was of course, the dominating personality of the Conference. He has been described as the "greatest Christian layman of our century." Writing in the "Australian Missionary Review," the Rev. J. W. Burton thus describes Dr. Mott:

“ He is now a leader so great that he does not need to command: he compels. Around him is a quiet spiritual atmosphere which has in it a large proportion of humility and of quiet confidence in God. Yet on the platform there is no uncertain sound, and in the committee his genius for organisation reveals itself. This man knows the world as few others know it. On the missionary side he stands alone in knowledge; for no other has visited so many fields and seen so many leaders from the lonely outposts. That wide experience is oriented in a peculiarly clear and penetrating intellect, and expresses itself in language at once lucid and convincing.”

As a result of the Conference, a National Missionary Council has been formed for New Zealand, in which all the Protestant Churches are represented.

Missionary Table Talk.

Under the will of the late Mr. Cheverton, of Waimate, the Methodist Missionary Society of New Zealand will benefit to the extent of £1,000. The Home Mission fund will receive a similar amount.

The General Secretary, the Rev. W. A. Sinclair leaves for Tonga by the S.S. Tofua on Saturday, June 19th, to represent the New Zealand Church at the Centenary Celebrations. During his absence, the Rev. G. T. Marshall will attend to all correspondence.

The Rev. J. G. Wheen, late General Secretary of the Australasian Methodist Missionary Society has been elected President of the Australasian General Conference.

Speaking at the Conference Missionary meeting in Sydney, the Rev. J. W. Burton made reference to the advance in the income of the Australasian Methodist Missionary Society during the past 26 years. In 1900 the whole of the States raised £16,858, while in 1925, they raised £79,559.

At the above meeting in response to an appeal Mr. and Mrs. F. H. Stewart of Sydney, gave £3,000 towards the New Britain Hospital, and supplemented this with a promise of £1,000 per annum as God prospered them. The collection resulted in £1,400 being received in cash and promises, exclusive of the handsome gift of Mr. and Mrs. Stewart.

Mr. Burton informed the meeting that the Board of Missions had decided to erect a hospital in India to cost £3,500, most of which amount was in hand.

The Women's Missionary Auxiliary of New South Wales last year raised the sum of £3,610 for Foreign Missions. The financial objective for this year is £3,700.

There was an attendance of nearly 4,000 at the Conference Foreign Mission Demonstration at Adelaide this year. There were similar great gatherings at Melbourne and Sydney.



A FINE HEAP OF COCO-NUTS AND A COCO-NUT DRYER.

The Indian Christian.

“ The Englishman at home has probably still before his eyes the old picture of the Indian Christian as a particularly unsatisfactory domestic servant, cringing and untruthful or drunken and impertinent. You may rub that picture off the slate. North and south, the community is now producing educated men at least equal in intelligence and character to anything the rest of India can show. You find them holding offices of trust in the municipalities. You find them high up in Government service. You find them earning big incomes at the Bar. A year ago a leading Indian Christian barrister was appointed as a Judge of the High Court in Madras. The Missions have every right to feel proud of their offspring, even if the younger ones are showing themselves a little impatient of parental control.”

—From “ Indian Politics,” by J. T. Gwynn

Rivalry in Church Building.

How they do things on
Choiseul.

By Rev. V. le C. Binet.

Here at Senga we are a very busy people just now. No less than three buildings are being erected at the same time, or at least, preparations are being made for their erection—posts being adzed and planed, and other material being searched for in the bush and being brought to the Station. Our building programme for this year is: A new Church, a new Missionary's House (semi-native), several new boys' houses.

This work is bringing the people together in a most astonishing way and creating a friendly rivalry amongst the different villages, which is all to their good.

For instance, I wanted the big main post for our new Church to be brought in from the bush where it had been felled and partly adzed. It is nearly 50 feet long and weighs about two tons.

I made an appeal for all available men living on both sides of the Mission Station to come on a certain day at 10 o'clock. I said we wanted at least 80 men—40 from the southern side, and 40 from the northern side of the Mission Station. Forty-four men from the south got to the place where the log was lying, *in the night*, and at 5 a.m. we were all roused out of sleep by the shouting of the 44 who had brought in the log by themselves—a no mean performance—which was prefaced by a prayer for Divine assistance—which was assuredly granted.

The 40 men from the northern side felt that a march had been stolen upon them by the southerners, and determined that when the next appeal came for workers, they would be on the spot first.

For nearly a week our school boys had been falling timber which was to be used for rafters—267 lengths had accumulated, when I made my second appeal for help. I asked volunteers to be ready to bring in the 267 "rafters" immediately after morning Lotu this (Monday) morning—which would be about 6.30.

The northerners, however, felt that it was now their turn to show off *their* muscular powers and independence, and after evening prayers on Sunday night nearly 40 of them went into the bush where the "rafters" were lying. But as it was still the Sabbath Day they felt that they could not yet touch the work, so they squatted about chat-

ting—possibly over the day's sermons—for they had been much put about that the patriarch Jacob had married his cousin Rachel—a proceeding that was *taboo* in their own country: and they didn't think much of Laban, who had deceived Jacob in the first place by palming off Leah on to him.

By this time the moon was climbing high in the heavens, shedding her pale light over the dusky figures squatting on the ground, waiting for midnight to be past before they began work. But nobody had thought to bring a watch with them, and so a man was despatched back to the Station to see the time. As soon as it was midnight he would return, and operations would commence. After some time the man returned, and then these 40 men picked up their bundles of "rafters"—some 12 feet long, and some with 5, some with 10, in a bundle, and at 1.30 a.m. I was awakened out of my sleep to hear the shouting of the northerners who had had their revenge on their neighbours.

A few more civil "wars" of this nature between the southerners and northerners will push on the work here tremendously.

The Church's Main Business.

"The Church's Main Business"—that is how Dr. J. D. Jones, the noted Free Church leader of England, describes the Missionary work of the Church. Speaking recently, Dr. Jones said:—

"Somehow I do not feel that the Church as a whole has got hold of the right conception of the Foreign Missionary enterprise. Many Christian folk take but a faint interest in it, treat it as if it were an optional and subsidiary thing, and get rid of it with what is often a very scanty subscription. But the Missionary enterprise is not an optional or subsidiary thing—it is the Church's main business. The Church exists to establish the Kingdom of God. The Church that neglects the missionary enterprise is neglecting its proper and primary business, and scarcely deserves to be called a Church at all. It is only as the Church comes to regard Foreign Missions in that light, that it will do its duty by them."



JOHNNY HOPPER (JONI HOPA).
The teacher supported by the Wellington (Trinity)
Junior C.S. Society.



Left to Right: Percy Webber, Tangaveke, not
a teacher; Simioni Kondo, a teacher.
Supported by Mrs. A. L. White, Mt. Eden,
Auckland.



From Left to Right.—Standing: Jesse, teacher at
Poru Poru, Choiseul; Abel Viuru, student of
Training Institution, Senga, Choiseul. Sitting:
Zaccheus, teacher at Bethlehem, Choiseul;
Amos Tozaka, teacher at Galilee, Choiseul.
Supported by St. Alban's, Junior C.E., Christ-
church.



LUKE MATTHEW ENOCH
First fruits of Senga to the Training College,
Kokengolo.

A Message to the Church of Tonga.

To the President and People of the Methodist Church of Tonga.

Dear Mr. President and Brethren,

We of the Methodist Church of New Zealand rejoice with you to-day with glad thanksgiving as you, now once more a united Church, celebrate the Centenary of Methodism in Tonga.

We greet you most cordially as a newly constituted Conference, and as the first self-governing Church among the Islands of the Pacific.

We recall the achievements of Missionary zeal during the past hundred years with pride and profound gratitude, for in that time a whole nation has been brought from savagery and introduced to the blessings of an advanced civilisation, and in addition, a self-supporting and eminently Missionary Christian Church has been called into existence.

We express our deep admiration for the self-sacrificing devotion of many of the Tongan native Christians who have nobly and willingly given their lives, for Christ's sake, in the evangelisation of Fiji, Samoa, Papua and other islands, and gladly acknowledge our own debt to the Tongan

Church for the distinguished help rendered to us by its ministers and teachers in the Solomon Islands.

We desire to present our greetings and congratulations to Her Majesty Queen Salote on the consummation of the reunion of the Tongan Church, believing that her influence has done much to promote this, and we send similar greetings to the acting-President, Rev. Roger Page, and to the ministers and members of both branches of the Church.

We pray for you all, the continued blessing of God on your labours, and that He may stablish and strengthen you in all holy things.

We appoint our General Secretary of Foreign Missions, Rev. W. A. Sinclair, to present to you our greetings, congratulations, and prayers for your welfare.

On behalf of the Methodist Church of New Zealand we gladly sign ourselves

Yours fraternally,

PERCY N. KNIGHT, President.

ADOLPHUS N. SCOTTER, Secretary.

A Century of Mission Work in Tonga.

1826-1926.

Methodism in Tonga is celebrating its Centenary at the end of this month. The New Zealand Conference has commissioned its General Secretary of Foreign Missions to convey its greetings on that occasion. Without doubt, Mr. Sinclair will do much by his visit to strengthen the bonds of friendship which have always existed between New Zealand and the Island Kingdom of the Pacific. It is a significant fact that it was the tireless enthusiasm of New Zealand's pioneer missionary Samuel Leigh, which was responsible for the Wesleyan Missionary Society undertaking the evangelisation of the South Sea Islands. The story of that work forms one of the most romantic chapters in the tale of Methodist Missions.

Tonga, or the Friendly Islands, as that archipelago was formerly known, lies about 1,500 miles north by north-east of New Zealand. Nearly two hundred islands are enumerated in the whole cluster, of which not a fourth are inhabited. The total land surface is less than 400 square miles. The two largest islands, Tongatabu and Vavau, being comparable in size to the Isle of Wight and Guernsey. The latest census registers the population as under 20,000, of whom 400 are Euro-

peans. Formerly the missionaries counted the natives at more than double the above numbers.

The Tongans of a hundred years ago were the "hardy Norsemen" of Polynesia, navigating their double canoes which seated sometimes 150 people, with consummate skill through the stormy and reef-strewn Polynesian seas. The genial climate has produced in the islanders a race of magnificent physique, the flower of Polynesia, whose dress and carriage help to set off their handsome figures. Most visitors have been charmed with these people on first acquaintance, though longer experience has proved disenchanting. Captain Cook pronounced them to be "liberal, brave, open and candid, without either suspicion or treachery, cruelty or revenge." In the end, however, Cook's life was plotted by the Tongans, and he was compelled to modify his eulogy.

The social life of the Tongans stood on a higher level than that of the Fijian. The name given them by the early navigators records the favourable estimate formed of their character. War amongst them though frequent was not incessant, and arms were laid aside in time of peace; cannibalism was here occasional, while in

Fiji it was habitual. Their religion was in its basis an Animism, resembling in type the Maori heathenism. They worship ancestral spirits who revisit the earth lodging themselves in various animal forms or in conspicuous trees. In their temples idols were cherished of a rude fetish style. Above the great gods, dwelling in the infinite azure two supreme uncreated deities were recognised; too remote for worship they were spoken of but rarely and with the utmost reticence, their names being known only to a few persons of highest rank. Does this feature of Tongan belief point back to some more spiritual faith brought by the progenitors of the Polynesians from their Asiatic home?

As elsewhere in Polynesia, Christ's pioneers were the London Society's missionaries, who established themselves on Tonga in 1797, but were driven away after three years of pitiable suffering and illusage; yet they left their mark upon the native memory.

Samuel Leigh's appeal made to English Methodism resulted in the sending of Walter Lawry to Tonga in 1822, accompanied by two artisan helpers and a Marquesan Islander whose speech it was hoped would facilitate communication with the natives. Lawry was little more successful than his predecessors of the L.M.S., and was forced to retreat at the end of the next year. Subsequently a couple of L.M.S. converts from Tahiti settled in Nukualofa, the capital of Tonga. They built a church, gathered a congregation of 300 people, and won the favour of the king. Tubou (afterwards by baptism, Josiah).

The Tongans date the evangelisation of their islands from the arrival of John Thomas (from England) and John Hutchinson (from N.S.W.), with their wives. They arrived off Tongatabu at the end of June, 1826, but owing to stormy weather their landing was delayed until July 5th. Charles Tindall, the sole remaining member of Lawry's Mission, came off to meet the newcomers.

Ata, the chief of Hihifo, gave them a friendly reception promising safety for their persons and liberty for their work, and assigned to them a plot of suitable ground close to the town. In the course of a few months however the chief told the missionaries that he had no intention of changing his religion and would prevent his people doing so. It was given out that death awaited any one who accepted the *loru*. Thomas and Hutchinson fared at first no better than Lawry before them. They became discouraged and resolved to return to the colonies. At this juncture a vessel arrived as the missionaries hoped, to take them away. They found, however, that it had not come to remove them, but to bring them help. A young local preacher designed for the ministry—Mr. Weiss—

had been sent by the N.S.W. brethren to their aid. Thomas and Hutchinson would not consent to his landing. The ship having no accommodation for their own passage, they put their luggage aboard and sent Weiss back with a note begging their Sydney friends to arrange at once for their removal.

Nathaniel Turner was at Sydney when Weiss returned. After consulting with the N.S.W. brethren he took the bold, and as it proved, the wise course of going himself to Tonga to save the mission if possible. He commandeered for the same destination William Cross and his wife, who were en route for the N.Z. Mission. Mr. and Mrs. Weiss, two European servants, and three New Zealanders also accompanied them. Turner's buoyancy acted as a tonic to the discouraged missionaries. Acting on our Lord's instruction "If they persecute you in one city, flee to another," they decided to make Nukualofa their headquarters, Thomas remaining at Hihifo. Events now took a sudden and surprising turn. The chief of Haabai, Taufa-ahau visited Nukuo-



TWO TONGAN WIDOWS FROM CHOISEUL.
The elder served 14½ years, the younger 4½, leaving their husbands in foreign soil.

[Photo: Mrs. F. H. Stewart.]

lofa. The new worship and teaching of Tubou's town fascinated him. The Spirit of God wrought in him mightily. On returning home he forsook his idols and discarded many heathen customs. He sent to Mr. Turner for a teacher. A Tongan teacher was assigned him. He was affronted. "Only a Tongan man! how should the people of Haabai pay heed to his religion?" said he. An awful storm meeting the returning canoes, the chief interpreted this as a rebuke from the Christian's God, and Taufa-ahau repented of his anger and begged for Peter's services. At a great feast he declared his faith in Jesus Christ, and adding deeds to words, dashed in pieces his idols and pulled down their houses before the eyes of the assembly. In a few weeks fifteen out of the eighteen islands under Taufa-ahau's jurisdiction had renounced idolatry. Taufa-ahau afterwards became celebrated as the great and good King George of the Friendly Islands. This happened in 1830. On January 18th of the same year, King Tubou was received into the Church by baptism, taking the name of Josiah.

About this time the chief of Vavau paid a visit to Taufa-ahau at Haabai. Taufa-ahau fell dangerously ill. The enemies of the *Lotu* expected his death, and some miscreant, to make sure of his death, had administered a dose of poison. Mr. Thomas applied remedies which proved effectual. But for some hours his life was in suspense. All the Christians met to pray for him. Peter Vi said afterwards "the Lord heard our prayer and blessed the medicine." The event powerfully affected the great concourse of islanders gathered at this meeting of the kings; Habaai was won for Christ.

Then in turn Taufa-ahau visited Finau, at Vavau. For four days and nights incessantly, talking, reading, singing, praying went on, the Haabaian—barely enlightened themselves—imparting to the Vavauans all they knew of the great God. Before ever an English missionary set foot in Vavau heathen worship was swept away. Finau, the Vavauan chief, died in 1833, peacefully trusting in Christ. Taufa-ahau, who had been baptised on August 7th, 1831, was elected to succeed him, thus becoming ruler of two out of the three Tongan Island groups.

The conversion of the Tongans had been so far an outward and motional rather than a deeply spiritual change. Realising this, the missionaries at Vavu, Peter Turner and David Cargill, agreed with a band of their converts to intercede for a baptism of the Holy Spirit. The answer came suddenly. While a native local preacher was officiating at a village chapel conviction of sin fell with overwhelming force upon himself and the hearers. The service was prolonged the night through. Village after village, island after

island caught the fire. "We have had a most glorious revival of religion," wrote Turner, "such as I never either saw or read of." In the Tonga group, however, the Christians were still in a minority, and the revival roused the heathen to fury. War was forced on the Government. King George was summoned by Josiah (Tubou) to his help. The struggle was protracted, but the heathen forces were crushed; and the ascendancy of King George became so complete that when his lord paramount died in 1845, he was raised to the Tongan throne as sovereign over the whole of the Friendly Islands. He substituted gradually a fixed legal system and constitutional Government for arbitrary royal administration and club-law. These reforms culminated in 1862 when, with imposing religious ceremonial, a Tongan Parliament was convened and a comprehensive and well-digested code of laws were published. A nation had been built up, with a corporate life and public conscience, out of the wild and warring Tongan tribes.

John Thomas was the real father of the Church of God in Tonga. His was one of those cases in which, as he would have been the first to admit, "God chooses" for high purposes "the weak things of the world, and things despised." He was taken straight from the village forge to be a missionary at the ends of the earth. He had no brilliant natural gifts, no charm of person or address to make up for his lack of training. Diffident and shy into the bargain and painfully conscious of his defects, Thomas had none of the push and self-assurance which enable men sometimes to make astonishingly successful use of slender acquirements. But he had a firm conviction that God had called him to preach the Gospel of His grace to the heathen. He had a sound and solid mind, a deeply serious and affectionate disposition, and a down-right unaffected manliness of nature. John Thomas was a saint and a hero in the making; for twenty-three years without pause he laboured in the Friendly Islands, and left them at last, worn out with toil, after seeing the whole body of the people turned to the Lord, and a Christian nation formed out of barbarian tribes once enslaved to the grossest superstitions. He retired in 1858, and died at Stourbridge, England, in 1881.

Lack of space forbids our referring to the subsequent course of events in Tonga—the work of Tongan missionaries in Fiji and other parts of Polynesia, the later years of King George's protracted reign, the progress of Tongan civilisation, the strange career of Missionary Shirley Baker, the setting up of the Tongan "Free Church" and the establishment of the British Protectorate. Enough has been said to show how completely the Gospel of the grace of God had triumphed over heathenism in the Tongan Archipelago.

A Few Glimpses of Tonga.

By the Rev. M. A. Rugby Pratt.

About twenty degrees away to the north of New Zealand, scattered about the Pacific Ocean, are some 150 little islands constituting an archipelago that was discovered by Tasman in 1643, and some 130 years later designated by Captain Cook the "Friendly Islands." These islands are now more generally called the Tongan Group. There are three principal clusters of islands, most of them low-lying and of coral formation, though a few are of volcanic origin, and one of these rises to a height of over 2,700 feet. The main cluster is Tongatabu, and here is situated the capital, Nukualofa. The next cluster is Haapai, of which the principal, although not the largest, island is Lifuka. The most northerly cluster takes its designation from Vavau, the name of its largest island, the chief town of which is Neiafu. The harbour of Vavau is one of the most picturesque in the world. Its shores for miles are of transcendent beauty, with a wonderful succession of bold headlands, receding bays, glistening beaches and enchanting grassy plots. Behind these lie natural orange groves, plantations of graceful coconut palms and of bananas, and a tangle of luxuriant tropical growths. Nukualofa, which is the seat of government, is framed in a graceful setting of palms intermingled with gorgeous croton trees and flaming hibiscus, drooping branches of ironwood trees, the cedar-like ovava, and the denser growth of banyans and mangoes. It was my good fortune to visit these enchanting islands under exceptionally favourable circumstances, and owing to the gracious courtesy of the late Rev. J. B. Watkin and the kindly solicitude of the Rev. Rodger Page, I had fullest opportunity of seeing the wonders grace has wrought in the dusky dwellers in these delightful regions.

The Tongan people are full of grace and charm and possess a simple and natural dignity. They are clean and courteous, and have a delicacy of deportment and a refinement of manner that seems inborn. Their religion is real and deep, and is the chief interest in their lives. Her Majesty Queen Salote told me that the Tongans recognised that whatever was good in the life of their land was due to the influence of Christianity.

In visiting Tonga it was my hope that I might make some small contribution to-

wards promoting Church union in the islands. At one of the farewell meetings on the eve of my departure I spoke to thirty-one native ministers of the old Free Church in Nukualofa, and recalled the fact that it was then (1922) one hundred years since the Rev. Walter Lawry began his work in Tonga, and that in 1926 they would be celebrating the centenary of the resumption of missionary work under John Thomas. I pleaded with them to work for Church union so that an undivided Church might celebrate the centenary, and urged that those associated with the severed Churches should think and speak well of each other; pray for and with each other; meet together at the Lord's table where all men are equal; and seek opportunity to take common action in the interests of the Kingdom of God. The feeling was intense, and a stifled sob was heard here and there as two old Tongan ministers led in prayer for us, for the Free Church, and for their brethren in the Wesleyan Church in Tonga. Not an eye was dry as we rose to our feet, and one after another said a new vision had come to them. I humbly believe that that meeting constituted a small contribution to the union later brought about, a union that enables Tonga to-day to rejoice as a unit over the one hundredth anniversary of unbroken missionary activity.

There is much of interest to be seen in these islands. Adjacent to Hihifo, where in 1797 the agents of the London Missionary Society were martyred, is the village of Koloval. In the centre of the village is a clump of ironwood trees. These trees are the resort of the koe beka or "flying foxes," thousands of which may be seen suspended from the branches, to which they cling with their feet, whilst their heads hang downward. The upper branches are worn bare of foliage, and are literally flogged with flying foxes, whose weird cry somewhat resembles that of a child in grief.

A few miles distant from Koloval is the village of Houma, where an awe-inspiring sight greets one. The action of the sea has undermined the rugged coral cliffs of the coast-line. As the rolling wave approaches the shore it disappears for a moment and then with a sudden roar and a loud hissing sound. All along the coast scores of columns shoot like geysers through vents and blow-holes that perforate the rock. The

columns rise to a considerable height and then fall in graceful showers into pools that have been hollowed by their action in the surface of the coral.

At the village of Niutoua, on the same island of Tongatabu, is what is perhaps the most remarkable arch in the world. It is a trilithon of immense coral blocks. Its origin is lost in antiquity, but it recalls the Druidical Arch at Stonehenge, to which it is far superior in that the top piece is mortised into the uprights which are loftier than the supporting pillars at Stonehenge. The pillars are about 14 feet high, eight feet deep and three feet wide. How, when and by whom these immense rocks were hewn, and by what mechanical means they were put in position is one of the mysteries of science, but they are a truly remarkable sight. Many *langis* are in the vicinity, and these are supposed to be the burial places of the kings of the forgotten civilisation responsible for the erection of these interesting works. Some of these *langis*, which are enclosed spaces about 30 by 50 feet in area, rise in three or four terraces with a mound in the middle. The terraces are each enclosed within slabs of coral. One of these slabs I measured, and it was twenty-two feet long, nine feet high and two feet deep. Its weight is tremendous, and the task of quarrying and transporting it must have been immense in that prehistoric age to which it belongs. But my space is filled and I must stop the flowing pen ere I am beguiled by my theme to exceed the limit allotted to this article.

Facts from the New World Missionary Atlas.

"According to the new atlas published early this year, there are 29,188 men and women Protestant missionaries at work in what is usually called the 'foreign field,' and the total budget of the Protestant Missionary Societies of the world is £14,958,102

"The annual contribution of the 700 Protestant Missionary Societies of the world has increased approximately threefold since the beginning of the century. The contributions of the chief countries in 1923 were as follows: The United States, £9,736,084; Canada, £722,094; British Societies, £2,869,353; Norway, Sweden, the Netherlands, and Switzerland, £780,920; and Germany, £6,395. (With a stable currency, the latter's average contribution is about

£500,000 a year). It will be noted that the United States now shoulders about 65 per cent. of the financial burden.

"In sixty years the Protestant missionary budget has risen from just under £1,000,000 to £15,000,000 a year.

"A most striking increase as regards the work in the field is in respect to education. Pupils in schools in Asia have increased from the beginning of this century from 506,363 to 932,147; in Africa from 369,650 to 899,482; and in the Pacific region from 96,047 to 159,158. In addition there are 22,827 students to-day, of whom 2,233 are women, in the 101 institutions which are offering higher education.

"Between 8,000,000 and 9,000,000 people are directly affected by the work of Protestant Missions, for 8,342,378 individuals in 116 areas are recorded as being communicants, baptised non-communicants, or under Christian instruction. In 1900 the total was only 3,613,391.

"When to these totals is added those of the Roman Catholic Missions, which should be available this year, it will be possible to get a complete estimate of what the whole Christian Church is doing in the way of missionary work.



MRS. A. H. VOYCE.

Listening to Satan's Voice.

By Rev. Vincent le C. Binet.

"We have had a very busy time here among a people who are really just emerging out of spiritual darkness, and to whom Christian principles come hard. Just now we are embroiled in land matters—different tribes claiming the same piece of land and leading to much angry discussion. The different parties have on more than one occasion taken me out into the bush to show me the skulls of their forefathers, which they have preserved. Thy assert that the fact of the skulls being in a certain spot, proves that the original person owned the land, and therein naturally descends down the line of his posterity.

But then the skulls are not labelled—and we have different claimants to the same skull.

The land upon which our Mission here at Senga stands is not, unfortunately, Mission property, and the native chiefs were recently very much incensed because I did not take their particular side—but content to remain neutral, because I know that there is much to be said for both sides. The consequence was a couple of days ago the native chiefs made a decree that no one belonging to their clan must listen to the word of the Missionary! The result is that the village is left in a filthy condition, no cleaning up being done.

To-night, at evening Lotu, I let myself go. I had a little malaria, and the toxin in my blood stimulated me. I spoke strongly against the attitude of the chiefs, who had boasted that they were now shutting up the "way." I asked: "What way? . . . The way of the Lotu!—which had proved their salvation in the past, and would mean their salvation now if they listened to the Word. . . . They were sitting, clothed and in their right mind to-night, thanks to the Lotu—which put the Kingdom of God first. They were so *obsessed* with land matters and money matters that it blinded them to the primary essentials of the Gospel, and so long as they were in that frame of mind they would receive very little benefit from it."

I urged them to reconsider the position.

The result of my appeal may be made evident in a few days' time. We are expecting our Chairman Mr. Goldie, and I hope that he is here before very long.

There are great possibilities here on this coast of Choiseul, and many are turning to the Light. But the very success of the Gospel is embarrassing it—in this way.

Before the Missionary arrived this island was noted for its inter-tribal wars. People became separated from their tribes, and their own land. Some, indeed, took to flight. But now that Peace has come, the people are returning to their old places, and are now claiming land near the shore, which twenty years ago they did not want.

A Land Commission was appointed some years ago, but as Choiseul is out of the regular route, it was not visited.

We Missionaries try to do our best, but when each side seems to have equal claims it is a difficult matter to come to a decision, especially as both sides usually object to the land being *divided*.

So at present, here at Senga we hardly know what is going to happen; but we believe that:—

"All things work together for good to them that love God."

240 people came to the service at 11 this morning, and I preached on St. Peter's Denial.

Yesterday a young man came to me and said that he had back-slidden, and desired to be re-instated in the Lotu. Another boy came to-day to me to apologise for listening to those who had told him not to listen to the word of the Missionary. I believe others will come too. The chiefs will become sorry for their pettiness, and we shall be as one body once more, I believe, "Marching as to war, with the Cross of Jesus going on before."

LATER.—About 24 hours after writing the above, the chiefs responsible for the "strike" came to me and *apologised*, saying that they had listened to *Satan's voice*. They said the mere mention of land to them was like a *red rag* to a bull—it roused their worst *passions*. But they wished to express their sorrow, and to open up the way again. They would put no further *obstacle to the work*.

I thanked them and shook hands.

The next day (Tuesday) there were 50 volunteers at work, and the village looks cleaner than I have ever seen it.

News from the Front.

A Full School at Roviana.

The Rev. Tom Dent, writing from the Head Station at Roviana, says:—

There is a fine spirit amongst the people here, and our class meetings lately have been most inspiring: some of the testimonies being of a fine, fighting, Christian character.

Our 50 to 60 students in the Training Institution are all very keen, and some good teachers should come out of their ranks.

The children, generally, are very keen on school, and our average daily attendance has been nearly 200 since the new year came in.

In fact, our premises are again too small for our numbers, which is a good sign.

Latterly, too, the Sunday services have been thronged, with always *some* unable to get in. And, almost without exception, there have been baptisms every Sunday.

On feels the Gospel has come to stay: in fact, life, in the true sense of the word, would collapse in the Solomons, should it be withdrawn.

Some Great Prayers.

“O Lord give me souls or take away my soul.”

—George Whitefield, the famous English Evangelist.

“Here let me burn out for God.”

—Henry Martyn, missionary, kneeling on India's coral strands.

“Lord, to Thee I dedicate myself. O accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more.”

—David Brainerd, missionary to the North American Indians, 1718-1747.

“Give what Thou wilt, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt and deal with me in all things just as Thou wilt.”

—Thomas à Kempis, 1379-1471.

“Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace.”

—Dwight L. Moody.

“Do Thou, my God, do Thou, God, stand by me against all the world's wisdom

and reason. Oh, do it. Thou must do it. Stand by me, Thou true eternal God.”

Serious Shortage of Native Workers on Bougainville.

The Rev. G. H. Brown, writing from Numa Numa, on Bougainville, says:—

“It is cheering to know that there are Fijian teachers on the way. It is really tragic the way Mr. Cropp and I have to carry on here, with only one native helper each. We need a couple of dozen more at once, and until we get them we are really only holding on—trying to persuade natives to remain friendly—by promising them teachers in the future. A little constructive work is being done, but we are so sadly in need of workers that we cannot do very much. On every side, men are asking for teachers, and it becomes disheartening when time after time we have to ask them to wait. However, we rejoice in the opportunities given us, and trust that before long our prayers for more teachers will be answered.

and reason. Oh, do it. Thou must do it. Stand by me, Thou true eternal God.”

—Martin Luther, when called before the Diet of Worms.

“O Lord, send me to the darkest spot on earth.”

—John Kenneth McKenzie. Prayer as a young missionary candidate.

“Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; save Fiji.”

—John Hunt, missionary to the Fiji Islands, when dying.

Report of the Mott Missionary Conference.

A report has been published of the Mott Missionary Conference recently held in Dunedin. It contains a verbatim report of the great addresses delivered by Dr. Mott in Knox Church, and for this reason alone will be readily purchased. It contains the surveys which were prepared by special commissions and also the gist of the discussions. It is a book which should be in the hands of all who are interested in Missionary work. It is on sale at the Book Depots, or may be ordered from the Rev. H. Barton, Box 44, Dunedin. The price is two shillings and sixpence.

Facts and Figures for Business Men.

From "The Cost of a New World."

By Mr. Kenneth MacLennan.

Streams of outgoing life from the homeland profoundly affect the task of the Church in the mission field, and for good or evil the nation is really a missionary society.

* * * *

In some of the Shanghai cotton mills children of from seven to twelve years of age work twelve hours a day on a night and day shift.

* * * *

India is perhaps the poorest country on earth. The average income of the Indian worker is about seventy shillings a year; thousands live in perpetual debt and are glad to get one meal a day.

* * * *

Fear, which is the want of faith, has to be reckoned with in every generation; it is really the enemy of all progress.

* * * *

Two thousand years behind Western civilisation, Africans in tropical Africa are given ten years instead of ten centuries to adopt themselves to twentieth-century conditions. The immense silent pressure of changing circumstances on the African can hardly be realised.

* * * *

There are in South Africa alone five hundred and forty-five thousand "coloured" people (i.e., the descendants of African mothers and fathers of other races), which means that one non-European in every ten is "coloured."

* * * *

One of the dangers of modern thought lies in the fact that analysis is often mistaken for construction.

The Modern Missionary Motive.

The wisdom of Safed the Sage generally is worth pondering over. Safed has returned to America from a journey to the Far East, and this is what he has been saying about his Foreign Missionary impressions:

"I am asking what is now to be our motive in missionary work. I talked it over with a business man on our ship who said, 'It seems to me the religion of these people in some respects was not so bad; why should

we be sending them ours. Is not their religion good enough for them?'

"He had seen, and so had I, in the Chinese city where we had lately been, the signs of the Standard Oil Company, and the Singer sewing machine, and the International Harvester Company, and the Remington typewriter and the Ford automobile. I asked him, 'Was China crying for any of these things that we are marketing here? Did they not have bean-oil that served their purpose before they heard of coal-oil?'

"Yes," he answered, 'but America had a better oil that gave a better light at less waste of human life and eyesight, and America has the goods and the enterprise to seek a market for her superior products.'

"I told him he had stated in commercial terms what was essentially the modern missionary motive, and that the Church of Christ in America would consider withdrawing from the work in foreign lands when the Standard Oil Company and the Remington typewriter and the Ford car and the Singer sewing machine called home their agents, and not till then.

"We have a better religion than the people of China or India. And they need it. Yes, and we need the foreign market for the gospel. But, the gospel must take on the form and manner of life of the countries where it is preached.

"We must not try to make American Baptists or Scotch Presbyterians out of the people of India or China. The word must become flesh, the kind of flesh of the people to whom we preach it. So, and only so, can the modern church evolve a missionary programme inclusive enough for the world."

St. Paul's Advice in Regard to Missionary Giving.

"On the first day of the week let each of you set apart a certain portion of his profits, form a little hoard, so that the raising of the contributions may not be postponed till my actual arrival."—Way's Translation.

"We often sing Heber's lines:

'The heathen in his blindness
Bows down to wood and stone.'

In his blindness? No—in his hunger!"

So says that great African, Dr. Aggrey. God keep us from the guilt of failing to satisfy such with the Bread of Life.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

Dear Fellow-workers'

In presenting her fifth Annual Report of Missionary Work among the Hokianga Maoris to the Executive of the M.W.M.U., Sister Eleanor Dobby says:—

"The year has been a very busy, and a very happy one. Some people seem to have the idea that I must often be very lonely, but really, I do not find much time to be lonely. I have such lots of visitors—one day I had forty. They came on account of many things; some to buy old clothes, some to pay for what they have bought before; some to buy Bibles or Hymn books, or cookery books; some in connection with Church matters; some to tell their troubles, and so on. Sometimes there is an opportunity to teach them knitting or other work while they talk, or to give advice regarding their children.

"One hundred and nineteen meetings have been held during the year among my Maori women and children. Besides these, my Sunday School helpers have had dozens of meetings among the children. I still have the fourteen schools, and the children are growing in grace and in the knowledge of Jesus. At several of our anniversaries, we gave the collection towards the Helena Goldie Hospital.

"Will all the ladies who have sent parcels of clothing to me during the year please accept my very best thanks? You would be surprised if you knew what a real help these things are to me; I will tell you something of what I have been able to do with the money derived from them.

"First of all, dozens of Sankey's Hymn-books have been bought for use in the meetings, also dozens of Methodist Catechisms. Tickets and text cards have also been purchased, and hundreds of reward books for the anniversaries. We get a little from Sunday School collections, but not very much, as the Hokianga Maoris are very poor. The Omanaia Native Church had

not been used for fourteen years. It was re-opened a few weeks ago. It was a happy day for me, and my heart was gladdened. If you had seen how nice the Church looked that day, and if you had heard those speeches, you would have felt it to be worth many parcels of old clothes! Ten pounds of the old clothes money I have promised to help to paint and repair the Church in Mangamuka.

One of my Taheke men is having a shed of his renovated and fitted up for a small Church. I have already bought a bell with the clothes money, and have promised to pay for the windows. There has never been a Church in Taheke before.

"You will now have some idea of what you are accomplishing with your old clothes! Besides this, there is the gratitude of the Maori mothers for the practical help they have received.

"Branches of the W.C.T.U. have been formed in Taheke, Waima and Otatau. In Taheke we have a membership of 30, in Waima 13, and in Otatau 20. During the year 296 visits have been paid. To me this is a very important part of my work, for it means a great deal to win the love and confidence of our people. This last year I have travelled over 1,232 miles. The roads are gradually improving, but are far from being perfect yet. My old steed plods on faithfully, and deserves all the oats he gets."

Sister Eleanor's interesting Report concludes with love to all her Auxiliary friends, and thanks for all help received, and asks to be remembered in your prayers. The need of another worker is of pressing urgency. The money is in hand. Who will respond to this call for Service among our Maori women and girls?

"One little life for telling out
The Story of His Love
The souls who need to hear it will not be
found above."

Believe me, your sincerely,

A. C. STEVENS.

Extracts from letters received by our Box Organisers.

I. From Mr. Cropp.

14/1/26.

Buka Passage, Bougainville.

"We have to thank you for the fine box which you have sent us; the gifts are most acceptable. I have sent on to Loata (the Fijian nurse), by Mr. Dent, who happened to call here, the parcel you put in the box for her. She and her husband are with Mr. Brown at Tiop. Mr. Voyce is, I hear, coming out this year. He has been appointed to Siwai, in the centre of Bougainville. He will have a lonely position! Both Mr. Brown and myself are constantly in touch with other white folk. Mr. Voyce will, unfortunately, be cut off most of the year from his kith and kin. Yet he will have more natives under him and more teachers to look after than Mr. Brown and myself put together. Mr. Voyce will have a hard task, and will need the prayers of the home Church, and the best expressions of sympathy the home Church can give him. May I appeal that the best efforts be put forth to guarantee Mr. Voyce and his wife a most generous expression of New Zealand's thought and prayer for him.

2. From Mr. Bensley.

20/10/25.

Bilua, Vella Lavella.

"I gladly acknowledge a most useful box which reached me last week. . . . The things we have been receiving lately have been truly excellent. We are saving up a good deal of the contents of the boxes, and are hoping to be able to give our teachers a small parcel each to take back to their villages. . . . At all these out-stations there are always a number of old widows and orphan children; and a dress or piece of material mean a lot to these poor folk. When the teachers come to the head station at the end of every three months we are glad to be able to give them pots of vaseline and parcels of boracic, etc. Kindly convey our thanks to all friends helping in this way, and may you all receive much joy in this good work."

N.B.—These are but a few of the expressions of gratitude that constantly come from our Missionaries and Sisters who receive the boxes.

How Our Auxiliary Work Began.

II. CANTERBURY (*Continued*).

In 1914 an important step that influenced the whole Auxiliary work of the Dominion was taken. At the suggestion of the Rev. S. Lawry, the advisability of forming all the Auxiliaries into a Union was considered. A small committee was set up to get into touch with all the leaders throughout New Zealand, and the idea was broached, to be received everywhere with favour. Accordingly a preliminary conference was held at Christchurch in March, 1915, and the Methodist Women's Missionary Union came into existence. At this time Christchurch was fortunate in having two very fine women residing there, Sister Grace Crump and Mrs. H. P. M. Berry. These ladies, with a few others, spent themselves generously in their endeavours to put the new Union on a stable foundation and frame a workable Constitution, and the Auxiliaries are now reaping the benefit of their wise judgment. After eleven years' work the Rev. S. Lawry's prophecy that the Union would increase the value and efficiency of the women's work has been abundantly verified.

In 1916 a very good Missionary Exhibition was organised, and given in the Durham Street Schoolroom. The display, which was very fine, proved a most educative and enjoyable function.

In 1920 the Auxiliary, which had long been persuaded of the needs of Maori women and children, invited Sister Eleanor Dobby to take up that work. Sister Eleanor had just finished her training in the Methodist Deaconess House, gladly accepted the invitation and proceeded to Hokianga, where, under the direction of Rev. A. J. Seamer, she has laboured with enthusiasm and marked success ever since.

The year 1921 saw the M.W.M.U. Executive established in Christchurch for the second time. Under the leadership of Mesdames Bowron, Thompson and Seed, a fine committee gave three years' faithful and strenuous service. A re-arrangement of officers being thereby necessitated, Mrs. Purchase took up the office of Treasurer, and the office of Secretary later passed out of the capable hands of Mrs. Bascand, who was succeeded first by Mrs. G. B. Nicholls and afterwards by Mesdames Thompson and D. Jones. In 1922 Sister May Barnett, a mem-

ber of our Auxiliary, and who had also been trained at Deaconess House, left with the first party of Missionaries from New Zealand for our new Foreign Field, the Solomon Islands. Since then she has kept in constant touch with us through letters, etc. The Cashmere Branch of the Canterbury Auxiliary was inaugurated in 1923. This is a very enthusiastic and active little group, rapidly becoming most useful.

A very notable event was the visit of Rev. and Mrs. Metcalfe, whose presence among us and fascinating story stirred us to greater interest than ever. A second Deaconess and member of our Auxiliary, in the person of Sister Marion Fabrin, went out to Te Kuiti that year, where she is still helping in the Cottage Hospital and doing other Deaconess work among the Maoris.

Christchurch is also a depot for the packing and shipping of boxes to the Missionary workers in the Solomon Islands, Mrs. Free being the head of this department, and with her able helpers, the Misses Welsman and Beck, is doing a work that rapidly grows as the years go by. Several Circuits round about Christchurch have been visited and urged to join in this great work. Rangiora has responded by forming a very live Auxiliary, with Oxford as a Branch, and more recently still Ashburton, too, has come into line. So the good work goes on, and with thankful hearts we ascribe to God the glory.

Dr. Mott in Christchurch.

The Choral Hall in festive array with platform turned into a bower of living green and bronze by willing hands, was a scene of liveliest animation on the afternoon of May 4th, as 500 women, representative of most of the Women's societies in Christchurch, drank tea and waited expectantly for the arrival of Dr. and Mrs. Mott. The President of the Y.W.C.A., whose guests the distinguished visitors were, briefly introduced Dr. Mott, speaking of his world-wide reputation, his standing in great Christian movements of the day, and of the authority and first-hand knowledge by which he spoke. The Dr., his strong forceful personality apparent at once, gave a brief review of the work of the Christian missionaries in Asia. He spoke first of the medical side of the work; of the dedication of the best brains in Europe and America to the service of the sick; of the numerous hospitals established, many with up-to-date research departments attached; of the unselfish labour of thousands of nurses and assistants,

brown, yellow and white; of the building of asylums for the blind and insane; of the founding of the Pekin College at a cost of £2,000,000, where the best trained brains of the world came for shorter or longer periods, to teach, and to learn.

Western industrialism imported into the East, had also meant the introduction of many of its attendant evils, and the Christian missionary and social worker had taken up the task of bettering labour conditions and urging needed legislation for protection in factories, etc. Science was combating famine, and Christian ideals of brotherhood were doing marvels in raising the position of the outcast, while the alteration in the status of woman alone was worth the lives and money spent.

Educationally the missionaries had laid the foundation of all modern movements. William Carey had said that it was impossible to reach the high-caste Hindu woman, but to-day they had their own colleges from which many went forth to work for their less fortunate sisters, thus making the first breach in the barrier of caste. Primary schools and secondary colleges were established in many centres, and Chinese, Japanese, and Hindu youths sought entrance into the universities of Europe and America.

This outward movement plus the influx of the educated professional white man into Asia had a tremendously unifying effect. These young men and women were the ambassadors and interpreters of their land to the foreigner, and the greatest force working for internationalism to-day.

Any of the Dr.'s hearers who had doubted the efficacy of Missions must have been convinced by the weight of his evidence; and all were stirred to the depths by his tale of successes won and fields yet to conquer.

Principles of Christian Stewardship.

1. God is the owner of all things.
2. Man is a steward and must give account for all that is intrusted to him.
3. God's ownership and man's stewardship ought to be acknowledged by setting apart, as an act of worship, a "separated portion."
4. The Scriptures furnish authority for and indicate the tenth as that "separated portion."
5. The separated portion is to be systematically administered for the kingdom of God and the balance treated as no less a trust.

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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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