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**The Open Door**

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

SEPTEMBER, 1927.

REV. HUBERT G. BROWN,  
Bougainville.

"A Great Door & Effectual is opened unto us"  
ST. PAUL.

UNITY PRESS, AUCKLAND

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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.

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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.

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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.

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The New Zealand Children's Missionary Paper,

"THE LOTU"

Editor: Rev. E. P. BLAMIRE

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VOL. VI. NO. 2.

SEPTEMBER 20, 1927.

PUBLISHED QUARTERLY.

From the Mission Office.

"The Lotu."

The last number of "THE LOTU," the Children's Missionary paper, appears in a changed form and in a new dress. A dash of bright red colour on the cover page gives it a very attractive appearance. It has been enlarged, and with its racily written articles and interesting illustrations should appeal strongly to every child. The paper is taken by most of our Sunday Schools for distribution among the scholars, but there are still numbers of schools, some of them important, which fail to subscribe to it and thus deprive the children of the missionary education they would be receiving if the paper were placed in their hands. We appeal to all non-subscribing schools to take the matter into consideration and forward their order immediately to the Mission Office in Auckland. The paper is capably edited by the Rev. E. P. Blamires.

The Surf Boat.

The young people of our Sunday Schools set out to commemorate the semi-jubilee of the Solomon Islands Mission by raising a sum of £70 for the purchase of a surf boat for use on the stormy western coast of Bougainville, where the General Secretary came to grief in landing some years ago and where the Rev. A. H. Voyce had the misfortune to lose his phonograph, records, and other belongings last year. There has been a generous response to the appeal, and contributions have come in so freely that we can now say the purchase of the boat is assured. We say "thank you" to the thousands of scholars who gave their pennies for this worthy object. In future days, missionaries landing comfortably in the surf boat will have occasion to bless the young people of New Zealand for their timely gift. Will the schools now suggest a name for the boat?

Our Medical Work.

The receipt of cabled information that Dr. Clifford James has passed the examination of the School of Tropical Medicine in London with distinction and has gained the Diploma of Tropical Medicine means that next year the Methodist Missionary Society of New Zealand

will be represented on the Mission field by two specially-qualified medical men. Few can fully realise what this will mean for the native people, our European workers, and the white people generally. No medical research work has been undertaken in these islands, and inviting fields lie open for investigation by our doctors in this direction. The Government of the Solomons has stated its intention of assisting the medical work of the Mission. Dr. Sayers is now engaged in investigating conditions and needs, and in due course his report will be received. Considerable developments may be expected in the immediate future in connection with our medical work. In another column information will be found concerning the Mission Hospital recently erected at Salamo in Papua, which will give some idea of what the Helena Goldie hospital will cost.

The Semi-Jubilee Deputation.

The members of the deputation to the Mission field are now in the midst of their round of visitation. The New Zealand representatives, the Rev. A. N. Scotter and Mr. J. W. Court, were joined in Sydney by Mr. and Mrs. N. J. Jenkin, who represent the Methodist Missionary Society of Australasia. They are assured of a great welcome not only from the European workers but also from the whole of the native Church, which appreciates so fully what New Zealand has been able to do for it since assuming responsibility. Many matters of importance will occupy the time of the deputation. Careful attention must be given to medical matters, to the location of the Helene Goldie Hospital, the site of a Girls' Training School, the development and management of the Banga Plantation, and the extension of the work on Bougainville. The report of the deputation will be awaited with much interest.

Forwarding Money Promptly.

Circuit ministers and Missionary Secretaries are urged to forward all missionary money in hand promptly to the Treasurer in Auckland. Considerable sums would be saved in interest to the Missionary Society if the regulations of the Conference in this matter were observed.



## The Mission in Papua and Some New Zealand Workers.

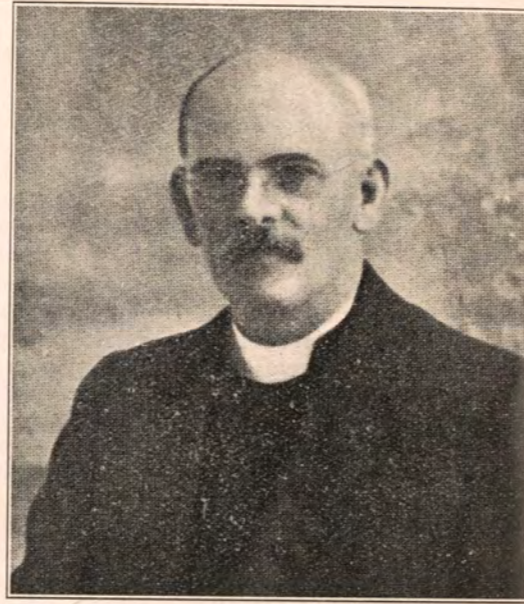
The Methodist Mission in New Guinea has always had a warm place in the affection of the Church in New Zealand since its inception in 1891. That portion of the great island which belongs to Australia is now known as Papua, hence the Mission is called to-day, the Papua Mission.

Among those who formed the pioneer band under the splendid leadership of Dr. Bromilow, was one of our New Zealand ministers in the person of the Rev. S. B. Fellows. Mr. Fellows has been described as one of the supermen of the first Missionary Party. He established a unique record in nine short years on the Mission field by opening and establishing two virile circuits among heathen, untouched people, reducing two unknown languages to writing and by translating into these languages a number of hymns, the Catechism, and, in one language, St. Mark's Gospel, and, in the other, the life of Christ. In both circuits he established schools and a training institution for village pastors and left model stations well planted with native fruits and imported fruit trees. Mr. Fellows is to-day a supernumerary in West Australia, and is still a sufferer from the effects of malaria, contracted on the Mission field.

### Rev. M. K. Gilmour.

Mr. Fellows was succeeded at Kiriwina by the Rev. M. K. Gilmour, another New Zealander, the present Chairman of the District. Mr. and Mrs. Gilmour have given 26 years to Papua. Mr. Gilmour is undoubtedly one of the outstanding missionaries of the South Seas to-day. He would have made a most effective minister, had he elected to remain in the home-work. He would have attained to high position, had he chosen engineering as a profession. He is the stuff of which successful missionaries are made. He was divinely led when he consecrated all his powers of body and mind to the moral and spiritual uplift of one of the child races of the Pacific.

His *magnum opus* has been the establishment of the fine Central Training Institution at Salamo, where a model station has been established, literally carved out of a wilderness, requiring much engineering skill and business ability. There are here the Training Institute for the village pastors, a School for boys and



THE REV. M. K. GILMOUR.

girls, the Orphanage, the Hospital, the Technical Department and the Slip.

Last year, on the occasion of the completion of 25 years' service in Papua, the Australasian Board of Missions placed on record a congratulatory resolution expressing thanks to Almighty God for the wonderful service Mr. and Mrs. Gilmour have been enabled to render to the cause of Christ in Papua, and acknowledging Mr. Gilmour's many gifts and strong leadership devoted entirely to the extension of Christ's Kingdom in the hearts of those people.

It is Mr. Gilmour's modesty which prevents him from writing the story of his work in Papua, a story which is well worth telling. What thrilling stories must centre round the names of Dr. Bromilow and Matthew Gilmour.

### Rev. A. H. Scrivin.

The present Acting-Chairman of the Papua District during Mr. Gilmour's absence on furlough is the Rev. A. H. Scrivin, who, after a short term in our ministry in New Zealand, left for that District, where he is now second senior minister. In addition to being in charge of the District he is at present in charge of the work at Salamo.

Mr. Scrivin is proving himself a very successful missionary. His fine physique is standing him in good stead. In New Zealand he was known in athletic circles as a representative Soccer footballer. His strong physical powers enable him to undertake much that would be impossible to weaker men. In his work he shows tenacity of purpose, and when he has set an ideal or conceived an objective he shows dogged perseverance in reaching it. He is a man of strong convictions and a high sense of duty, a man of faith and simple piety.

Large additions to the membership have been a feature of Mr. Scrivin's work both at Dobu and Kiriwina.

### Some Women Workers.

Chief among the band of women workers from New Zealand is Mrs. M. K. Gilmour, who received her early training in Christian work in the Helping Hand Mission in Auckland when it was under the superintendence of the present General Secretary of the Missionary Society of New Zealand. Mrs. Gilmour has been an able and faithful assistant to her husband, keen and enthusiastic in all the work of the Mission. Other New Zealand women workers who have rendered valuable service are Sister Janet Vosper, now Mrs. Warren, of Waitara, Sister May Jenness, who married the Rev. A. Ballantyne, a Papuan missionary, now widowed and living at the Hutt, Sister May Lill of Willowby, now Mrs. Harrison, and Sister Margaret Jamieson, who later became the wife of the Rev. A. H. Scrivin, and who died some years since.

### Other New Zealand Workers.

New Zealand has also been represented in Papua for short terms by the Revs. W. W. Avery and W. J. Entieott. Mr. Avery is to-day putting his missionary experience to splendid use by his effective work as a missionary deputation.

### Reviewing Twenty-five Years.

There has been no more successful Mission in the South Seas than that in Papua. In the short period of 36 years a strong and flourishing native Church has been built up with 97 churches, 199 other preaching places, and 32,000 attendants on public worship. In reviewing a quarter of a century's progress in Papua, Mr. Gilmour gives some striking facts.

"Attendance at public worship has grown from 13,000 to 32,000, those meeting in class have increased from 1,400 to 11,400, contributions from the people from £45 to £1,700, and Papuan village pastors from 3 to 100. Twenty-five years ago we were face to face with raw, red savagery, cannibalism and skulls; there was such a suspicion of others as led to constant fighting; there was a smouldering or open defiance of the Government, and a fear and dread of the trader. To-day these things are gone, and there is peace, liberty, safety, friendliness."

### The Mission Hospital.

Last year was made memorable by the opening of the first Mission Hospital at Salamo. The Hospital, which was opened by Sir Hubert



THE SALAMO HOSPITAL.



Murray, Lieutenant-Governor of Papua, is a very fine building, with a capacity for 22 beds, and well designed for the purpose for which it is intended. The whole cost, including Matron's and Nurses' quarters, furnishings and instruments, and Doctor's house, including rooms for European patients, was £3,600.

A well-equipped medical unit has been established which has meant taking over the medical control of the whole of the D'Entreaucastro Group, towards which the Government contributes £500 annually.

Dr. Judkins, the first medical missionary superintendent of the Hospital, had the misfortune in the first year of his work there to lose by death both his young wife and child, yet he has bravely gone back to the field to carry on the good work of healing the sick. He is assisted by Matron Henry and a Fijian native practitioner, the Rev. Wilisoni Lagi.

#### The Whole Bible Translated.

But 1927 will be one of the outstanding red-letter years in Papuan history, for it has seen the long-looked-for completed translation of the Bible by Dr. Bromilow in the language of



MRS. PACEY AND MRS. GILMOUR.

Dobu. This has been the cause of great rejoicing among the people. Dear old Dr. Bromilow, who is living in retirement in the Blue Mountains in Australia in a much enfeebled state of health, has been very greatly cheered by the large number of letters from the native people thanking him for the rare treasure given them in the whole Bible in their own tongue. The Lieutenant-Governor, who had received a copy of the Bible, sent a very appreciative letter. Dr. Bromilow has been working at this task almost since the commencement of the Mission in 1891. At first some Gospels were published, then all the Gospels and some of the Epistles, and later the whole New Testament. Some books of the Old Testament followed, and now at last the complete Bible. He has been assisted in the translation by several Papuans. Many in New Zealand who remember Dr. Bromilow will join in the chorus of congratulations.

The following is a copy of a letter from Sir Hubert Murray, Lieutenant-Governor of Papua, acknowledging the receipt of a copy of the Bible in the Dobuan language:—

TERRITORY OF PAPUA.  
Government House,  
Port Moresby,  
4th June, 1927.

DEAR MR. SCRIVIN,—

I am very grateful to you for your gift of the Bible in the language of Dobu.

I appreciate the gift not only as a kindly act of courtesy and compliment from your Mission, but also as a reminder of the good work of the Mission in Papua, and, perhaps, most of all, as a monument to the learning, industry and devotion of my old and esteemed friend, Dr. Bromilow.

It is a matter of amazement to me that one man should be able to complete so difficult and colossal a work, and especially that one, who lived so busy a life in Papua as Dr. Bromilow, should have been able to find time for the study and investigation necessary for the execution of such a task.

With best wishes for yourself and all members of the Mission,—I remain,

Yours sincerely,

(Signed) J. H. P. MURRAY.

## The Deputation Arrives on the Mission Field.

The Rev. J. F. Goldie, writing to the General Secretary on August 8th, says:—

The Deputation arrived safely and all are in good health. The people gave them a great reception. The chiefs, with twelve great war canoes crowded with men, met the steamer at the entrance to Rendova Harbour, and escorted it into the anchorage. It was a great sight, and evidenced the real feelings of the people. At Kokeqolo, where we arrived just about dark, another great welcome awaited them. The College boys formed a guard of honour, and the Band did its little bit, and I am sure that our visitors were made to feel that they were among Christian friends and fellow Methodists.

Yesterday was another great day, and the services were very inspiring and helpful. The celebrations continue here till Thursday, and then we go on to Marovo and right round New Georgia. From there to Vella Lavella and Choiseul, and on to Bougainville. We do not wish to kill our visitors, but will keep them on the move all the time. I want them to see not only the work of the head stations but our difficult places as well.

Dr. Sayers has made a fine impression, and he is already hard at work. He will accompany me right round the district with the Deputation, and immediately we return we will

devote ourselves to selection of site for the main hospital. In the meantime I will be able to erect a small place for him to operate in, and keep his drugs, instruments, etc.

#### A Radio Message.

On August 31st the Rev. A. N. Scotter sent the following message from Kirta, Bougainville:—

"All in best of health and spirits."

#### Some Missionary Mottoes.

"The spirit of Christ is the spirit of missions, and the nearer we get to Him the more intensely missionary we must become."  
—Henry Martyn.

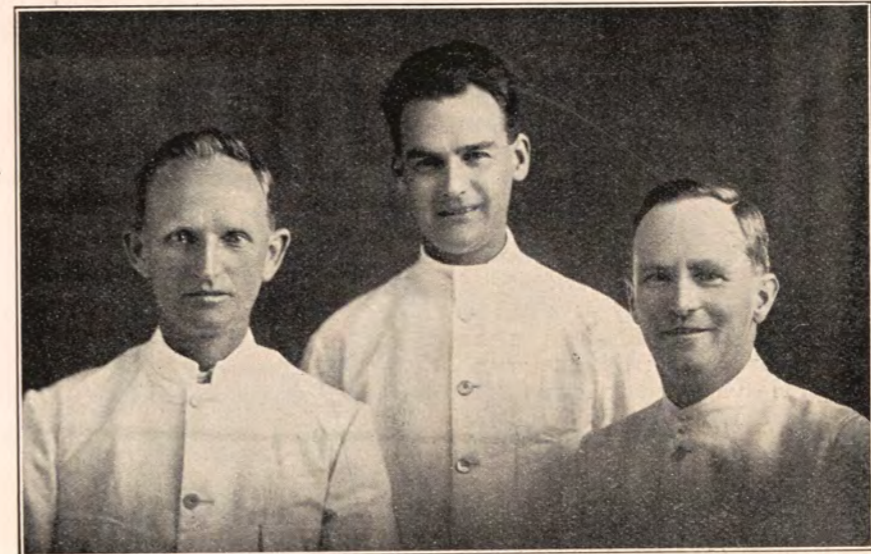
"The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both."

"Only as the church fulfills her missionary obligation does she justify her existence."

"Love never asks how much must I do, but how much can I do."

"A man may give without loving, but he cannot love without giving."

"The goal of history is the redemption of the world."



THE DEPUTATION TO THE SOLOMON ISLANDS SEMI-JUBILEE.  
Mr. J. W. Court. Dr. E. G. Sayers. Rev. A. N. Scotter.



## Building a Mission House on Bougainville.

Our new Mission House is nearly completed. It is not to be compared in size or dignity with the new theological college. Nevertheless, it is many months since the plans were first formulated, and some considerable time since the work began to materialise. Perhaps you will be interested to have some account of the work involved in building even a semi-native house.

The first difficulty was to obtain funds, because while we have many willing workers among our people here, it was too much to expect that they should erect a Mission House entirely free of cost.

From Synod, we obtained a grant of £10, together with the promise of a few supplies in the way of nails, roofing iron, etc., to be forwarded from Sydney. The £10 was paid over, and being optimists we are still hoping for the other things. Meanwhile we have borrowed some nails, but the kitchen is still waiting for its roof.

It was decided that one day a week should be devoted to the building of the house, and work was commenced early in the new year. Collecting material was the first and greatest task. Only hard wood capable of resisting both borer and the white ant could be used. Of this, the principle kind is mangrove. It is found in long straight poles, and the sole preparation consists in taking off the bark, but much work is involved in getting it. It grows only in tidal swamps, where to cut it one has to wade about in the mud at low tide, or waist deep in water at high tide. Then comes the difficulty of transport for the timber is heavy and the swamp over a mile away. Many days had to be spent bringing the timber in canoes to the building site. Compared with this the actual work of erecting the building was a mere detail. However, the timber was at last here and the framework erected. Then came the roof. This is of sago-palm leaf. Unfortunately the sago-palm has not been planted at all extensively by the Tiop natives. It has to be purchased from the hill people some three miles away. Our method is to buy it delivered at an average rate of 9d. a bundle. The 9d. is

well earned in carrying it down to the beach. Our own people then prepared the leaf for putting on the roof. This was a long and tedious process, and kept us occupied for six or seven weeks, working our usual one day a week.

Palm-leaf makes the ideal roof for an island house. It is always cool and fresh beneath it. The one objection is that water caught from it is not good for drinking. For this reason we require an iron roof on the kitchen.

The flooring material, too, had to be brought a long way, but, like the mangrove, could be brought by canoe. It is no sawn and dressed timber such as would grace the floor of a New Zealand parsonage. The material used is the outer shell of the betel-nut palm, which is split into long narrow strips. The soft inner pith is cut away and the hard shell provides our flooring. It makes a strong and durable, though uneven, floor. It has its advantages, too, in that the dust goes through the cracks and thus simplifies the matter of sweeping out.

The walls have yet to be made. They will be of bamboo, which, like the palm leaf, we procure from the hill country. The making of the walls, however, is a small matter compared with what has already been done, and we rejoice to think that our new home is almost completed.

### A Roviana Phrase Book.

Mr. J. H. L. Waterhouse, who has wandered considerably over the Pacific, is at present stationed in the Solomon Islands as assistant to the Rev. J. F. Goldie. Mr. Waterhouse has always taken a great interest in native languages, and he has recently compiled a little phrase book containing some 200 short, useful sentences in the language of Roviana, New Georgia, in the British Solomon Islands Protectorate. It seems the sort of thing that will be of use to the trader and visitor, containing as it does phrases of common use. We congratulate Mr. Waterhouse upon his efforts.

By Rev. Hubert G. Brown.

## Jonah and Dorcas.

By the Rev. V. le C. Binet.

Jonah, of course, is a missionary—missionary to the people of Kamunga, who have of recent years, given up fighting and after making peace with their enemies of Vuruleke, are now receiving the message of Gospel peace in all its fullness at the hands of this young servant of God.

Jonah, furthermore, has just got married to a young woman named Dorcas. And to me it was a marriage of great significance, for Jonah's people and Dorcas's people were once sworn enemies: in fact, Dorcas is no less a distinguished personage than the daughter of the great Lillyboy, who kept our Senga people on tenterhooks for years.

It so happened that Dorcas was a captive maid—snatched away from her home and people on the Vurulata side of the island, and brought up at Senga. Then she was bought by a chief as his slave at Varese, a gun and

other articles being given in exchange. Then when she became a woman she accepted the Christian faith, and some time after went to the Sister's Home at Bambatana. Here she received training at the hands of Sister Ethel McMillan, and when Jonah met her there, a wireless message was despatched and acknowledged by each other's "crystal sets"—a beam out of each other's eyes, which was not broadcasted at first, but kept a secret, until it could no longer be hidden. They had got into tune with each other, and their now united state bids fair to be one of harmony and peace.

Dorcas has been given some material, so that now she may emulate the work of her saintly namesake, and make garments for the people. She has forgotten that her husband's people were her father's enemies—and that Jonah's own brother shot Lillyboy, her father.

So doth love cover a multitude of sins; and may it still continue to do so; until all tribal differences at Senga are forgotten in the contemplation of the Divine love.

## Doctor Sun's Son on Christian Colleges.

Approval of Missionary educational work in China and a desire for its continuation is voiced by Sun Fo, son of the late Dr. Sun Yat Sen, in a letter received by Dr. Charles K. Edmunds, American Director of Lingnan University, formerly known as Canton Christian College. Mr. Sun Fo is Mayor of Canton, and Minister of Communications in the Nationalist Government. In his letter he says:—

"I take pleasure in expressing to you my sincere appreciation for the splendid work that the Canton Christian College, now called Lingnan University, has done and is continuously doing for the advancement of modern education in China. American help to Chinese educational enterprise is always welcome, provided that it is subject to Chinese control and consistent with Chinese educational policy and national aspirations. The maintenance of institutions like the Lingnan University as an institution of higher learning under Christian influences and international auspices would be most helpful to China in her great struggle for national freedom and independence."



JONAH AND DORCAS.

Photo: Rev. V. Le C. Binet.



## The Future of Christianity in China.

By Rev. G. T. Marshall.

Three articles on the above subject appear in the July number of the International Review of Missions. They deal with the present situation rather than the future. One is by the President of a college at Changsha; one by a Wesleyan Methodist Missionary, and one by a Chinese Christian layman. All are away from China at present. A feature of all the articles is the unbounded confidence of the writers in the ultimate victory of Christianity in that now distracted land. They refer to the Boxer outbreak in 1900, when some two thousand Chinese Christians, rather than deny their faith, willingly died as martyrs. What happened after the outbreak was marvellous. Christianity at once became more prosperous than ever before and more educated Chinese joined the Church, so that its membership was no longer largely confined to people of the working classes. It is believed that history will repeat itself and that what happened to Christianity after the Boxer outbreak will happen after the present crisis. Word comes from all China of the sincere and continued friendliness of the people. All classes have vied with one another to prove their friendship during these past months of stress and confusion. They have brought in food by night, suggested means of escape, and escorted the missionaries until they were out of danger. Thoughtful Chinese know that Christianity has been a tremendous force for social, as well as individual, regeneration. The head of a great western university, when in China a few months ago, made personal enquiry as to the work and influence of missionaries. He was told that no important social reform had been started in China during the past half century except by missionaries or by those who had received their initial training and impulse from missionaries. Christianity is established in China as never before. There is a large body of believing, witnessing Christians. Before the present outbreak there was a strong movement for an independent and national church. This movement will be hastened by the removal of the missionaries. Chinese Christians will have, perforce, to take charge of their own affairs. Missionaries will still be needed in China, but they will have to be willing loyally to serve under Chinese administrative control. The Generalissimo of the Southern Armies said, not long ago: "Missionaries will always be welcome

as heretofore." Christianity will not be associated with the imperialistic aims of Western Governments and foreign gunboats, and will become more acceptable to the people and be better understood in its spiritual aims.

There are, however, no grounds for an easy-going optimism. The modern missionary movement is not the first attempt to introduce Christianity to China. The first was in 635 A.D., when the Nestorian, Alopen, arrived. After some two hundred years of activity, this work came to an end in persecution. In 1294 A.D., the Franciscan monk, John of Monte Corvino, reached Peking—only to be uprooted after a period of brilliant and early success. The third period of missionary activity, beginning with the arrival of St. Francis Xavier, in 1552, met with violent opposition in 1724, when the Emperor issued his edict, proscribing the faith throughout the empire and confiscating all church property. Numbers of devoted priests remained secretly at work during the ensuing century, but this third period of testing proved almost fatal to the Christian movement. Compromise, foreign methods, church dissension, opposition from the State on the ground of rebellion—these and other reasons prevented permanent fruition of the Christian message.

The causes of the crisis to-day are complex. They are to be found partly in the political associations of Christianity, partly in the economic issues involved, partly in the swelling tide of nationalism sweeping over China, and, above all, in the new national consciousness which is both assertive and forgetful of aid rendered from without. The origin of this anti-Christian movement can be traced back to 1922, when the World Student Christian Federation met in Peking. This drew attention to the strength of Christian influence in student circles. There was published a detailed survey of the Christian occupation of China, and also the report of a commission which made recommendations for future developments. The hostile movement began first in student circles, later gaining large support from the many classes touched by the new nationalism and from the communist party, which is actively anti-religious, and therefore anti-Christian. Christianity is attacked because of its association with foreigners. Even hospitals are represented as but thinly-disguised forms of

## Missionary Table Talk.

The members of the Sydenham Church, Christchurch, presented Mr. and Mrs. Sayers, parents of Dr. E. G. Sayers, with a large easy chair as an expression of their appreciation of the sacrifice made in giving up their son so willingly for medical service in the Solomon Islands.

Mr. F. H. Stewart entertained Dr. Sayers during his stay in Sydney *en route* for the Mission Field. Mr. Stewart is one of Australia's most generous supporters of missionary work.

The Central Committee of the New South Wales Auxiliary have made a gift to the Methodist Missionary Society of New Zealand of a number of negatives and slides of the Solomon Islands which belonged to the late Dr. George Brown. The negatives will be of great value in providing illustrations for "The Story of the Mission," which is being written by the Rev. J. F. Goldie.

The Rev. J. F. Goldie has been reappointed by the Commissioner of the Solomons a member of his Council of Advice. Mr. Goldie will specially represent the interests of the natives.

The Rev. Hubert G. Brown is now on furlough in New Zealand, and is the missionary deputation for the South Island. Mr. Brown is taking his first furlough after about three and a half years' pioneer work on Bougainville. He should have a great story to tell of work on that heathen island.

The Rev. M. K. Gilmour left Auckland on September 2nd for Sydney *en route* for Papua. Mrs. Gilmour sailed the following week. Mr. Gilmour is so much improved in health that he proposes to resume work in October. Their New Zealand friends will wish them many more years of happy and successful work in the Mission Field.

The August issue of the Bible Class "Link" is largely a missionary number. The leading article, from the pen of the Rev. W. A. Sinclair, is entitled "Our Responsibility in the Solomons." A fine photograph appears of Dr. E. G. Sayers, who is described as "Our Bible Class Medical Missionary." Photographs of other missionary workers also appear. These and reports of Bible Class work make up a very interesting number.

imperialistic aggression. The general anti-foreign movement has grown to such an extent that a considerable withdrawal of missionaries has been necessary. It has been estimated that eighty per cent. of the eight thousand missionaries in China have had to leave their stations. Serious damage has been done to Church property in some cases, but for the most part it remains intact.

The position of the infant Church in China calls for our earnest sympathy and prayer. The task of finding an adequate organisation for bringing together the widely scattered Christian groups that have had their origins under extremely varied systems of ecclesiastical organisation is exceedingly difficult. Perhaps in view of inadequate means of travel, language barriers, and of the poverty of the people it is impossible. Yet disunited the disciples of Christ are weaker than they would be if they were one. Chinese Christians naturally shrink from maintaining the expensive institutions that have been established by their friends from the West. To determine their own procedure, to meet the violent and powerful attacks of the anti-Christian movement and to evangelize their fellow-countrymen, are tremendous tasks for a young Protestant community of some half-a-million souls scattered among a critical, if not hostile, population of four hundred million.

## St. Mark's Gospel in Bambatana.

After many, many months of work, and of revision, the Gospel of St. Mark has been produced, and has now been published by the British and Foreign Bible Society in the language of Bambatana, Choiseul.

The Scriptures in the vernacular are a boon to our native people. There is nothing archaic in their presentation of truth: it is conveyed in the current language of the people, and consequently grips the mind of the hearer or the reader with a freshness which is startling and arresting.

The Rev. V. Le C. Binet's efforts have been ably seconded by those of his colleague, the Rev. John R. Metcalfe, in producing a translation which is as near to the original as possible, and the people of Choiseul must be congratulated on having a complete Gospel now available to them.



## Ha'pennies of Sacrifice.

Her house is one of a dull and dingy row. The paint is peeling off and the few plants that lead a struggling life in the tiny plot in front droop dejectedly in the persistent rain. Mrs. Powell hobbles to the door and bids me enter. She is a semi-invalid and has many a weary spell in bed, nursing her pains. Though he will never see his sixtieth year again, her husband still works at the coal-face.

We sat and talked, these two and I.

"Yes, I've started again," the old man said, "and I'm not sorry. It's bin a cruel time. We were at the end of our tether. For weeks we've had nothing for breakfast but bread soaked in tea—and no milk or sugar either."

I knew what they told me was true. For years they have belonged to our little village cause, and two more sincere followers of Christ it would be hard to find.

"We're getting over it a bit now he's begun work," said Mrs. Powell, "or we shouldn't have said anything."

Nor would they. There is an amazing stoicism amongst the best type of poor.

"No," she continued, "but it's been hard. Once when the doctor came just before my old man went back to the pit he caught me eating bread and treacle. Says he, 'Granny, that's not the food for you. And you ought to have some fire.' I was sorry he caught me like that. You see, he walked straight in and I hadn't time to 'side' anything. However I says, 'No, doctor, it ain't. I couldn't eat it only I get so hungry and there's nowt else. So it's no use grumbling.' 'Where's your good man?' he asks. 'Gone out picking cinders on the slag heap,' says I, 'so we shall have a bit of fire to-night, please God.'

So we talked, or rather they did, making me realise how full of brave endurance are the annals of the poor. I rose to go.

"You'll empty my missionary box while you're here?" said Mrs. Powell.

"Why," said I rather tactlessly, "you surely haven't managed to put anything in that?"

"Ah, there's a bit, though not so much as last year."

She passed it over to me. I was surprised at its weight. With my penknife I lifted the label at the bottom and poured the contents on the table. Ha'pennies, ha'pennies and just a few pennies—3s. 3½d. in all!

"Mrs. Powell," I said, "how did you do it, with things as they have been?"

"It hasn't been easy," she replied. "Many a time I've wanted the money for food, but I thought of those little ones across the seas who have never heard of Jesus."

I gathered up the coins with a feeling of reverence. Surely the bread and wine of the Communion could not be more sacred than these humble pence, for they had been consecrated in the fires of sacrifice. Were they not the life's blood of God's poor?

I went from that cottage shamed at the poverty of my gifts to the Kingdom of my Lord.

—A. J. Edmonds, in *Methodist Recorder*.

## The First Post.

The Methodist people on the Senga side of Choiseul have determined to build a new church, which shall be at once substantial and commodious.

The best timber has been selected, felled, adzed and planed, and opportunity was taken of the Easter week visitors to bring much of this material to the site of the church.

The first post was officially raised on Easter Monday, by the Rev. V. Le C. Binet, and the ceremony was attended by a large congregation. Feasting took place afterwards, the local chiefs, who had prepared the post, entertaining the visitors right royally.

It is hoped that the church will be completed in time for its official opening by the New Zealand delegation, which is expected in August in connection with the Silver Jubilee of the Mission.



RAISING THE FIRST POST.

—Photo: Rev. V. Le C. Binet.

## News From Many Lands.

### CHRIST IN MEXICO'S CONGRESS.

Deputy Antonio Diaz Soto y Gama recently made a speech in the Mexican Congress in which he denied the allegation that the present revolutionary movement aims at the "unchristianization" of Mexico. He said: "I shall close my discourse and I wish to open it by honouring that holy Name which the Church has forgotten—namely, Jesus the Christ. And in naming His Name I am certain that I have the sympathy and hearty endorsement of each member of this august body. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ! I know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the Gospel of Christ.

. . . The revolutionary party would like to see all Catholics become Christian once more and we ourselves would like to be better Christians. We who constitute the revolutionary party would rise above our past failures—for along with the great things we have done we have sinned—and there is but one Person who can save us, namely, Jesus our Lord! Oh, would that the revolutionary party had the courage to raise high His banner!"

### A CHINESE SEES A MIRACLE.

Rev. F. A. Brown, Southern Presbyterian missionary in Soochow, Kiangsu Province, China, writes: "I overheard a Chinese elder talking to his people in this fashion: 'Don't talk to me about miracles. I have seen one. When I think of all this money for our schools and hospitals and churches coming so regularly year after year, and all given by friends ten thousand miles across the sea who have never seen our faces, such love to me is a mighty miracle. I never saw anything like it.' This elder is a gifted teacher, and has a rare faculty for holding the attention of boys and girls and of organising them into classes."

### PEOPLE EAGER TO HEAR ABOUT CHRIST.

Concerning three meetings held by Rev. E. Stanley Jones (author of *Christ of the Indian Road*), and Professor Oscar M. Buck, of Drew Theological Seminary, in

the Meerut District, India, Rev. Benson Baker writes: "In each of the district conventions five or six hundred Christians were present. We had most enthusiastic meetings. One convention was held at Ghaziabad, which is under the leadership of the Rev. C. A. Lartius, one of our ordained preachers. Groups came marching in from various towns and villages with banners flying, drums and cymbals making delightful music, and the people shouting '*Yisu Masih ki Jai*' ('Victory to Jesus Christ'). Then in the evening we had a meeting for educated non-Christians, addressed by Dr. Jones for an hour and a half. These leaders from among the Mohammedans and Hindus listened with great earnestness to a great message concerning Jesus. At the close of the address the people broke out in spontaneous applause; they seemed to be tremendously moved. Really in all my years in India I have never seen people so eager to hear about our Christ."

### A JAPANESE ON THE SPIRITUAL OUTLOOK.

The Counsellor of the Japanese Embassy in Washington, Mr. Setsuzo Sawada, contributes an interesting article to *The Living Church* on the spiritual outlook in Japan. He points out some ways in which Christian ideas "have influenced Japan's thought life tremendously." But he says that both the World War and the Japanese exclusion clause in the Immigration Act "have forced many of the serious-minded among his countrymen to question the sincerity of the profession of Christianity." He continues:

"But perhaps this may prove to be, eventually, no real loss. There was a time when people embraced this faith mostly for the reason that it was widely exercised in advanced nations. To them the faith was a borrowed one, if I may say so, but these gigantic events transpiring in the Christian countries of the world have forced our earnest Christians to distinguish Christianity as a real religion from that of an agent of the material civilisation of the West. It may be said that to them the faith has become personal and indigenous. Thus the deeper meaning of Christianity is now being sounded by learned souls among our Christians."



## Freedom for Moslem Women.

By Miss J. G. King.

In Egypt during the past few years Moslem women have obtained greater freedom in many respects. The veil, formerly designed to protect the wearer from the public gaze, is now a little flimsy ornament which hides nothing from the passer-by. The new laws of child-marriage have established the minimum age of sixteen years. Free acquaintance is granted with their husbands and sons, and permission is given to mingle freely with the audience at the cinema or theatre, instead of occupying the strictly harem seats allotted to the women. They are allowed to go in the streets and frequent the shops without the customary servant in attendance. In fact, the Moslem women of Egypt seem to be entering into the freedom of the civilization of the West.

Yet I call to mind a very different picture of the Moslem women of Egypt, whose lives are still behind the latticed screen of the harem. Few foreigners really know all that goes on in the Moslem homes (so called) of Egypt. The tourists see only the side of life described by the press correspondent. How many homes are touched by this transformation? Perhaps one in a thousand, and the ordinary Moslem woman knows nothing of this new freedom.

Child-marriage prevails everywhere still, in both city and village. During the Nile evangelistic campaign, when visiting in the districts unfrequented by the European traveller, it seemed that in practically every house in the village there was the little child-bride, from nine years old to eleven years, and sometimes younger. The days of seclusion began from the time of betrothal, and the little bride entered the life of the harem. No laws of the minimum marriage age ever rescued her from the bondage of harem life. She has never known a true child life. Will the mothers who read this think of their own bairns of eight and nine years old, and their happy lives of freedom, and let the cry of the little child-brides of Egypt come home to their heart? The sorrows of these children are very real. They yearn for the love you lavish upon your little ones. The wedding-day may be attended with great out-

ward excitement, yet I have seen the fear on the faces of the little child-brides, as they know not who their husband may be, whether kind or cruel, and they realize what it means to leave a mother and be given to the care of a man whom they have never seen.

The second picture the curtain reveals is the girl of fifteen to eighteen years, not recognizable as the strong healthy schoolgirl of America, active in all games and various sports, enjoying the life of the girl guide, or entering college to pursue the studies she loves. Where is the freedom for the Moslem girl? She has known no girlhood, she is, to outward appearances, a middle-aged woman, and what have the years of harem life done for her? Her mind is warped, she knows nothing beyond the care of her children and the cooking of the food. She cannot discuss any questions of the outside world. She has never seen it. She cannot read — only six Moslem women in a thousand can do that. She is the slave of her husband; she is ill-treated, or not, at his caprice. Her days follow in one ceaseless round of trivial household duties. Her life becomes one of scheming how to deceive her husband in order to save a little of the money given her for household purposes, and to lay it by for her own wants, or to provide for herself should the fatal day of divorce come. That dread, which haunts her, day in and day out, is a very real dread, and its shadow falls across every Moslem home. I have been in the midst of a group of some seven or eight women, and from each one the same story was poured out. "Yes, I am a divorced woman." "My husband tired of me a few months after my marriage and divorced me." "I have been divorced three times."

I have heard the cries of woe in the dead of night when that dread has become an actuality, and the woman has been ejected from her husband's house to find a home where she can — with her parents, if they are living, or with other relatives. Try and picture all it would mean to live constantly with a dread of homelessness hanging over your head, and to know

it is possible at a moment's notice. This is the picture of the girl's life in the harem.

There is only one more scene I can disclose behind that latticed window—the woman in old age. There is no care for the aged woman in the home life of Egypt's women. Unwanted she came into the world, so uncared-for she may leave it. The saddest picture of all is the grey hairs that go down in sorrow to the grave. Oftentimes the end is hastened, and very little mourning is made for the old woman. I have heard the remark, "Their life is over, they are no use now, it is better they should die; God will be merciful to them." There is no hope and no comfort for their last days.

Where is the new freedom we have read about? It is coming slowly, but the freedom of civilization is not the one they need to release them from their bonds of sadness. The new freedom is the glorious liberty of the Gospel of Jesus Christ, to be preached in every home, to be proclaimed to every tired, sin-stained soul.

—From "Blessed Be Egypt."

## Zane Grey's Cinematographer and The Transformed Isle.

The Missionary moving picture which is so popularly known as "the Transformed Isle," was shown in the Tauranga Town Hall on Anzac night to an audience of about 600 people. The following morning a gentleman called to see the Rev. W. A. Sinclair, and said: "I understand a picture called 'The Transformed Isle' was shown here last night." "That is so," replied Mr. Sinclair. "I should much like to have seen that picture," said the visitor. "I passed the Hall while the picture was being screened, but I had no idea what it was." "You know," said he, "I took that picture in the Solomons. I have seen portions of the pictures which we took in the South Seas, which were shown in America under the title of 'Black Shadows,' but I have never seen the missionary parts. Is there any chance of seeing it?" he asked anxiously. "Is it going to be shown again in Tauranga?" to which the reply was in the negative.

He then handed his card to Mr. Sinclair which read:

THOMAS B. MIDDLETON  
Cinematographer.

Zane Grey Yacht,  
"The Fisherman."

Mr. Middleton said: "I am the son of a Methodist Minister in the United States. B stands for Bowman and I am named after Bishop Bowman of the Methodist Episcopal Church of America. I am anxious that the crew of 'The Fisherman' should see this picture, as I was much impressed with what I saw of missionary work in the Solomons." "The Fisherman" was then lying in the Tauranga harbour, while Mr. Zane Grey was fishing at Taupo. As "The Fisherman" was due to leave Tauranga that evening, arrangements were hurriedly made for the picture to be screened in the Town Hall that afternoon, and Mr. Middleton handed over to the General Secretary a liberal contribution for the privilege of seeing the picture which he had taken some years ago.

Later in the afternoon Mr. Sinclair met Mr. Middleton. "I have seen 'The Transformed Isle,'" said he, "and I took with me the editor of the local paper, a few of my friends and the whole of the crew of 'The Fisherman,' who were delighted with the vivid representation of the wild life of the heathen Vella Lavellans, and the remarkable transformation effected through missionary enterprise."

## Seed Thoughts from Christian Thinkers.

"You might as well try to cure smallpox by scenery as to try to save the world by improvement of environment."

"Let us fail in trying to do something rather than sit still and do nothing."

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

"Consistent giving keeps the soul from shrinking."

"God will not look you over for medals, degrees and diplomas, but for scars."

"Doing nothing for others is the undoing of one's self."

"The only relationship big enough for one man is all the rest of mankind."

"The consecrated missionary church is not a cistern, but a living fountain."

"No interest in missions? The only explanation is either inexcusable ignorance or wilful disobedience."

"This work of missions is the biggest, the most far-reaching, most divine task that confronts the twentieth-century man."



## WOMEN'S PAGES

# M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

### OUR PRESIDENT'S LETTER.

September 1st, 1927.

DEAR FRIENDS, —

The Executive of the Union has asked me to express its sincere appreciation of the splendid service rendered by the several Auxiliaries throughout the Dominion during the last Missionary year which is nearing its close. Almost all of them have done well, but we are especially appreciative of the work done by many of those in country districts, which have not only "carried on," but have increased their membership, their gifts of money and material, their enthusiasm, and their prayers. It is by small fidelities that this world is to be cleansed and saved, to which worthy end so many Methodist women have dedicated themselves, and because of their fine devotion our organisation is stronger and capable of better service than ever before.

It is in the realization of this splendid position and the necessity for strengthening it during the coming year that I issue the call to our "Annual Conference," which is due to meet at Wellington next month. Our Conference is the centre from which radiates much of the inspiration which is so vital to the success of the Union, and the Executive is anxious that, if practicable, every Auxiliary will be represented thereat. The Conference will have a comprehensive programme dealing with all aspects of the work. It is known to the women of our Union that the establishment of a Girls' Training College in the Solomon Islands is of great urgency and importance. Proposals in this connection will be considered by the Conference, and I anticipate that an effective line

of action will be agreed upon. Consideration will also be given to the needs of the medical department which is being organised by Dr. Sayers, and which will shortly be strengthened by the addition of Dr. Clifford James, to whom we extend hearty congratulations on having gained the Diploma of Tropical Medicine from the University of London. The Union has been keenly interested in this development, and the Conference will, I am sure, wish to extend its activities in that behalf.

Sister Lina Jones, who is one of the Mission Sisters, is expected to arrive shortly from the Solomons on furlough, and we look forward to hearing her message to the Conference. The Sister is one of the noble band of Methodist women who have left the comforts of their homes and the amenities of life in New Zealand to carry the light and influence of the Christian religion to "souls benighted" who live beyond the seas. They are all serving well, and not one complaint has been received concerning their work during the past year. It will do Conference representatives good to receive first-hand information from Sister Lina.

The Rev. A. N. Scotter, who is at present attending the Semi-Jubilee of the Mission, is due to return from the Solomons before Conference, and we expect him to be present and tell of the things which he has seen and heard there.

It is also expected the Revs. W. A. Sinclair and A. J. Seamer will be present and take part. Sister Elinor Dobby, that devoted woman of God, will tell of her work among the Maoris. Sister Elinor has 700 children in her Sunday Schools, and she says there are as many more further North who are running wild. Another Deaconess for this work is very urgently needed. Money for the salary is in hand, and we are looking forward and praying for the right worker. There is every reason to expect a good time.

We are planning and praying that the thirtieth Conference will be an occasion of instruction concerning the work and legislation for its advancement; of new visions for its

possibilities, and of more devoted enthusiasm. Indeed, we want every representative to go home with a more definite conviction on the subject of Missions for "*one person with a conviction is better than 99 persons who merely have opinions.*"

In closing, may I refer to the passing of our dear friend and fellow-worker, Mrs. Pinfold, who has been a prominent member of our Conferences almost since their inception, and who has served our Church at home and abroad with such loving and faithful devotion. She leaves a fragrant memory, and may we all be impelled to better service by her fine example.

Thanking you for faithful service and continued interest,

I am, yours sincerely,

MARGARET W. PACEY.

### In Memoriam.

The M.W.M.U. has recently suffered a great loss in the death by accident of the much-loved President of the Wellington Auxiliary. Our dear friend, Mrs. Pinfold, was suddenly "called home." For her we give thanks to God "Who doeth all things well." We shall sorely miss her cheery presence at our next Conference and her wise counsel at our deliberations. Our sincere sympathy is tendered to her bereaved husband and children.

### ELIZABETH PINFOLD: AN APPRECIATION.

For more than thirty years I have been privileged to call Mrs. Pinfold friend, and each passing year deepened my great regard for her. She was a splendid woman, and earth is the poorer for her passing.

Her fascinating old mother (the widow of Captain Marks) was one of the very first English girls to arrive in Taranaki, and many were the thrilling stories she could tell of those early days. Mrs. Pinfold herself spent an interesting childhood, and, like her mother, had a gift for narrative, which served her well when talking of her girlhood. Indeed, some of us had hoped that when the days of leisure came there

might flow from her facile pen a story of these brave pioneering times, of which we know all too little.

It was when she had lately been married that Mrs. Pinfold first came into our old home, and for a quarter of a century she was an ever welcome guest. What a wonderful helpmeet she was to her husband! The life of a minister's wife is not an easy one at the best, but Mrs. Pinfold responded nobly to the many and varied calls made upon her, though she might well have pleaded that her young children needed all her time and care. By her bright consistent Christian character, and her generous helpfulness, she made scores of friends wherever she went.

What she was as a mother only her children knew, and for them many petitions have risen to the Great Comforter, that He Himself will sustain them in this time of unexpected bereavement.

Mrs. Pinfold had, in a very marked degree, the gift of making friends. She had such a wide understanding sympathy, such a "cast-iron faith," such a marvellously valiant spirit under all the "blows of circumstance," that it is no wonder that hundreds of people felt her loss a very personal one.

She was in close touch with the Methodist Women's Missionary Union from its inception, and has been one of the "stalwarts" ever since. She was an outstanding figure at the "Exhibition Conference" in Dunedin in 1925. And the Auxiliary members in Wellington, in losing their beloved President, are bereft indeed. The sympathy of the members in other districts is with them. Though we shall not see her bright face again on this earth, yet she will not be forgotten, for she has left behind a gracious memory, that will "blossom in the dust," and, we trust, prove an inspiration to many.

Surely!—Surely! when "Betsy" Pinfold passed over "all the Trumpets sounded for her on the Other Side!"

—L.D.

### ANOTHER TRIBUTE.

To say Mrs. Pinfold is to conjure up the picture of a little lady, bubbling over with life and laughter! To me she was Mrs. Pinfold, a minister's wife, and ministers' wives, to ministers' daughters—at least in the old days—had some considerable standing and were looked upon with not a little awe.

Many a time we wished there were more like her, so cheery and bright, with a quip and a crank, and a



ready smile, whenever one met her. She knew you, and some little personal question, singled you out from the many others whom she knew too. What a fund of humour was hers! Never shall I forget her chagrin, after presiding over a morning's session at the Women's Missionary Conference in Palmerston North. Some one told her to put her hat straight, and the whimsical way in which she said: "My dear! has it been like that all the morning? Why ever didn't you tell me! A President's hat awry is a much more serious matter than a controversial notice of motion!" Oh! she had a ready wit, that same Mrs. Pinfold, and many a rough place was smoothed by her merry sallies, for she was real "good company" in our homes and in our meetings. But she had more than humour in her armoury! She had sound common sense, she had imagination and phantasy, she could write as well as talk; she was an excellent housekeeper and a wonderful mother!

Parsonage homes are universities, where domestic and practical economies flourish—and Mrs. Pinfold graduated there Mistress of Many Arts—a perfect hostess, warm in welcome, with a mind delighting to match other minds on problems of the big world—or of the kitchen. At an afternoon party during wartime—she—as science instructor—told us of fascinating dishes made from the homely lentil. Many of these noble economies—and I use "noble" advisedly—were made so that her boys and girls might have the best education possible; and right worthily have they brought honour to that parsonage home! What a smile, what a ready jest, as we exchanged economies, and what a proud toss of the head, as she exclaimed: "What a lot of fun rich folks miss!" Aye, she knew life, and loved the fun of it, and was the quickest to see it.

But only "the people called Methodists" knew Mrs. Pinfold at her very best. For her Methodism was religion at its best. God was very near, Saviour, Friend, Helper, Advocate, and in circuit or missionary work her utmost was ever available, delighting in the service. Ask the Wellington Auxiliary of the flowers she sold, the brawn she made, the garments fashioned for "the Solomons." Yes, Mrs. Pinfold was a real adventurer, and like David Grayson, had many adventures in "Friendship and Contentment," and, like him too, had entered into "Great Possessions." She lived courageously, radiantly, joyously, unselfishly, lovingly, and many, many have rejoiced in the warmth and beauty of her rich life.

And so dear Mrs. Pinfold went quickly Home, having earned the reward of living well for she is crowned with the love of many friends, and has been immortally crowned by Him, Who, to her, was indeed "Lord of all good life." Who "follows in her train?"

—M.H.M.

### Home Notes.

The "Elizabeth Common" Gift Afternoon has become an established fact in the church life of our Oamaru friends, and its appeal reaches beyond the bounds of membership in the Women's Auxiliary. The ladies always make a special feature of the decorations, sending to friends in the North for spring bulbs and flowers, and a large picture of Sister Elizabeth always occupies a prominent place. This year, Wesley Hall was a picture in pink and mauve, with big branches of cherry blossoms and pretty shaded lights. The sixty guests present were warmly welcomed by Mrs. Stockwell, President, who briefly outlined the work of the Auxiliary and made an appeal for new members. A short bright programme followed, then afternoon tea. The gifts for the Box were displayed and many were the loving thoughts and good wishes for Sister Elizabeth which accompanied them.

This year a new feature has been added. After the hours taken to decorate the Hall, it seemed a shame to dismantle it so soon, so the idea occurred to the ladies to hold a function in the evening for the young people. They were accordingly invited, care being taken to include new-comers. There was a splendid response, and each guest brought a gift for the Box, and all were surprised to see the fine display. £3 were also contributed for the Medicine Fund. The evening was spent in games, novel competitions, and a very jolly charade was acted, illustrating the word "missionary," which caused much amusement as well as reminding those present of the object of the gathering.

The following Thursday, all the B.C. girls were invited to come straight from their daily business to the Sunday School, where tea was served, round a big fire, and the evening spent rolling bandages to go into the Box.

Well done, Oamaru! What a fine way to interest the young people in our great Missionary Cause.

## 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.

Telegraphic and Cable Address: "Nomolos, Auckland."

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

Letters containing remittances should be addressed to

Rev. G. T. Marshall,

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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