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The Open Door

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

JUNE, 1927

REV. G. H. HEWITT,
President of the New South Wales Methodist
Conference.

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S. PAUL

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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 Bay, 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	...	...	...	Siwai, Buka Passage, Bougainville.

(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	...	...	...	Roviana, Solomon Islands
Nurse LILY WHITE	...	...	...	Senga, Choiseul Bay, Solomon Islands

LAY MISSIONARIES.

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

NATIVE MISSIONARY.

Rev. JOELI SOAKAI	Roviana, Solomon Islands
Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands

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THE OPEN DOOR.

Editor: Rev. W. A. SINCLAIR,
Probert Chambers,
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Notes from the Mission Office.

1. Medical Mission Work.

The out-going of Dr. Sayers, the first fully qualified medical representative in the Solomons of the New Zealand Methodist Church, is an event of outstanding importance and interest in the history of our missionary operations. The value of medical work must be recognised by every one who has any concern for the well-being of a primitive race. The medical missionary treads in the footsteps of the Good Physician, and finds a way into the hearts of people closed to every other avenue of approach. There is abundant scope for the exercise of medical skill among the thousands of people in the Solomons, to whom doctors are utterly unknown.

There is every reason to believe that generous support will be forthcoming for this Christ-like work. The Young Men's Bible Class Union have already provided a considerable portion of the first year's salary of Dr. Sayers. The Solomon Islands Government views this work with much favour, and may probably subsidise it. They have this year, uninvited, sent a monetary contribution as an expression of appreciation of the industrial work of the Mission.

It must be remembered that medical work is costly, not in salaries paid to doctors, for they receive only a missionary's salary, but in the establishment and maintenance of hospitals, which are essential to the prosecution of medical work. We commend this new venture to the sympathetic support of our whole Church.

2. Semi-Jubilee Deputation.

Before this number reaches all our readers, the Rev. A. N. Scotter, B.A., Secretary of the Conference, and Mr. J. W. Court, Missionary Treasurer, the duly appointed representatives of the Church in the homeland to bear loving greetings and assurances of sympathy and continued support to the Church in the Solomons, will have left our shores. They will be joined in Sydney by Mr. N. J. Jenkin, who will represent the Church in Australia, which is still keenly interested in the work in the Solomons. Dr. Sayers will also travel with

the deputation. They will be followed with interest in all their journeyings, and the whole Church will pray that travelling mercies may be theirs. May they be protected from all attacks of the malaria-carrying mosquito.

3. Generous Gifts.

Two generous gifts have recently been received in the shape of shares in well-known companies which are paying good dividends. Both donors desire to remain anonymous. One gift is worth over £500, and the income from it is to be devoted to medical work. The other gift represents £100, the interest on it going to the General Fund. These contributions are most acceptable, and our best thanks are due to these liberal supporters of our work.

Legacies are also coming to the Missionary Society with increasing frequency since we assumed responsibility in the Solomons. These things all indicate a growing sense of responsibility, and when this is realised by the whole Church the financial problem will be solved.

4. Early Payments.

An appeal is being made to Circuits to send forward all money in hand at the earliest possible moment. Some circuits have formed the bad habit of holding the money until the effort is completed, and some have the worse habit of keeping the money back until the last day of closing accounts at the head office, while some circuits fail to send their returns in time to be included in the income for the year. It should be remembered that money contributed for Foreign Missions does not belong to the circuit, and should not be held for months to keep down circuit overdrafts. The sum of £316 was paid last year by the Missionary Society as interest on overdraft, and much of this could be saved if missionary secretaries would forward money in hand promptly. The sum now paid out in interest on overdraft would go a long way towards supporting another missionary on the field.

Our First Medical Missionary.

After many years of study and training, Dr. E. G. Sayers, our first medical missionary, is ready to proceed to the mission field thoroughly equipped for his work. He arrived in Auckland from London on June 8th by the S.S. Mamari—on which he was ship's surgeon—looking bronzed and well. After consultation with the Mission Board he proceeded South to his home at Christchurch, where his dedication as a medical missionary took place on Sunday, June 12th. After visiting some of the Young Men's Bible classes, Dr. Sayers will be farewelled at Auckland, and will leave Sydney on July 20th, en route for the Solomons, accompanied by the Rev. A. N. Scotter and Mr. J. W. Court, the special deputation.

Dr. Sayers has just returned from the London School of Tropical Medicine, where he had very distinguished success. He gained the School certificate with distinction, passing second in order of merit, and also obtained the Diploma of Tropical Medicine and Hygiene, receiving full marks in some of the subjects. He has been elected a Fellow of the Royal Society of Tropical Medicine. In conjunction with Dr. Manson Bahr, D.S.O. F.R.C.P., a distinguished specialist in tropical diseases, he published in *The Lancet* a paper on "Blackwater Fever in London," and with Dr. G. C. Low, F.R.C.P., senior physician to the Hospital for Tropical Diseases, he published in the *Journal of Tropical Medicine and Hygiene*, a paper on "The Diag-

nosis of Kalaazar." In association with Dr. Manson Bahr he has prepared a paper on "The Treatment of Amoebic Dysentery" for the British Medical Association Congress at Edinburgh. He took part in a discussion on blackwater fever at the Royal Society of Tropical Medicine and Hygiene. In addition to this, Dr. Sayers prepared five lectures on Tropical Hygiene for the London Correspondence School of Tropical Medicine.



DR. E. G. SAYERS.

We congratulate Dr. Sayers most heartily on his distinguished success. A wonderful opportunity for useful service awaits him in the Solomons, and he will be followed by the prayers of the whole Church.

The forthgoing of our first medical missionary is but one step in the development of our medical work. Dr. Clifford James will follow next year, and the establishment of the Helena Goldie Hospital will need to be undertaken soon. Dr. Sayers will carefully investigate the whole position, and will forward his recommendations for our medical policy in the Solomons.

Dedication Service.

Under grey and dripping skies, and in the presence of a congregation that crowded the Sydenham Church, Dr. E. G. Sayers was solemnly dedicated to the work of a medical missionary in the Solomon Islands. It was fitting that Sydenham should have this unique honour and that our pioneer

medical missionary should go out to his work directly from the Church of his boyhood.

The President of the Conference presided, and was supported by the Vice-President, Mr. J. A. Flesher, the Chairman of North Canterbury District, Revs. S. Lawry and W. A. Hay. The service opened by the President announcing Hymn 949. The Vice-President read appropriate passages of scripture.

Dr. Sayers was presented to the President by the Rev. W. Gleenslade, who made brief reference to his connection with the Sydenham Church since his boyhood; and made special reference to his brilliant career as a medical student, both in New Zealand and England. Dr. Ranston briefly addressed Dr. Sayers, receiving him in the name of the Church and dedicating him for the work of a medical missionary. Rev. S. Lawry offered the prayer of dedication.

The Sacrament was then administered to Dr. Sayers, and representatives from the Women's Missionary Auxiliary and Bible Class movements, and a copy of the Scriptures was presented to Dr. Sayers.

In addressing the congregation, Dr. Sayers spoke of the religious influences that had helped him, both in England and in New Zealand. More than one Church had shared in these. In England he had found a deep religious feeling in many places; a real earnest desire to find "the truth of Christ."

He felt that his special work was in the Solomon Islands, and he thanked all those who, by their assistance, made it possible for him to qualify for that work; especially he thanked Rev. W. Beckett, a former minister of the Sydenham Church. Some of his friends in the medical profession in England had tried to dissuade him from going out as a medical missionary, but he felt he had a special call to that work, and was not conscious that any sacrifice was involved; his reward being the joy of serving the people on the mission fields.

DR. RANSTON'S CHARGE.

Dr. Ranston spoke of the heroism of those who went out into the Great War, but reminded the congregation that Dr. Sayers was showing equal heroism and self-sacrifice; he was going out to equally important and dangerous duties in time of peace. Referring to the missionary zeal of the

Methodist Church, he said that all the great organised missionary societies of today had their origin in the "Methodist movement."

The Solomon Group had been put under our charge, and Dr. Sayers was to be the first medical missionary there. The doctor was not only to be a doctor to the people, but a missionary as well; the object of all our activities there was to lead the people to higher ways of thinking and acting, that by and by these wonderful islands may be won as trophies for Jesus Christ. He assured Dr. Sayers that he had the fullest sympathy, love, and prayers of the whole Church of New Zealand."

My Money Creed.

1. To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

2. I should set aside a definite proportion of my income for the Church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this because it is business-like. Giving on impulse and without system does not accord with the importance of this work.

3. The proportion to be set aside for these purposes should not be less than one tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless, one tenth is not to be the limit of my giving. . . . I ought to give more, if I be able.—*Harris Franklin Rall.*

The time is overdue for sane, scriptural, spiritual teaching of the law of stewardship. Millions of Christian men and women are now keeping back part of the tithes. We have not linked the stewardship of property with the consecration of the stewardship of life. A widespread revival of the teachings of Christian stewardship will not only insure an adequate support of the cause of Christ, but will bring about a deepening of the spiritual life of the church as its principal result.—*Bishop Homer C. Stuntz.*

Why I Wish to be a Medical Missionary.

By Dr. Clifford James



DR. CLIFFORD JAMES.

[Dr. Clifford James is at present studying in the School of Tropical Medicine in London. He expects to return to the Dominion early in 1928, and after dedication to his work as a medical missionary at the next Conference, will leave for the mission field in the Solomons.]

My decision to become a Medical Missionary was not born of a sudden impulse, the powerful force of a sudden emotion, nor yet the product of logic and calculation; but was as the appearance of a flower, the seed of which had been put in the soil of my life by some unseen sower of times gone by. He must have passed by my garden and planted the seed as he passed.

The "go ye" of Christ was the germ, and it grew in the soil of a godly home, watered by the influence and training of the Cargill Road Church. But I always have believed that it was the Planter who made it grow and blossom.

Three years of war matured the ground but did not affect the seed.

The flower bloomed in 1926, and the Mission Board accepted it.

And now, why am I wanting to be a Medical Missionary?

I. Because Christ was the greatest Medical Missionary the world has known. One follows Him closely in medical missions. Would that I had something of his healing touch!

II. Because He has given the command "Go ye into all the world." And he had very good reason for giving that command. His Gospel will free the world from dark superstition and custom and all that follows in the train of these—the death, the sorrow, the "terror by night and the arrow that flieth by day."

III. Because there is no better way to win the confidence of human beings and so open a way into their lives, than by the easing of their pain, and the healing of their diseases. How often an operation scar has opened a door through which the Word has entered.

IV. Because the Solomon Islands are part of our great British Empire and Commonwealth of Nations, and we who are more favoured owe a duty to our fellow-Britishers who have not the benefits of medical science that we have.

V. Because in the great cause of common humanity, we must help our fellow man and ease his suffering.

VI. Because our fellow missionaries need the services of a doctor for the best performance of their multitude of tasks.

VII. Because I believe that in medical missions we have one of the greatest forces tending to bring about that time towards which we all are moving when "Man to man shall brother be."

Of course, there are high mountains from which Satan will insist on having me view the cities and progressive towns of New Zealand, but on the command "*It is written*," he promptly takes "one pace back" and the Solomon Islands come into view with all their suffering and need, and I see before me—My Promised Land.

One of God's Gentlewomen.



THE LATE MRS. E. F. CHIVERS.

The death of Mrs. E. F. Chivers at Roviana, Solomon Islands on April 8th, from blackwater fever, has evoked deep and widespread sympathy throughout the Church, both on the mission field and in the homeland. She is the first white worker to lay down her life in the work in the twenty-five years of the history of the Mission. She was a woman of winsome character and radiant spirit, loved and trusted by all who came into contact with her. The Rev. Tom Dent who was in charge at the Head Station in the absence of Mr. Goldie, on furlough, in a letter to the General Secretary, tells the story of her passing. Mr. Dent writes:—

You will have heard by wireless of the death of Mrs. Chivers, on April 8th.

Her passing away was very sudden, as she only commenced with blackwater fever on Tuesday night, the 5th, and passed away on Friday evening, the 8th.

Unfortunately, she was not altogether over a very bad attack of gastric fever when

blackwater set in, and consequently had not the strength to combat the rapidity of the latter sickness.

Sisters Elizabeth Common and Lilian Berry, with the doctor from Gizo, did all they could to save her, but their efforts were of no avail.

It has been a sad time for everybody, and even now we cannot believe she has gone. Mrs. Chivers was loved and esteemed by everybody: black and white: and many were the touching expressions of sympathy shown.

Beautiful wreaths and ropes of flowers covered the coffin on the day of the funeral, the 9th; near-by white people, who could do so, came along to the service, the first part of which was held in the home of Mr. Chivers. The funeral cortege was a very impressive one, as it wended its way down to the cemetery at Haivo.

Boys, all in white loin-cloths and red belts, carried and followed the coffin, and the white mourners, and the whole of the people on the station, natives and Tongans and Chinamen, made and paid a fine tribute to the respect in which Mrs. Chivers was held.

We held a service, in her memory, on Sunday morning, the 10th. The Church was crowded, and, as you can imagine, the singing, alone, was an inspiration.

We tried to make the service anything but a gloomy one; I felt that Mrs. Chivers would not have wished it otherwise, hers was such a bright, happy Christian experience.

So has passed on, one of God's gentlewomen; a choice spirit, a good and faithful servant.

I need add no more. We all *feel* much more than we can *say*, at this time, but I am sure that for many a long day, Mrs. Chivers' influence will live on in the heart of many of these Roviana people. "She, being dead, still speaketh."

A TRIBUTE OF LOVE.

By Mrs. Armitage.

"Deeds of week-day holiness fell from her noiseless as the snow." We are reminded of violets and roses and flowers of delicate perfume as we think of Gladys Chivers; she was so sweet and gracious, so tender in her judgment, so full of sympathy with the sad and lonely, so ever ready to

render a service to any in need, so thoughtful in her every day relationships, so true to her ideals, so simple in her faith, so loyal in her friendships, so quaint and humorous in her way of expressing herself; a very beautiful girl-hood and womanhood, consecrated to the service of Christ.

The writer will never forget the "shine" in her eyes, and the glow of happiness which seemed to radiate from her whole being, as she told of the possibility of her early departure with her husband to the Solomons. And though on her return "on furlough" the "shine" was gone, yet it was replaced by "steadfastness," and like One of old, her "face was set" towards the land of her adoption and to the people whom she so dearly loved.

Our lives are the poorer for her passing, but infinitely the richer for her living. Not one harsh thought comes to our remem-

brance as we go back over the days that she lived amongst us. She has gone "from this earth into the next" and is "carrying on" yonder the work so bravely commenced here. Her short life of 33 years will count as surely in the lives of others as did the life of the Christ whom she served.

Away in France there are many "hallowed spots" round which the thoughts of many men and women linger, but away in the Solomons lies the earthly tenement of beautiful Gladys Chivers, surely a "spot hallowed" in the hearts of the people of the great Methodist Church, for "she was faithful unto death." "God's finger touched her and she slept." Our hearts go out in tender sympathy to the mother who loved her, and yet gave her so willingly to this difficult service, and to her husband and dear little son, who will miss her so sadly. May the Almighty comfort them.

DEPUTATION FROM THE HOME CHURCH TO THE CHURCH IN THE SOLOMON ISLANDS.



REV. A. N. SCOTTER.



MR. J. W. COURT.

The Rev. A. N. Scotter, B.A., Secretary of the Conference, and Mr. J. W. Court, Treasurer of the Missionary Society, have been appointed to visit the Mission Field and to convey the greetings and congratulations of the Church in New Zealand to the Church in the Solomons on the occasion of the celebration of the twenty-fifth anniversary of the establishment of the Mission. They will leave Sydney by the "Mataram" on July 20th. Mr. and Mrs. N. J. Jenkin, of Melbourne, will also be travelling with the deputation. We wish them a pleasant voyage, happy experiences on the Mission Field, and a safe return.

Lord Inchcape's Attack on Missions.

Spirited Replies.

At the annual meeting of the Peninsular and Oriental Steam Navigation Company, Lord Inchcape went out of his way to tell the shareholders that he does not believe in missionaries being sent to China. He said:

My belief is that we have, in a great measure, brought about the present condition of antagonism to us in China by sending missionaries there to endeavour to convert the people to Christianity. . . . Such efforts, in my judgment, do far more harm than good. I would not support them with a penny. The money spent on these efforts could be far better utilised in our own country. My opinion is that the sooner some of our well-meaning people give up their crusade in India and China the better it will be for us all.

These sweeping statements at once called forth in the daily papers a torrent of replies from people who know China far better than Lord Inchcape does. The *Observer* said the remarks have an ancient and fish-like smell. "Optimus" in the *Westminster Gazette*, urged that we shall not win through to a better understanding in our relations with China by withdrawing the one class of Europeans who are living in that country not to get but to give.

The *Daily Express* devoted its principal "leader" to the subject. After stating that Lord Inchcape's speech will not enhance his reputation either for wisdom or taste, the *Express* goes on to say:

"Nor is the untimely nature of Lord Inchcape's speech the only feature to regret. What he says about British missionaries is fundamentally untrue. The whole history of our foreign missions proves it is so. These men and women who carry the Gospel into foreign lands do not go to attack other religions. It is not only the letter, but the spirit of Christianity as well which is their concern. Deny that spirit, try to confine it within geographical limits, and Christianity must die. Lord Inchcape has said that our foreign missionaries should be recalled, but there is a voice which spoke centuries ago, a voice which the missionary has heard in every age since then, and these were His words: 'Go ye into all the world, and preach the Gospel to every creature.'"

One of the notable contributions called forth by Lord Inchcape's speech was a letter from Sir Valentine Chirol, which appeared in the place of honour on the leader

page in *The Times* on the day following his speech. Sir Valentine Chirol entered the strongest protest against Lord Inchcape's attack on missionary endeavour in China, describing it as "the sort of attack one more often hears from the meaner type of Europeans frequenting the bar of a Shanghai club." He continued:

It is just thirty years since, after a journey to China undertaken on behalf of "The Times," I wrote in my "Far Eastern Question" that "missionary work is practically the only agency through which the influence of western civilisation reaches the masses," to whom, apart from all dogmatic teaching, the life of the missionary, a life of exile and self-denial, whether it be the ascetic life of the Roman Catholic missionary or the family life of a Protestant missionary with wife and children, is in most cases the one object-lesson in the highest spirit of Christian ethics which intercourse with the West brings home to the most distant parts of China. The conviction I then expressed I hold more strongly than ever in the light of the much wider experience and knowledge of the East I have acquired since then in India as well as in China.

Mr. Ramsay Macdonald referred to the subject in an article in the course of which he said:

I am not going to say that every effort has been good. Great mistakes have been made in our attempts to spread Christianity. But take the sum total of these attempts and put it alongside the sum total of commercial enterprise . . . and the balance in favour of the former is enormous. I get that, not from books and annual reports, but from my personal observation.

"Lord Inchcape" before "Judge Commonsense."

AN IMAGINARY TRIAL.

The following account of an imaginary trial in which "Lord Inchcape" was charged before "Judge Commonsense" appeared in *Forward*, the Glasgow organ of the extreme wing of the Labour Party. He was charged with pretending to be a Christian "in respect that while you claim to be an ardent Churchman you did, at a meeting of the shareholders of the P. and O. Steamship Line, held in London, declare that Christian Missionaries should be withdrawn

from China and India, as their presence interfered with trade."

I believe you describe yourself as a Christian, Lord Inchtape? enquired the People's Advocate.
A.—I do.

There is, is there not, a New Testament commandment that disciples and believers should go out into all the world preaching the Gospel? You think that should be done only if it doesn't interfere with trade?

A.—I wouldn't say that.

Q.—But you did express the view that the work of Christian missionaries had an adverse effect on trade, and you did suggest that the sooner Christian missionaries were out of China and India the better?

A.—I did.

Q.—Therefore your view is that the New Testament commandment ought to be revised to read: "Carry the Gospel into all the nations, provided it doesn't interfere with trade, or diminish the dividends of the P. and O. Line?"

No answer.

The People's Advocate: I do not insist on an answer, your Honour. I think we can leave that point there.

The Judge: I think so.

The People's Advocate: Do you know that the first war we made against China was to insist upon China's acceptance of Indian opium?

A.—I believe that is alleged.

Q.—You have never mentioned that act in your public speeches?

A.—That is a long time ago.

Q.—Do you not think the memory of that fact may have as much to do with Chinese resentment against Britain as the presence of Christian missionaries?

A.—I cannot say.

Q.—Lord Inchtape, if the presence of a handful of Christian missionaries has such a disturbing influence on China, don't you think the presence of scores of thousands of Christian traders, merchants and officials will have a disturbing influence?

A.—Not if they don't try to push their theological views down the Chinese throats.

Asked if he had anything to say in his defence, Lord Inchtape said he had merely stated what many industrialists and commercial chiefs believed, namely, that Christianity was all right so long as it did not interfere with business. When the Bible was written, modern business was not a factor in the world's affairs, therefore discretion had to be used in the modern application of ancient truths.

Missionary Table Talk.

Mr. E. F. Chivers and his little son returned to Auckland from the Solomons on June 6th, by the Manganui. Mrs. Brown, the wife of the Rev. H. G. Brown, of Bougainville, arrived by the same boat. Mr. Brown will be coming on furlough at a later date.

The many friends in New Zealand of the Rev. M. K. Gilmour will be pleased to learn that he is slowly but steadily improving in health. He hopes to be able to leave Auckland in a few months' time to take up his work again in Papua.

Sister Lina Jones, who is due for furlough, will return from the mission field with the deputation, and should be in New Zealand early in October.

The Rev. J. R. Metcalfe, on his return to Choiseul from furlough, writes: "We are pleased with the condition of affairs on our station and in the villages we have charge of. Progress can be seen on all hands. Since our return about 70 names of people seeking baptism have been handed to me."

Miss Dorothy Ferguson, of the Cuba Street Church, Palmerston North, was given an enthusiastic send-off by the Church on leaving to take up work as a missionary teacher in Tonga. She has been placed in an important educational position at Nukualofa. The New Zealand Methodist Church has sent four certificated teachers to Tonga during the last twelve months.

The Rev. J. F. Goldie, who has been on furlough, Nurse Edna White and Sister Grace McDonald, left Sydney on June 8th, by the S.S. Mataram, for the Solomons. They are due at Gizo on June 26th.

Mrs. Goldie and Simioni have been busily engaged in Melbourne in translating a number of new hymns for use in the services at Roviana. Simioni is returning with Mr. Goldie.

The Rev. W. W. Avery has given a month to deputation work in the North Island, his place at Eltham being supplied by Mr. H. D. Grocott, senior student in the Theological College. Mr. Avery is a most acceptable missionary deputation and he reports excellent meetings in almost every place.

"The Source of England's Greatness"

This article gives the origin of the familiar sentence, "The Bible is the source of England's greatness."

Most people have heard the well-known story of Queen Victoria pointing an African chief to a Bible in answer to his question as to the source of England's greatness. The true facts that gave rise to the story are not so widely known.

In 1848 the Rev. H. Townsend, the Church Missionary Society's pioneer in Abeokuta, West Africa, came to England on furlough. When he was on the point of leaving his station, Sagbua and the other chiefs of Abeokuta asked him to carry for them to Queen Victoria a letter and a gift of native cloth. The letter began:

"The words which Sagbua and the other chiefs of Abeokuta send to the Queen of England. May God preserve the Queen in life for ever! . . . We have seen your servants, the missionaries, whom you have sent to us in our country. What they have done is agreeable to us. They have built a house of God. They have taught the people the Word of God, and our children besides. We begin to understand them. . . . We wish for lawful traders to trade with us. We want also those who will teach our children."

Our great Queen graciously accepted the letter and the gift of cloth, and sent the following reply, written by the Earl of Chichester:

"I have had the honour of presenting to the Queen the letter of Sagbua and the other chiefs of Abeokuta, and also their present of a piece of cloth.

"The Queen has commanded me to convey her thanks to Sagbua and the chiefs, and her best wishes for their true and lasting happiness, and for the peace and prosperity of the Yoruba nation.

"The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do about commerce. But commerce alone will not make a nation great and happy like England. England has become great and happy by the knowledge of the True God and Jesus Christ.

"The Queen is therefore very glad to hear that Sagbua, and the chiefs have so kindly received the missionaries, who carry with them the Word of God, and that so many of the people are willing to hear it.

"In order to show how much the Queen values God's Word, she sends with this, as a present to Sagbua, a copy of this Word in two languages, one the Arabic, the other the English."

The True Version of An Old Story.

The English Bible sent was of the large "Family" type, handsomely bound in morocco. Prince Albert added to the Queen's present a steel mill for grinding corn. The letter, Bibles, and corn-mill reached Abeokuta on May 14th, 1849, and were duly presented to Sagbua and the chiefs.

Here, then, are the true facts of the old story. Unfortunately, some years later, in a palace fire, the English Bible was destroyed. When King Edward VII. heard of this, he presented to the reigning Alake (as the supreme chief of Abeokuta is termed) a new Bible to replace the lost one. A gilt inscription on the morocco cover records the gift. A few years ago the Alake visited England, and, having the Bible with him, he secured on the fly-leaf the signature of King George V.

When I visited Abeokuta in January, 1926, I had the pleasure of visiting the palace and having an interview with the present Alake, who is an educated man and a sincere Christian.

As the Alake speaks English fluently, there was no need for an interpreter and we conversed freely. I told him that I knew the story of the Bible Queen Victoria had sent to Sagbua, and I asked that I might see the new one that King Edward had sent. Instantly the Alake touched an electric bell that hung beside his seat, and when a palace messenger entered he was ordered to bring the sacred volume. In a few moments I had the opportunity of examining this interesting book. On its morocco cover, in large gilt letters, are the words:—

PRESENTED
by
EDWARD THE SEVENTH
to the
ALAKE OF ABEOKUTA
July, 1904,
To replace the Bible given by
QUEEN VICTORIA, 1848,

To Sagbua, Father of the present Alake, which was lost in the fire 20 years later.

On the fly-leaf I noted the signature:
"George, R.I. Aug. 23rd, 1913."

—F.W.D. in "The Foreign Field."

A Story of the Early Days.

MANY years ago a week of Prayer and Self-denial was proclaimed throughout Australia. There was a big Foreign Mission deficiency, big, at least, for those days.

It was a time of financial crisis. Banks were closing. The boom had burst, and there was everywhere consternation.

The first year probationer had been encouraged by a visit from the hero of his boyhood—George Brown. Those were the days when great missionaries did not scorn to do deputation work in small country circuits. "Give me the money," cried the Doctor, "and I'll find the men, and go down myself and start a mission to the Solomons, where within three days' sail of our Australian coast, men are killing and eating their fellow men."

So our probationer began to pray, "Lord, send the gospel to the Solomons."

Yes, he could pray, but as the week of Self-denial drew near, he considered that he had reached the limit of his possibilities in that direction. For last quarter he had (actually) received £13 as stipend, and had spent £17. He did not blame his people, for they were very poor. Small farmers had been sold up by the stores, and the stores were in the hands of the bank, and the bank was making violent efforts to "re-construct."

And that night the probationer could not sleep. All the usual prescriptions failed. He tried preaching a sermon to an imaginary congregation. Even that did not send him to sleep. Then he prayed for the hundredth time, "Lord, send the Gospel to the Solomons."

"You hypocrite, why don't you do something?"

"What can I do?"

It was not a matter of going himself, for men were not needed that year. And how could the Board commence a Mission to the Solomons while that deficiency was hanging round its neck!

"Yes, you pray, but to what extent do you deny yourself, in order that your prayers may be answered?"

"Well, that's pretty rough, too! Isn't my coat green with age, and haven't I inked up the edges of my 'Gentle Shepherd' hat, to try and make it look respectable, and" —

"Well, sell that pencil!"

Hidden away in an old fashioned writing desk was a still more old fashioned pen and pencil combined—solid gold, with a valuable stone at the end of it.

"Sell that? It's not mine to sell. It was given to my father long since dead. It belongs to the family. I have only a life interest in it."

Did he dream it, or was it a vision? One can dream much in half a minute. Probably he dozed. But the vision was clear enough—A Solomon Islander—very black, very dirty, and almost naked, with a look of fear and sated lust in his wild eyes. He was there, in that little room, and pointing to that old desk—

"You have a life interest in us."

Then the probationer slept. But a crisis was over. His whole life had taken a new direction.

A day or so later the grey-headed Foreign Mission Secretary for the colony received a registered parcel and a letter. He wrote a short letter of thanks and appreciation.

And the probationer went on praying, "Lord, send the gospel to the Solomons."

Meanwhile Jesus Christ had apprehended another young man of slight build and blue eyes, and had sent him out to preach in the streets of the principal towns in that same colony. The week of prayer and self-denial had borne fruit. Money once more flowed into the Mission office, and ten years later our Solomon Island Mission was commenced. Dr. Brown fulfilled his promise. He had the money. He had found his men, and he was preparing to take them to the Solomons.

At the farewell meeting in Sydney, there stood together on the platform our probationer of ten years past, and the slight lawyer-like looking young man with blue eyes, who was appointed Chairman of the newly-formed Solomon Island District, and the other, to his own disappointment, was sent elsewhere.

Nearly twenty years later the two met again. The Chairman of the Solomons was recruiting native missionaries for the great neglected island of Bougainville. It was an appeal to students.

"Who will go to Bougainville?"

And by the Chairman's side, translating for him, was our friend of the sleepless night of long ago. Eight young men stood up that night and offered themselves, and three of them were selected, for the work on one of the last of the islands of the Pacific to receive the Gospel of the Grace of God.

Queer Fish.

By the Rev. V. Le C. Binet, of Senga, Choiseul.



THE BIG FISH FOUND ON THE REEF AT SENGA.
Photo: Rev. V. le C. Binet.

A couple of years ago I had the privilege of sending an article to the *Open Door* describing a peculiarly-shaped fish monster which had been left stranded in front of our Senga Station. It had two heads, two pairs of eyes, and a pair of diamond-shaped fins which measured 18 feet from tip to tip. It turned out to be a species of sting-ray.

It is strange that again, almost in the identical spot, another monster of the deep has been found—left high, though not quite dry—on the reef in front of our Senga Station.

He is much bulkier than, and of a different shape from his predecessor, who, let it be said to her credit, visited us alive with her little baby, which was eight feet long, and with a mouth a foot wide.

Our new visitor allowed himself to be murdered—or did he commit suicide?—before he graced our shores with his presence, so that we were saved the somewhat herculean task of despatching him. But what weapon would have proved efficient? An axe or spear, or a pigeon gun would have had no more effect on him than the sticking of a pin into an elephant's hide. We can almost hear the patriarch Job's mocking tones as we contemplate the task: "Can'st thou draw out leviathan with an hook? . . . or bore his jaw through with a thorn? . . . He laugheth at the shaking of a spear."

A 6 inch gun might have met the bill.

Many of the people here have paddled out to see the monster lying "at anchor."

The "oldest inhabitant" has never seen its like before. It is some 18 feet long, 8 feet broad, and 7 feet high. Its skin is 2 inches thick, which is smooth and slippery, and which explains the presence of a stick in the photograph, enabling the boys to climb on to its back.

Its weight must surely be in the neighbourhood of five tons.

Judging by its appearance—not to say its odour—it must have been dead a fortnight. Some of the skin round the head has disappeared—probably devoured by sharks—revealing a frontal bone suggestive of an armoured plate.

Below the frontal bone appears one or two large holes, which may indicate the position of eyes and nose, whilst on the left side there seems to project a broad-bladed bone—suggestive of a tusk—which is missing from the right side.

When at last all the skin falls off, the skeleton should prove a very interesting study.

Apparently it has no fins, and how this great, hulking mass propelled itself through the water is a mystery. Owing to its enormous size and to the mass of flesh still clinging to it, not to mention the sharks, or the effluvia of the decomposing carcase, it is at present impossible to examine the mouth, where valuable teeth may lie concealed, for such is local opinion. There may be fins underneath. Globules of oil float around it. Can it be a species of whale?

Last Sunday afternoon, when I preached at a neighbouring village, what more appropriate lesson could I take than that of the delinquent missionary, with the great fish as an object lesson? The interest evinced was certainly very marked.

How long the carcase will remain in its present position we do not know, but we trust that the elements will be kind to us, and cause a south-east wind to blow.

A Postscript.—A photograph of the queer fish accompanies this article, and whilst the author regrets his inability to name the creature, he begs leave to waive the conventions of journalism for the nonce and to name the boys in the photograph—although the title of his article is scarcely now the most appropriate one.

First, from the left, squatting on the monster's back, is Gideon My-my-ko-lo, who usually keeps

the benzine tank replenished on the mission schooner "Tandanya," but is now temporarily in charge of a new station on Choiseul.

Secondly, we have Nathan, whose chief business in life is to exterminate—with boiling salt water—the millions of white ants which infest our station.

Thirdly, is Timothy, the engine boy of the "Te Karere," who said, on seeing the fish: "There are a wonderful lot of creatures in the deep of which we know very little indeed."

Fourthly, is David Paukubatu, trained at Kengkolo, who now helps Sister Lily in the Kindergarten at Senga, teaches the boys Indian club exercises, Morse code, semaphore signalling, music, drawing, etc.

Fifthly, is Luke Lukesaru, sailmaker, and one of the crew of the "Te Karere."

Sixthly, is Simioni Kodo, a teacher, standing in the water, who took a long time to make sure that no sharks were near before he posed for the photograph.

Christ and India.

The Rev. J. W. Burton, M.A., General Secretary of the Methodist Missionary Society of Australasia, visited India last year. In an article in "The Missionary Review" Mr. Burton gives some interesting impressions of his visit. He writes:

The most remarkable thing in India today is not the great mass movements of tens of thousands who seek baptism, but the stupendous movement of thought which tends toward Jesus. He is becoming the ethical ideal of India, and one of the first effects of this is seen in an ethical reaction in the old faiths. Hinduism is a better Hinduism where the Spirit of Jesus has been felt. There are hundreds of thousands who worship and revere Jesus who will never be baptised. The caste Hindu will spurn the name Christian, but you can do him no greater honour than to suggest that he shows a Christian spirit. Somehow, our Western forms of faith and order do not appeal to the Indian, but in his own mystical way he is interpreting Christ, and incorporating His thought in his own thinking. And Jesus prophesied that it would be so: the Kingdom of heaven, He said, is like unto leaven.

And we believe, believe more firmly than ever, that there is no other hope for India save in Jesus Christ. The writer has ever been sympathetic with the best in Hindu thought and philosophy, and still is; but he has come to see more clearly than before that it is a road—an enchanting road—without an end. It has prepared people to

travel on spiritual pilgrimage, but these weary seeking feet will one day press upon a new road—the way of Jesus—and find rest to their souls. As one of India's great sons said: "Hinduism has been cutting channels, Christ must fill them with the Water of Life." It may be, at first, that the water will take much colour from the earth of the channels, as did Christianity in the old Roman days, but it will quench the thirst of millions and irrigate vast plains of human life.

A New Moving Picture.

A new moving picture entitled "Tonga To-day" is now available for use in the circuits. The picture, which was taken during the visit of the deputation to Tonga last year in connection with the centenary celebrations, is the work of Australasian Films, Ltd. It is in every way an excellent production, portraying almost every phase of Tongan life, scenery and industry. Some of the photography is exquisitely beautiful. It is certain to be very popular in our Churches. It is not being used as a substitute for the annual missionary meeting, but as a supplementary source of income. All revenue from its exhibition is credited to the circuit in the usual way. Applications for the picture should be made to the General Secretary, Probert Chambers, Queen Street, Auckland.



MISS DOROTHY FERGUSON.
Of Palmerston North,
Missionary Teacher in Tonga.

The Guardian of the Kulambangara River Valley.

By Rev. J. R. Metcalfe.



A CHOISEUL IDOL.

Photo: Rev. J. R. Metcalfe.

Seated in the beautiful Christchurch gardens, in ideal spring weather, Mr. Editor looked over my photographs and made a pause at the one on this page, expressing his desire to have an article for the *Open Door* about this old man of the Bambatana Hills. So I am trying to think back a couple of years or so to one of the most enjoyable trips I have yet had.

It was Easter, 1924. I had heard of this idol for some time, and was anxious to make its acquaintance, and also to cross the coastal range to the Kulambangara River and follow its windings to the sea. Now the opportunity had arrived. We left at 5 a.m. by canoe for Pandi, a village five miles down the coast, where a young chief named Su had arranged to meet us and guide us to the river. When I first met him, he was one of the leaders of the Vuralata people then at war with the Senga tribes. On the declaration of peace I won his friendship by supporting him against the attacks of blackmailers. Su smilingly greeted us as the canoe touched the shore and we were soon en route.

Our party was composed of Su, Siliono,

Matiu, Livai, Sore, Mrs. Metcalfe and myself. We climbed the hills in single file, the track often leading up water courses, through gardens and steep ridges, where only a native could find a way. After about half an hour we came to a fair-sized village of about thirty inhabitants, where Su prevailed upon a man of his tribe named Poloso to guide us. We climbed for another four hours, resting occasionally, until at last we drew near to the site of an old village. Here Poloso began to act in a strange way, trying to lead us away from the track Su wanted us to take. Su remonstrated with him, and finally he refused to lead. Then Matiu picked out a track under Su's direction, and Poloso brought up the rear. As we climbed the last rise we came upon an idol; just the stump of some kind of palm with a few shell ornaments and various offerings hanging on the surrounding bushes. At the summit of the rise we came upon the guardian of the Kulambangara Valley himself.

We were more than repaid for our climb. I cannot remember the deity's name, but he easily surpassed anything I have yet seen in the Solomons. A rudely carved head and bust from the stump of a palm, about three feet high, with shell eyes and a large cowrie on his forehead; he had three perfect specimens of shell fretwork fixed above his head, whilst close to his person were two smaller specimens of shell work and two large rings of shell, all of which are considered to be the work and abode of deity. Scattered around the base were various kinds of shell money, axe heads, native candles, food, and other offerings. The idol was sheltered in a well-built leaf hut facing the rising sun and the sources of the river, and it was difficult for me to obtain good photos, as it was situated on a knoll surrounded by dense bush. As far as I could gather this god is the guardian of the surrounding country. He is still worshipped, receives the first fruits, is propitiated when a calamity occurs, and his assistance sought when an expedition is to be made. Poloso is the caretaker of the sanctuary, hence his unwillingness to show us its whereabouts. A little past this place were native gardens, and from them we

obtained glorious views of the surrounding country, of the river valley, and of the sea north of Sasamunga.

After a short rest we began the descent to the river. We passed a rock which, if touched, would mean the violent death of the toucher, followed water courses, and scrambled down steep slopes, ultimately reaching the river a little after noon. It is quite a good stream, and canoes can reach this spot if they are hauled up a few shallow places where the river is far too swift for paddles to be of service. We boiled the billy and rested till 2 p.m. Then we set out to descend the river, cutting off bends, crossing and recrossing, wading sometimes up to the hips, places that would be impossible in flood time. At 4 o'clock we were just beginning to think of choosing a camping ground for the night when we heard a shout, and saw our small mission canoe rounding a bend in the river. Abednego and company had just hauled it over a big log which blocked the river, and they had now to haul it back again, for they told us of a good camping ground a short distance down stream. Travelling was now made easy for Mrs. Metcalfe and myself and we were soon at the spot, busy preparing for the night. The canoe had set out before us the same morning with four boys and our second day's rations and a few camp luxuries. The wiseacres said

it was impossible for us to meet that night, but Abednego and company said they would give it a go, and I had an idea they would succeed. The boys soon made us a good shelter of some kind of wild plantain leaf, and fixed up an old one for themselves. It was an excellent position, on a high bank overlooking the river, and we spent a very comfortable night in spite of the rain.

Morning came and it was still raining. I discovered that I had left my many-bladed knife at the place where we had had lunch. I was trying to accept its loss philosophically when Silioni and Poloso volunteered to return that way and look for it. Su, Sore and Matiu made a raft of three pieces of light timber lashed together with strong vines and descended the river on it, guiding and balancing themselves with long poles. The rest of us, seven in all, crowded into the small canoe. We had hard work to keep warm as we glided down stream in the heavy rain, but we enjoyed the scenery nevertheless, and the thrill of crossing the river bar; then out upon a calm sea for five miles down the coast with a beautiful sunset to feast our eyes upon. When I entered the house I was amazed to find my knife on the table. It had been a delightful trip through one of nature's unspoilt gardens; yet a Christchurch garden is a glory in the spring.



SOME OF THE NATIVE TEACHERS ON CHOISEUL.

Photo: Rev. V. le C. Binet.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

May 23rd, 1927.

Dear Friends—

This is the anniversary day of our mission in the Western Solomon Islands. It is twenty-five years to-day since the Revs. J. F. Goldie, S. R. Rooney, and nine native teachers landed on the shores of that pagan country and commenced their offensive upon its superstitions and cruelties. There is not space to tell of the triumphs of the Gospel which have been achieved; of the organisation which has been made, of the churches built, schools conducted, industries started and hospitals arranged for. I merely acknowledge these things and thank God for them. We, however, cannot live in the past. Our responsibility is to the present, and our hope is for the future.

The value of the human soul in men and women has been recognised, and to bring them into saving touch with Christ has had first place in the mission activities.

The Educational and Industrial departments have been largely planned in the interests of the men and boys or at any rate it is they who have been most influenced by such.

In facing the future, however, it is recognised that if the Home is to be established and domestic development assured very careful preparation must be made for the educating and training of the girls. We appreciate very much the work that has been done in this respect by the Sisters and missionaries' wives, and many of the girls to-day as teachers' wives are rendering very fine service; but with the development and extension of the work better facilities are needed.

If the boys would make the best of their opportunities, if the Church in the Solomons is to be reliant and self-governing, the girls who are to be the wives of the native ministers, teachers and leaders, must be very wisely and carefully trained. This is essential to real home life, and home life is essential to social and religious well-being.

When in New Zealand recently the Rev. J. F. Goldie stressed the urgent need of a Girls' Training School. This need will appeal to every Christian woman in our Churches.

The approximate cost of the school with house for the staff will be about £1500. Salaries would add to the budget another £250 to £300 per annum. We ask your prayerful and sympathetic interest. The whole matter will be carefully considered at the M.W.M.U. Conference in October, and it is confidently expected that ways and means will be found whereby we can give practical help in this very important piece of work.

I would also take this opportunity of reminding Auxiliary members and others interested that our "Annual Gift Boxes must be delivered to the Depot Managers before the middle of August next, otherwise they will not be assured of reaching the Solomons before Christmas.

Since I assumed Executive responsibility in the work of our Union, I have realised more than ever before the usefulness of these boxes. They are a real contribution to our work. Left-off clothing for the Maori work is needed, and for the Solomons. Materials for making up—such as prints, calicoes, crepes, etc., towels, patches, needles, cottons, tapes, toys, fish-hooks, balls, belts, ties, school requisites, Kindergarten material, and old linen in abundance. Any Church needing information and guidance kindly write to Mrs. Smethurst, Box Organiser, No. 3 Ladies Mile, Remuera, Auckland. Donations to the Medicine Fund will be most acceptable.

The provision of these things is a comparatively small thing for the Methodist women to undertake, but the receipt and distribution is an event in the Islands. I very earnestly hope that our boxes this year will be bigger and better than ever before. This is one means by which we can render real service.

"She surely loves best, who serves most."

Thanking you for your co-operation,

Yours sincerely,

MARGARET W. PACEY.

Our New Union Secretary.

Mrs. T. R. Hodder, the Secretary of the "Methodist Women's Missionary Union," is one of the "elect ladies" of New Zealand Methodism.

Her ancestors will long hold an honoured place in the history of our Church. She inherited great traditions from her parents, the Rev. and Mrs. John Crump, and from her grandfather, the Rev. Thomas Buddle, of sainted memory, who was one of the pioneer ministers of early Methodism in New Zealand. Such traditions have dominated her home and influenced the lives of the children, who in turn "rise up and call her blessed."

All the surviving children of this home share the ideals, activities and experiences of the Christian faith. The second daughter, Miss Lorna Hodder, has already won for herself a worthy place among the people called Methodists, and the third son, Mr. Maurice Hodder, is taking his divinity course at the Boston University, so that he may equip himself for the great succession.

Mr. Hodder is a worthy partner of this elect lady, and their home is a centre in Palmerston North from which radiates faith, hope and love.

Mrs. Hodder has for many years devotedly served "The Kingdom" in many ways, but throughout, the central impulse has been a zeal for missionary effort. Her enthusiasm is of the quiet kind: it is like a steady flame which becomes stronger and warmer with the passing of time, and can be depended upon to maintain until her task is done.

The Methodist Women's Missionary Union is indeed fortunate in its choice of a Secretary.

Home Notes

AUCKLAND.

Miss Ferguson, on her way to take up teaching in Tonga, was sped on her voyage and her cabin brightened by gifts of flowers, and many of the good wishes showered on her were for her mother's sake as well as her own; W.A. women having warm and grateful remembrances of Mrs. Ferguson's kind ministrations at the last Conference.

Auckland's first Sister, Edna White, was also farewelled, and presented with several love-gifts. At a meeting of the Central Council she and her mother were the guests of honour, and our oldest member, Mrs. Dellow, voiced our good wishes and presented a wallet the contents of which may help to oil the wheels of our Sister's working machinery.

During the past month we have been indebted to many B.C. girls for making bandages to be sent to the Islands in our boxes. Over 500 have been received up to the present.

Our friends in Auckland are privileged to have opportunities denied to others in the shape of returned missionaries home on furlough in their city, and as they are keen to take advantage of these chances, they have lately had a good time. Mrs. Gilmour has thrilled them with accounts of the work in Papua; the Misses Begbie and McLean have told of work in different parts of China. Two of their own members, Misses Somerville and Roget, on their return from Great Britain, are spreading knowledge and inspiration, by the recital of what they have learned while away; and Miss Baker has had interesting stories to tell of India.

CHRISTCHURCH.

Monday, May 10th, saw numbers of Auxiliary women wending their way to the Thanksgiving Service to be held in Rugby Street Schoolroom, when the Easter offerings were brought in. The interest was very keen, as one after another brought their gifts to the table, and the sum was announced, all faces grew brighter and brighter as we began to realise that, contrary to expectation, we had more than reached last year's figure, the sum of more than £107 being collected. After the usual hymn and dedicatory prayer, a small token of love was presented to Sister Grace McDonald, who, next day, was leaving for Auckland, en route for the Solomon Islands. Sister Grace replied in a few heartfelt words, and the gathering then settled down to listen to a short address by Mrs. Blackmore on personal responsibility. We always enjoy the meetings held in St. Alban's, for the ladies there are so friendly and make us feel so welcome.

The Methodist Missionary Society of New Zealand.

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

Mission Office: Probert Chambers, Queen Street, Auckland.

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

Letters containing remittances should be addressed to

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27 Kenneth Avenue,

Morningside, Auckland.

Methodist Women's Missionary Union of New Zealand.

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Secretary: Mrs. T. R. HODDER, Alan St., Palmerston North.

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