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of

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The Open Door

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

JUNE, 1928

REV. J. F. GOLDIE,
President-Elect of the Conference for 1929.

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

UNITY PRESS, AUCKLAND

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Editor: Rev. E. P. BLAMIRE

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*The Missionary Organ of
the Methodist Church of
New Zealand.*

VOL. VII. NO. 1.

JUNE 20, 1928.

PUBLISHED QUARTERLY.

From the Mission Office.

The Financial Position of the Missionary Society.

The present is a critical year for the Missionary Society. The years 1926 and 1927 closed with large deficiencies, so that at the present time there is a load-stone of debt amounting to £3,487. The interest on this amount is sufficient to pay the salary of another missionary. This has given and is still giving those responsible for the control of our missionary work the deepest concern. It should arouse every member of the Church not only to concern but to action.

The British Wesleyan Methodist Missionary Society closed its accounts last year with a debt of £25,000, but by the liberality of the Church members the deficiency has been wiped out. Would that members of our Church in the Dominion might be moved to "go and do likewise" for our debt! The British Missionary Society, faced with the possibility of another huge debt this year if the income is not considerably increased, states the position thus:

"We would plead that Methodism puts its missionary funds for this year and the future beyond such risk: a little more would meet the need! The alternative cannot be stated too plainly: it is that 10 per cent. retrenchment in all our expenditure, at home as well as abroad, will be necessary—to which we believe no true Methodist can "willingly consent."

Other Missionary Societies are facing similar difficulties. The Foreign Missions Committee of the Presbyterian Church of New Zealand in its annual report for 1927 states: "In view of the whole situation, the Committee can only renew the expression in last year's report of the hope that the Assembly will be able to devise some means by which the difficulties of the situation can be relieved. Failing the adoption of some hopeful and practical

plan for increasing the revenue, the Committee will be most regretfully obliged to recommend a substantial retrenchment in our operations."

Concerning our own missionary position, we can only say that if the amount asked for this year, viz., £13,500, is not forthcoming, then retrenchment must take place, involving probably the withdrawal of workers and the hampering of the work generally. It is not fully realised that the missionary income last year was considerably less than in 1921, the year before the New Zealand Church became responsible for the control and maintenance of the work in the Solomons. The Mission staff has been almost doubled without a corresponding increase in the income of the home Church. Only the large increase of income on the Mission Field has saved the position from being much worse than it is.

Let us then set ourselves to work in local Church and Circuit with the earnest resolve that we will save 1928 from debt and 1929 from retrenchment by obtaining the necessary increase of at least £2,000.

The late Mr. James Buttle.

The New Zealand Methodist Church in general and the Missionary Society in particular have suffered a serious loss in the passing of the late Mr. James Buttle. Mr. Buttle, the son of a pioneer Wesleyan missionary, was one of a notable band of others, all of whom rendered most devoted service to the Church in the Dominion. Mr. Buttle was one of the most generous supporters of our missionary work, and only last year made a most valuable gift, the income from which is to go to the medical work of the Mission. The missionary traditions of the family are being well sustained. Mr. Arthur Buttle and Miss Jean Buttle are members of the Board of Missions. To all the members of the family we tender our deepest sympathy.

Circuit Visitation by Canoe.

By the Rev. V. LeC. Binet.

The Circuit launch being temporarily *hors de combat*, I picked a team of eleven paddlers a few weeks ago to take me to some of our outstations, which awaited pastoral oversight.

Journeying by canoe necessitates travelling lighter, so with two or three necessary changes of clothing, and a few small tins of provisions, and a billey can packed in a box, we set out, and after four hours paddling reached Koloe—our first stop. Here is a good cause under the guiding hand of Stephen Lopo and we had a time of spiritual refreshing. We called in later at Nanango, and found the plantation manager busy at his hobby—making turtle-shell ornaments—and as a souvenir of the first visit paid him by a white man he presented me with a turtle-shell bracelet for Marama (as the white missionary's wife is called).

About six o'clock we reached Ririo, and here we found the teacher, Abel Peter Kamurky, and his wife, Emma, and also their little charge, Elfreda, all well and happy. At night we had a good meeting.

Here I will digress for a few moments and recount:

THE STORY OF ELFREDA.

Elfreda first saw the light only a few short months ago, but her birth cost the life of her mother. Now, among the native people a death under such circumstances is attributed to the powers of evil, and hardly anyone would dare stay within a radius of a mile or so of the dead body and the living child—except the native teacher, Abel, and his wife, Emma.

None of the chiefs would permit the burial of the woman on their land, so the teacher felt that something must be done; he would bury the woman at sea. The widower seemed too distracted to help at all, so Abel made preparations to put the corpse in a canoe. An old woman stood near holding the baby. "Take the child too, and throw it in with its mother." But Emma here pleaded for the child's life to be spared: "No, no," she exclaimed, "Let me have it, I will look after it." "Why, how can the child live without its mother?" "I will get tins of milk from the missionary and I will feed it and look after it"—and Emma took the child from the reluctant old woman. Meantime, Abel's gruesome task was being carried out, and, reverently he consigned the body to the sea.

A request for tins of milk was soon granted, and the child began to thrive upon it.

At Christmas Abel and Emma and the child all came to Senga for the services and the usual happy gatherings. Here their little charge was baptized Elfreda—after a lady missionary in China. Soon after, the party left again for Ririo by canoe.

Unfortunately a storm arose, the canoe was over-

turned, and everyone was shot out into the water. Emma was submerged, but she managed to hold Elfreda's head above water and Abel swam to their rescue. Providentially, two canoes came later and helped to rescue all the victims of the accident, and to recover a few of their possessions.

So, for the second time Elfreda was saved from a watery grave.

THE JOURNEY RESUMED.

The next day we reached Banara, where a fowl, cooked in coconut milk, awaited me. Interviews and a service followed after which we proceeded to Kivilai, where Amos Tozaka and his wife, Milly, are doing a good work.

The following day we reached Bethlehem, where David Paukubatu has been appointed, and where scope for his abilities as a trained kindergarten teacher from Kokengolo, under Sister Lina Jones may be expected to have full play. A pleasant time here was followed by an unpleasant interview with a chief at the next station—Bubukuana—who has brought disgrace upon the Lotu. The only explanation he would vouchsafe was Adam's old excuse: "The woman tempted me." We left Nathaniel to look after things here, and we proceeded to Pasu Pasu, where a baptism and marriage took place, Dan Erokana, the widower-teacher, being the happy bridegroom. The bride—a young widow who had attended school under Dan's tuition—would scarcely allow me time to prompt her with the responses, but, having the service book in her hand, read them off for herself!

Further on, we came to Malainari, where Joeli Sauke has got a good congregation together. Having dedicated their new church, we proceeded on our way and were just passing a Chinese trader's store, when a cry from the shore arrested us: "Mail!" I could hardly believe my ears or my eyes. "Is the steamer in?" I asked apprehensively. "Oh, no," was the reply; "It won't be in for a day or two as it is unloading and loading up again at various places in the group. A fast boat got this mail at Tulagi and brought it along." So I had the rare opportunity of answering my mail by return.

Tamba Tamba was reached at last, and the people seemed to welcome me very enthusiastically—possibly because I had given them a surprise by travelling for so far in a canoe.

"Well, Paul," I said, addressing an old man who had taken a parcel I was carrying, "How is Nanaubaju?"

"He's out! He's home! He's told us that the sentence of death was just about to be carried out—the rope was practically round his neck—when your letter arrived—and he was set free."

Here let me again digress for a few moments and recount:

THE STORY OF NANAUBAJU.

On New Year's Eve, 1926, when dusk was falling, a canoe was seen being vigorously propelled towards our station. The paddlers came up at last in a great state of excitement. "Whilst all we men folk were enjoying ourselves here at Christmas, one of our tribe, who stayed at home, was arrested by a mob of boys who had been instructed to do this by order of the District Officer, who had anchored in the neighbourhood," they said.

"But, why was he arrested?"

"Because he murdered an old woman a long, long time ago."

"When?"

"In Mr. Rycroft's time."

"Over 10 years ago?"

"Yes."

"But, a former Resident Commissioner, who visited Choiseul in 1918, told us that the Government would not take account of any violation of the law previous to that visit, but any new infraction would instantly be dealt with. I will write and plead the cause of your friend," and my visitors left me soon after with

the assurance that everything would be done for their friend, who had, since the crime, led a reformed life, and was an adherent of our church.

THE JOURNEY RESUMED.

When we arrived at Jivoko, the first man to greet me was Nanaubaju himself. Expressions of gratitude diffused his black features, and gave added grip to the clasp of his hand.

He told the story again of his arrest: "A mob of boys surrounded my house. I thought at first I would fight for my freedom, but thought of the Lotu—I might bring disgrace upon it and upon the missionaries—so I let them take me. For some time I was placed in the cell where men condemned to die have to stay until the hangman does his work—but I was unexpectedly taken away from that prison cell, and soon after got my freedom. And then I heard that you had written to the Government about me. I am now out of prison, and I am thankful. . . . Here is my child, whose lost father has been restored to her. Will you baptize her—and me also?"

(I did so to-day, three months later. Appropriately enough the man chose for his new name, Peter, and the story in Acts 12 was instantly recalled.)

Methodist Educational Work in Fiji

Davui Levu and Dilkusha

By Rev. F. H. Hayman

A little above the open of her extensive delta, the noble Rewa River, the largest in Fiji, runs broad and deep. The heavy rainfall of the tiny country is able to feed a river as large as the Waikato, up which steamers can ply. On either side are low timbered hills, and rich alluvial flats whereon grow sugar cane, coconut palms, and luxuriant grass for dairy cows. On the right bank of the river amid beautiful tropic surroundings, rise the adjacent Mission towns of Davui Levu and Dilkusha, their various institutions set like sentinels on low truncated hills and ridges, and the mission houses peeping through coco-palms, bananas, and scarlet hibiscus. Well clipped grass roads wind about among the hillocks, and concrete poles carry the power wires for the current generated on the station.

A Great Educational Centre.

Davui Levu is the beating heart of the Methodist Education System in Fiji. The extent of that system may be seen from the fact that the Mission has 669 Fijian and 15 Indian schools, while the Government has 7 Fijian and

no Indian schools. The Mission is acting on the principle that, with a proper type of Christian Education, the evangelisation of the people can best be done in the schools. Surely for every race, there is only one golden time. On a prominent hill stands a cool, airy, ferro-concrete building where the Primary School meets. Then in a sheltered spot, a beautiful native building, resembling a Fijian Council House, is used for a Model Country School. Both these are used as practising schools for the Teachers' Training Institution. Fiji does not believe strong virile Christian character can be built upon a foundation of laziness and inactivity, hence beside the tar-sealed main road which skirts the lovely Rewa, are the various buildings belonging to the Davui Levu Boys' School, which is a Technical and Commercial institution where nearly every type of vocational training is carried on. The picturesque buris or dormitories of the boys, crown various of the ridges. Each buri holds 20 boys, and a peep within the walls of native reed discloses two rows of wooden beds, all neatly laid with numbers of gaily fringed native mats. Wires are stretched over-head to hold the mosquito

nets. Further back on the still higher ground are the houses of the married students and native teachers, surrounded by their gardens of taro, tapioca, paw-paw, banana, etc. But the pride of Davui Levu is the splendid Baker Memorial Hall, a solid structure of concrete blocks built on severe but handsome lines. From its position on the crest of the central hill, its great, grey, square tower dominates the town, and is a landmark for many miles up and down the river. It was erected by subscription from all over Fiji in memory of the last Wesleyan missionary to be killed and eaten. On Sundays it is a church, and here on an unforgettable Sunday morning it was the writer's pleasure and privilege to look into seven or eight hundred intelligent Fijian faces and deliver a message through an interpreter. During the week, two bodies of students meet within its spacious class-rooms. The first is the Vuli Levu or Big School which gives three final years of training as pastor-teachers, to the students who come from the various Circuit Training Institutions. The other group is the Higher Grade Teachers' Training Institution, where Government school teachers are trained alongside the Mission Teachers. There is no other Teachers' Training College in Fiji. The Vuli Tala Tala, or Theological College, completes the list in this amazing Educational town, the largest in the Pacific Islands.



THE BAKER MEMORIAL HALL, DAVUI LEVU, FIJI.

Photo: Rev. F. H. Hayman.

Headquarters of the Indian Mission.

Dilkusha, the adjacent Indian town, is the head station of the Dilkusha Indian Circuit. The Fijian and Indian work are kept entirely separate, not because of any racial barriers, but because the problems presented and the methods employed differ so vastly. Dilkusha, too, is beautiful as a tropic garden, with its various institutions crowning the hills, and commanding an unsurpassed view of the Rewa River for many miles. A peep through the palms from Dilkusha Mission House, reveals the two-storeyed wooden building of the Girls' Orphanage; in another direction the splendid new ferro-concrete Boys' Orphanage. The very presence of these two institutions at once indicates one of the problems of the Indian work. In addition there is a Girls' School and a Boys' School, and nestling beneath the hill on which the Mission House stands is the little Indian Church, where the writer took a service on one warm Sunday evening. Dilkusha is also the centre of medical and evangelical work among the Indians of the surrounding district. A trained nursing sister is always stationed in the town. She finds her hands very busy with work among the women, for the tragedy of child marriage is as distressingly evident as ever.

So the great work goes on. After a visit to these institutions, one realizes with fresh insight, that Jesus shall yet reign. But there is a contrast. A steel rope and a steam driven pontoon connect Davui Levu with the Sugar Mill at Nausori on the other side of the river. How different are the activities of pure commercialism from those of altruism. Perhaps the smoke and grime cannot be helped, but here stand the accusing coolie lines of old indenture days, where Indian families now live, and these are palaces compared with the wretched huts of the remainder of the labouring population. Crowded, malodorous, neglected, untaught, the people may well cry to high heaven against a commercialism which can accept their labour, but therewith does not accept any moral responsibility. The Missions are doing what they can, but the unfortunate history of the Indian in Fiji is a bar to progress. But Jesus shall reign. Devoted little bands of workers from Davui Levu and Dilkusha cross the pontoon in the broiling sun, and walk along the road into the squalour of the industrial town, doing the work that Jesus did. The Y.M.C.A. from Suva is also making a fine evangelical contribution, and in time, in Fiji as elsewhere, commercial interests will realize their responsibility.

The Mission Hospital at Roviana.

A record of
Splendid Work.

[We take the following extracts from the Report furnished by Dr. Sayers for the period
October, 1927—March, 1928.]

Statistics.

Altogether 256 patients have been admitted. This figure includes 16 births, which took place in the hospital.

There were 107 men, 66 women and 67 children.

The average daily number of patients works out at 21—10 men, 6 women and 5 children.

The total figure for out-patients works out at 9,039, with a daily average of 51. In computing these figures every attendant is counted once only each day. Many come twice and some three times.

Deaths for the six months total 12.

Distribution of Patients.

These figures show that patients have come in from all parts of the New Georgia district. In almost every case they have come in their own canoes, though a few have come in mission vessels, and a few have been brought in by traders and plantation managers.

Naturally most of our in-patients have been natives of the Western Solomons, but we have also had the following:—White 3, half caste whites 16, half caste Japanese 1, Tongans 5, Lord Howe 5, New Hebrides 1, Malaita boys 16—total 47.

This does not include sickness among the whites of our own staff.

Buildings.

During the six months the old native hospital has been pulled down and superior native buildings erected. They are lofty, cool, well ventilated and have fine verandahs. There are two men's wards, each of ten beds, a women's ward, of 12 beds, and a small maternity ward of 3 beds. If necessary many more patients could be accommodated by putting the beds a little closer, and by using the verandahs for sleeping purposes. Each ward is provided with a bathroom and lavatory with water laid on.

There is also a consulting room, and a new out-patients' department, and a room for the male hospital assistants.

A European building serves as a dispensary, and a temporary operating theatre.

We now have adequate accommodation pending the erection of the permanent hospital.

Staff.

We still have the two trained nurses,

and now we have 3 boys and 2 girls in training. The senior boy gives all his time to the Out-Patients' Department.

Midwifery.

Sixteen babies have been born in hospital. We have recently started an ante-natal clinic. One of our nurses holds a special diploma for ante-natal work.

We had our third morning this morning, and have already 16 women on our books. We regard this as distinctly encouraging. There seems to be a willingness, too, to carry out advice and treatment. Already we have found that the need for ante-natal care certainly exists.

Out-Patients' Department.

As already stated, the average attendance daily has been 51. It has greatly increased of recent months, and last month averaged 64. The cases treated fall roughly into the following broad classes:—

(1) Ulcers; (2) wounds, abrasions, and sprains; (3) conjunctivitis; (4) bakua, and other skin diseases; (5) coughs and colds; (6) miscellaneous.

Distribution of Medicines.

Medicines have been packed and sent out as opportunity offered to our stations in Vella Lavella, Choiseul and Marovo. Intelligent native teachers have also been supplied with simple remedies.

In concluding the report one would like to express appreciation of the help given by the nursing sisters, which has contributed very, very largely to the success of the work, and to the Rev. J. F. Goldie for constant help with buildings and equipment.

Under date June 1st, the Rev. J. F. Goldie writes: "Dr. Sayers is kept busy, and the hospital buildings which we thought would be roomy enough are all too small. We are looking forward to the advent of Dr. James. Our medical work is undoubtedly going to be a big thing, and will strain the resources of the Church, but we ought to be equal to these things. If ever there was a work of God, it is this work, and if the Church only realised its opportunities this would be allowed to develop rapidly."

The Bible Class Movement and Missions.

By W. L. Thomas.

That the Movement should be strongly missionary in character was one of the earliest resolves of the pioneers. In reading the records of resolutions made and work attempted we are to-day surprised how true was the early vision. We believed in four-square manhood, in the development of the cultured life, in Christian citizenship in its widest implications. We felt the members should believe in Jesus Christ, be loyal to Him and to the interests of His Kingdom. To realise that vision, we felt the life of the Movement and its resources were committed in stewardship. It became a solemn charge that our Movement should, above all, be evangelical in its spirit and aim, seeking to bring young people into touch with the living Christ. The vision knew no limits. Consecration in fellowship of "the utmost for the highest," gave some the urge towards the local preacher's work, some to teaching in Sunday Schools and others for the ministry. Even in those far-off days, there were others who felt the call of the Mission Field and were led to dedicate their lives to such work. In the great united Camp at Addington, Christchurch, in 1906, the Methodist, Presbyterian, and Baptist boys all met in Camp together. At that Camp the Presbyterians farwelled Dr. Kirk, who was going to Canton as the first representative of the Presbyterian Bible Class Movement on the foreign field. We can see him still, a fine big broad-shouldered upstanding Scotchman, who looked the part in every way. It was no wonder the Methodists felt the day must soon come when they would also be represented somewhere. Less ambitious than the Presbyterians, we chose Frank Broom, who went out as a lay teacher or worker on one of our Mission Stations and supported by young men of the Bible Classes. At that time New Zealand had no Mission Field of its own, so that we had not the same encouragement then as now. The War followed and with it our Movement practically became non-existent, for its membership joined the New Zealand Expeditionary Force.

With the close of the War and fresh establishment of the Bible Class Movement, an entirely new spirit and purpose seemed to grip its leaders. The tremendous stirring events of the War gave to the leaders the conviction that

what the world needed more than ever was Jesus Christ. We felt that if only the principles of His teaching were decently applied much of the wrong and suffering of the world would be avoided. While safeguarding the four-square ideal of our Movement, we determined to keep the evangelical side of our work ever before us. The result has been that a large percentage of our Junior, Intermediate and Senior membership is also enrolled on our Church rolls of membership. In the ten stirring years much has been done to keep the foreign mission side of our work before our members. At the Avoca Vale Camp of 1920, it was decided to commence an educational campaign for missions throughout our classes. Stewardship for missions would, we felt, come naturally following such a campaign. Information was sought through our classes, as to what was being done by way of giving. It was found little was being done and this led us to resolve upon some bold stroke whereby our men would line up for missions in a bigger and better way. While all this was quietly proceeding, other lines of development had been opening up. The Camps of Motutapu and Maidstone Park had brought out a number of men prepared to dedicate their lives for Foreign Missions. A tremendous stir was felt throughout the Movement and, as never before, we had the glowing experience of seeing large numbers entering the ranks of Sunday School teachers, local preachers, the ministry and Y.M.C.A. Meanwhile, Ted Sayers was studying for the medical profession, at Dunedin, towards the cost of whose course the Canterbury boys, each year, made a contribution.

The thought was pressed home to the leaders of the Movement that the time had come for the fulfilling of the dream of 1906.

Why not, when Ted Sayers was ready for the Field, make the bold stroke and get behind him? We decided to donate £200 per year as a Movement, the money to be raised as part of the ordinary budget. This year, we have gone further and raised an extra £50 with the object of fully covering the salary of the Doctor. We, however, do not feel this is all we should do, and to many of us there is the longing that the Movement shall, either by itself or in

co-operation with the young women, do something worth while on a bigger scale. We welcome the opportunity of conferring next year with the Rev. J. F. Goldie who can tell what further courageous effort will be inaugurated.

The educational side of the work is being kept up, the standard syllabus regularly providing opportunity for light and instruction upon the subject of Missions. Much however, still remains to be done in order that our boys may be gripped with the great and gracious desire to carry the gospel of light and healing to the native races of the Solomons. The address of the Rev. A. A. Bensley to the 240 campers at Leeston was an eye-opener. His telling description of the great needs of the people at the Solomons for Missionaries and Mission Doctors and Nursing Sisters makes us feel we have only touched the fringe of our work. Our Church has yet to realise the bigness of the task before it and it is our fervent hope that in that awakening the Bible Class Movement may greatly resolve to take a big part.

Since New Zealand took over the Solomons Field we have had the joy of seeing quite a number of the young women and men of the two Movements going to the Solomons and we know there are others who will gladly follow when opportunity occurs.

There is no doubt, however, much remains to be done throughout our Movement to awaken the sentiment within our boys and young men for the Missions. We must remember the boy of to-day is the man of to-morrow, and it is to the Church of the future we look to carry on the tasks so nobly begun. It is also a solemn duty we owe the native races to give them the Gospel of Jesus Christ and all the educational advantages they can assimilate, for, in view of the greater challenge the oncoming years will make to all peoples, it is very wise they should be fully equipped spiritually, morally and physically for the stern test these years will bring. It appeals to the writer that with the thorough establishment of the Theological College, our next great task is a highly-constructive Missionary programme, in which we trust the Bible Class Movement will play a worthy part.

THREE HOME BASE RULES.

"Our interest in Missions is a mark of our Christian Character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

—Hamilton C. Mabie.



THE RESIDENCE OF THE REV. AND MRS. A. H. VOYCE, SIWAI, BOUGAINVILLE.

Photo: Mr. J. W. Court.

Zebedee Lembu and his Work

By Rev. A. A. Bensley

[Zebedee Lembu is a young Solomon Island teacher who is at present in New Zealand with Mr. Bensley, assisting in translation and deputation work.]

Zebedee has become very useful as the medical assistant of the missionary, and he attends to all the minor details of the work on the station. He has become a valuable helper when the minister is busy with injections, and some 300 cases were treated in the 12 months before we left for furlough. Not only this, but he is always moving round among the people in the villages, and he often discovers cases of serious sickness that might not have been reported to the Missionary. In this way he has been responsible for saving the lives of some of the people. In his talks he sometimes speaks about some of these cases in the following manner:—

"One day I was walking over the point to my garden, and I met a man who asked me how the sick woman was and whether she was dead yet. I said that I had not heard about any sick woman, and he told me that a woman down near the beach was very sick indeed, and that she could not live. I went down to see, but when I got near the wretched place where she was, the people told me not to go near or I also would be ill, but I thought to myself that this is my work, and I must attend to it. I went into the place, and all the people told me was true. The stench from her sore was terrible, and the hut was full of stench and blowflies. The woman was crying, for she knew she could not live, but I hurried back to the minister and told him. He gave me the medicine and told me what to do, so I went back quickly. When I arrived I boiled some water quickly in the tin I had brought and I put the disinfectant into the water and I syringed the terrible ulcer and then I bound it up. I told the people they must bring her round to the station, but they were people who were dark in their hearts. Eventually they brought her round with her child, who was almost as bad as she was with a terrible sore. Marama and I worked at her for many days until she got a little bit better, and then one day we put her on the launch, and sent her over to Dr. Sayers. Now she is well and her child is well. She is not only well in body, but she has a great joy in her heart because of this great work of love.

"Now I will tell you of a child who was very ill. Her people were heathen people and they did not come to the mission for help, but someone told me about this sick child, and I told the minister, who gave me the medicine. I took it along the beach, and long before I got to the place I heard the people crying and wailing. There was very little breath left in the child, but I was able to open its mouth, and it swallowed the medicine. When I saw the people crying, I had to cry too, but I knew Jesus our Saviour could save her, so I called on the people to kneel down, but they were heathen people and they did not respond. I prayed to God to heal this child, and when I left I saw that there was still breath in her. Early in the morning someone came along and told me that the child had sat up and was asking for some food, and now she is quite well again. Now, I know that Jesus can hear the prayer of those who call upon Him, and my heart is very glad."

A Sample of One of Lembu's Addresses.

My friends, your country is very cold to me, and the cold bites my body. One morning in Christchurch when I woke up I saw smoke coming out of my mouth, and I said to myself, "Now, I am going to be very ill indeed." But then I noticed that smoke was coming out of the mouths of other people, and I thought that this must be the fashion of this country. They told us about the cold, but we in our country did not understand the meaning of the things that were said to us. "What is this cold?" we said, but now I know. But friends, I want you to know that the cold does not reach my heart. How am I able to stand before you to-night and to say these words to you? Is it through something we ourselves have done? Have we ourselves left the darkness and come out into the joy and light? Oh, no! I am able to stand before you because of the work you have done in our land. I myself was born into a heritage of heathenism and darkness, but through the work you have brought to our land I am able to stand before you. Perhaps you think that we were people of love because we have a word for love, but our love and your love are different. This was our love. A man

A Missionary Box Opening Meeting.

A Record Box.

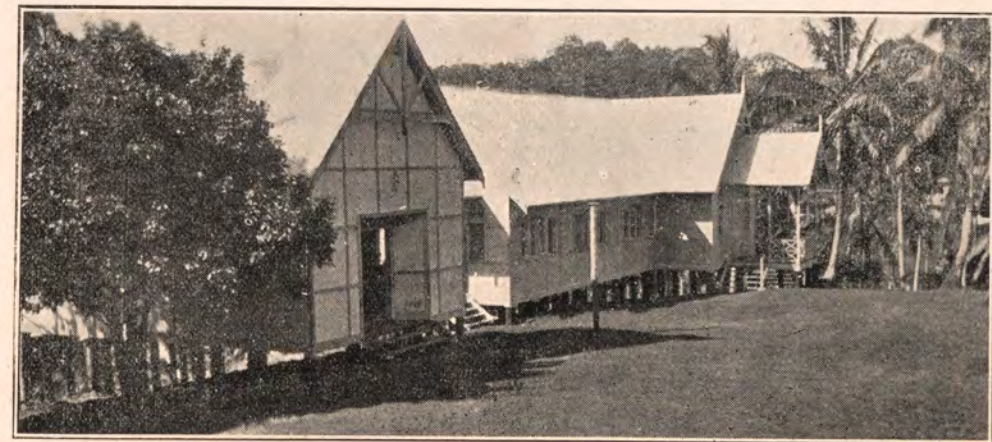
A meeting of unique interest was held in the Dominion Road Church Hall, Auckland, on June 19th. To it the young people brought their missionary boxes, which were opened in the presence of a gathering of about 200 people. The boxes were found to contain £28/15/7, that of Miss Gwen Higgott producing no less than £19/4/6. The box is a special one which was made by her father and for several years past has returned large amounts. This is surely the record for a New Zealand Methodist Missionary box.

A splendid programme was contributed by the young people, consisting of songs, recitations, dialogues, action songs and tableaux. An appropriate address was given by the Rev. W. A. Sinclair, and the chairman of the meeting, the Rev. W. Rowe, urged his people to give to the great cause of Missions in the spirit of sacrifice. Including the offering the financial return from the meeting was £34/17/11.

Could not results like this be secured in most churches with careful organisation and the assistance of the children and the young people? We commend the method to all our churches.

An inspirational missionary meeting has been described as "a filling station at which we replenish the somewhat diminished supplies of missionary spirit."

in our land has a friend and this friend also has a strong enemy, and this man says, "I love my friend, therefore I will kill his enemy for him." That was what love was in our land. And do not think we were straight people because we have a word that represents the idea. Our righteousness was different from yours. When a man died in the islands, his people took his widow and killed her. This made things straight we said, and this was the extent of our straightness. We love you now because you first loved us. But perhaps you do not want to help us, and perhaps you will leave us? Then if that is so, we will slip back and the darkness will come upon us again, for we are not wise or strong in this new way. To-day there is joy in our land. In the old days it was not so. No one shouted or sang or whistled. Enemies were ever about, and people went silently on their way for fear. To-day shout answers shout and song answers song in the bush, and there is no fear. We boys walk through the bush sometimes and one boy will shout, and we say to him in jest, "Are you shouting to your enemy to come and take off your head," and then we laugh, for we are in the days when peace fills the land. But we have but lately been brought out of the old life, and it is very near us, so you will think of us and pray for us, and you will not leave your children in the islands, for if you do the darkness will come upon us again and we will die. And when we think of the people of Bougainville and Buin, our hearts are like something that sinks, because they are in darkness, and we love them. You will always pray for your children in the Solomons.



COLLEGE AND SCHOOL BUILDINGS AT ROVIANA.

Missionary Table Talk

The Rev. Tom Dent, having completed his deputation work, together with Mrs. Dent, left Wellington by the "Marama" on June 8th, en route for the Solomons. Mrs. Dent is much improved in health as a result of her furlough. Our best wishes go with them for another happy and useful term on the Mission Field.

The Rev. and Mrs. A. A. Bensley and Lembu complete their round of deputation work on June 19th. They are booked to leave Sydney for the Solomons on August 1st. During his stay in New Zealand Mr. Bensley has been engaged in translation work. A new service book for Vella Lavella, containing hymns and portions of Scripture is now in the printer's hands.

The Rev. and Mrs. Binet, Sisters Jean Dalziel and Lily White, are due for furlough during the latter part of this year. Mr. Binet will be the missionary deputation for the South Island, and he is expected to commence work about the beginning of September.

Another teacher is urgently needed for Tonga. Mr. Page writes in terms of highest praise of the teachers who have gone from New Zealand and are now engaged as missionary teachers in connection with the Tonga Church. Full particulars may be obtained on application to the Rev. W. A. Sinclair, Probert Chambers, Queen Street, Auckland.

Information has been received of a legacy for our Foreign Missions in the estate of the late Mrs. Hore, of Addington, Christchurch. The amount will probably be about £200. Since the Church in New Zealand became responsible for the Solomon Islands Mission thirty-seven legacies have either been received or are due to be received at some distant date.

A most successful women's missionary meeting, organised by Mrs. Avery, was held at Eltham during the session of the District Ministerial Committee. Addresses were given by the General Secretary and Gina, and an offering amounting to about £13 was taken for medical mission work.

Dr. Clifford James arrived at the Bluff on June 18th and is now at his home in Dunedin. During his residence in the Old Land he gained the Diploma of Tropical Medicine and Hygiene, and also the Fellowship of the Royal College of Surgeons, Edinburgh. We congratulate Dr. James on his distinguished success. The date of his going out to the Mission Field has not yet been settled.

The General Secretary, accompanied by Gina, the Solomon Islands boy who is a student at Wesley College, Paerata, has just completed a most successful deputation tour in Taranaki. Large attendances were recorded at all the services and meetings. Gina rendered excellent service by his fine singing and addresses which were delivered in good English. Mr. Sinclair intends to take Gina with him to Canterbury for deputation work during his next vacation in September.

Sisters Elizabeth Common and Vivian Adkin are about to commence work on Mr. Cropp's station at Buka. They will be the pioneer sisters in that station. They will be remembered in the prayers of many people throughout the Dominion.

Since the formation of the Radius Group at the Methodist Theological College, Auckland, the students have decided each to seek a day's work at gardening or some other useful occupation and to devote the wages earned to the Foreign Mission Fund.

We congratulate our missionaries, the Rev. and Mrs. A. H. Cropp, on the gift of a daughter.

Mrs. H. L. Blamires is at present on a visit to Tonga, where her daughter is engaged in missionary work as a teacher at Nukualofa.

The Rev. J. F. Goldie writes: "You will be pleased to hear that the High Commissioner has again recognised the value of our Industrial Work by sending us a cheque for double the amount contributed last year. This year we have received a cheque for £100. It is not so much the amount, but the recognition of our efforts that we appreciate."

The Chairman further writes: "I am taking Dr. Sayers and Mr. Hayman over to Senga next week for the opening of the new Church. Mr. Binet is most anxious to make a big thing of it, and so we are arranging to take over the Brass Band and Choir from Kokengolo. A very beautiful and substantial building has been erected and Mr. Binet is very proud of it."

Dr. Ronald Lane, with a record of twenty years' work in China, speaking at a meeting in London recently, said: "It's great to be a medical missionary, and one of the happiest lives a man can have, and I am surprised that there are not more responses to the appeal for doctors for the mission fields."

Inland on Bougainville.

SIWAI.

By Mr. J. W. Court.

It was a happy thought to get permission to hop off the Tandanya at Skotalun, Buka, and thus make sure that at least one of the deputation should visit our newest head station—and our youngest recruits, the Rev. and Mrs. A. H. Voyce, at Siwai, also allowing for a more extensive visit to Buka.

With an up-to-date engine, and a few accessories, the 5-ton coach house yacht "Saga" would be a model boat for our work, and I greatly enjoyed the 24-hour sail down the west coast of Bougainville, with a capable and genial skipper, known officially as the Rev. A. H. Cropp, a jolly crew and my two valets, "Buster and Kewpie." A good wind, some fine trevalli and pike brought in on the trolling lines, great scenery, the 10,000 foot Mt. Balbi, and a 4,000ft. active volcano with other hills making an impressive sky-line, good meals and a comfortable bed on the seat of the cockpit—why, it was a delightful pic-nic.

Leaving the "Saga" at the southern end of Empress Augusta Bay, Mr. Cropp and I walked and slid 30 miles to Tonu; breaking the journey by camping for the night at Bais, the station occupied by our teacher Philip and his wife, Miriam. We had time for a game of football with the boys before Lotu, which was conducted by Mr. Cropp and attended by about 30 natives. Philip and his wife were away at Tonu expecting the deputation, but we foraged round and later enjoyed stewed wild pigeon, boiled corn-cobs and taro. The two days' walk was a great experience—slapping our way through 5 miles of hungry mosquitos near the coast, along well kept roads from 10 to 60 feet wide of pure volcanic soil, along native bush-tracks, over logs and slippery roots, dodging the thorns of the lawyer-cane, fording rivers, crossing native log bridges, slipping down 200 feet ravines and climbing well made rustic steps on the other side, enjoying a rest by the way—biscuits and a glorious drink of coconut milk—and, the last hour in the daily tropical deluge.

It was good to see Mr. and Mrs. Voyce in good health and delighted with their sphere of labour, living comfortably in a well built native house. They had had no mail or supplies for four months, so a packet of letters was very welcome.

The Journeyings of a Deputation.

There had been great preparations for the visit. A very fine church to seat 200, and a school with six class rooms and an assembly room were waiting for an official opening. The 60 odd school boys living on the Mission property were in smart new lap-laps and were a happy crowd. The five teachers with their wives and children came in from their stations.

Next day, Friday, Sept. 9th, we inspected the church, school, dormitories, the village where the houses are built in two straight rows, fenced in, and the ground quite clear and clean. Walking through the bush, I was shown a number of scattered huts, for the people have their official residence and also a country house.

We visited and doctored the Cookeri or Chief, our only baptized member on Bougainville, a very influential man, and intensely interested in our work. He was taken ill while working on the new church.

On Saturday, Mr. Cropp returned to the "Saga" to take the engine to pieces. Mr. and Mrs. Voyce and I walked 14 miles visiting Harini, Paul's station.



"THE GREAT WHITE CHIEF FROM NEW ZEALAND" AND HIS NATIVE FRIENDS.

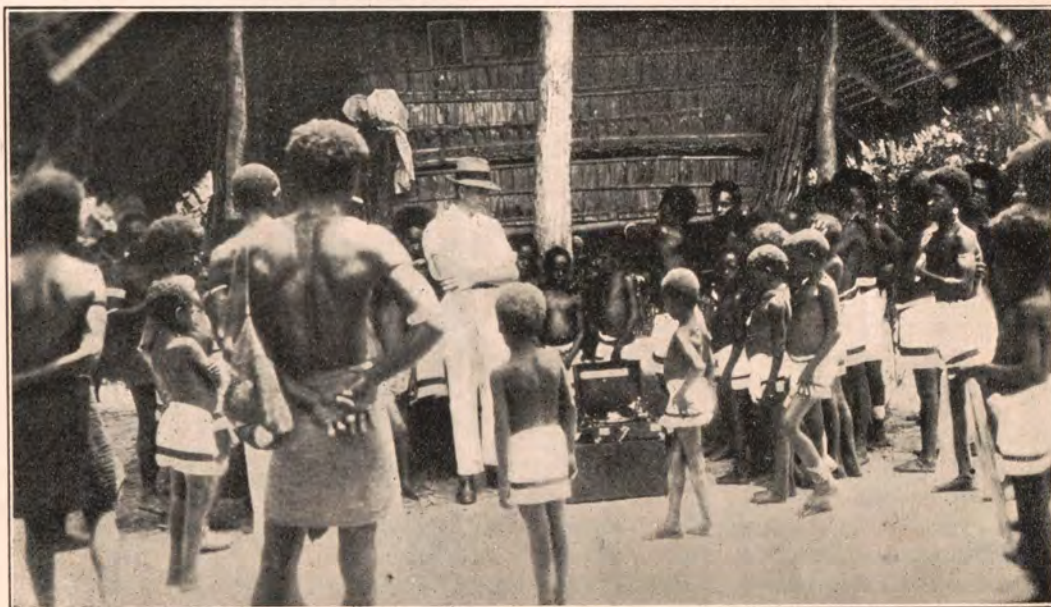
Photo: Mr. J. W. Court.

Sunday, 11th, at 7 a.m., there was morning Lotu, and at 11 a.m. service. The pulpit platform with a 2-foot high cream screen, a plain hemstitched white cloth on the desk, choice flowers, small flags, sacred pictures and texts, all told of loving work. There was a full church, and very hearty singing. The people left outside their hair combs, pipes, nose ornaments, etc. My text was, "The more we are together, the happier we'll be." Mr. Joyce translated into Pidgeon English and David into Siwaiese.

In the afternoon we visited Harini again and held Lotu with 80 present. My text was, "Grow in the knowledge of our Lord Jesus Christ."

After morning, afternoon and evening Lotu we had some choice selections on the gramophone. We also took it with us on our visits to the outstations. This was the natives' first experience of a musical box and they were intensely interested. Even on the road we had requests for a demonstration.

On Monday, September 12th, Mr. Joyce, I and the boys set out for a big sing-song, about 7 miles away, at the opening ceremony of a large Kapasa—a men's meeting house—holding about 15 large hollowed out wooden drums. There were one or two fires on the ground, seats, open ends, with a wall 3ft. high to keep out the pigs. Fully 100 natives followed us



LISTENING TO THE GRAMOPHONE FOR THE FIRST TIME IN AN INLAND BOUGAINVILLE VILLAGE.

Photo: Mr. J. W. Court.

from our village of Tonu and other villages further away, many with queer head-gear made from banana leaves or flat white fibre, faces with red and white markings, many with up to £10 worth of shell money round the neck, carrying spears, axes, bows and arrows, and three or four with umbrella or Japanese sunshades.

We arrived too soon. The cooks had to prepare 30 pigs, valued at £5 each, numerous opossums, taro, sweet potato, etc. We walked on to another kapasa where the drummers were still at work and had been at intervals since the previous evening.

To the delight of the waiting natives, I took off my aertex singlet, rolled up shorts, and put on lap-lap native belt, armlets, opossum teeth necklet, a native basket hat, ferns in belt, hat and armlets. Mr. Joyce marked my face, chest and back red and black. I carried a fearsome weapon also a native kit under my arm to hold my betel-nut gourd.

We still had to wait, but when the signal was given the natives left all the surrounding kapasas and lined up along the road.

Mr. Joyce and I walked into the big square that had been cleared in front of the kapasa. The host, a refined type, with two wisps of whisker on the chin, came up, took my hand and we did a formal dance together. The other chiefs came up and danced with me. I shook

hands with probably over 300 out of the 700 men present. Each village lined up separately outside the square. One man came in a running dance, lifting feet well up and stamping hard, shaking his spear, going down one side along the far end, then turning round and coming back half way where he met the second man who joined him in mock battle; then the rest of the village came in separately forming a line, dancing along and brandishing their weapons. They eventually stopped and clustered together when another village came on, and when all were in they all went off and came on again in one big raid, yelling, circling round blowing their bamboo pipes, and carrying long thick bamboo sticks full of water, which they throw over themselves.

On Tuesday, September 13th, at breakfast Mr. Joyce reported he had been to see the Chief, who was very ill. All his people were with him and we were not surprised when later we heard wailing. His death is a big loss to our Mission. Pneumonia was suspected, and the result was made certain by his being washed in the cold river contrary to instructions. He was about 50 years old and they regarded him as a young man. They wailed all day. When old people die they sing, for they believe in a happy hereafter. The relatives—he leaves eight widows and a large family—approved our keeping our appointments, so we made a start for Misuai, nine miles away, 2,000 feet above sea level—Timothy Kutimai's station.

After several miles of primitive and in parts muddy forest track we emerged on to an 8ft. path, and met a Police Boy who had walked two days from Buin to deliver letters from the Tandanya at Kieta. We learned that Mr. Goldie, Dr. Sayers and the rest of the deputation had had a very rough trip from Buka and would not be coming round to Siwai. We crossed two deep wide ravines, a wide but shallow river and stopped for a while at a kapasa where we saw a number of clay cooking pots that were for sale at 10/- and £1 each and are eagerly sought for by natives. Valuable spears and arrows were also stored there—quite safe in this uncivilized land. We mystified some old natives with the gramophone. We saw many tree and other ferns, also sago palms 60 feet high. Arriving at Misuai we found a nice church, Timothy's house, and a two-roomed guest house with two verandahs.

After cricket and football we donned bathing suits, and with Timothy and a number of boys we three led the way down a long track through the forest to the river for a rowdy swim. After a pic-nic tea on a verandah, we

attended Lotu, with about 200 present, and after that the gramophone. I heard the drums through the night calling the people to another sing-song.

On Wednesday, after early Lotu, presentation of spears, serviette rings, taro, and coconuts, we visited a village that is asking for a teacher. We saw a large flying fox, secured a female Empress Augusta butterfly and arrived home at mid-day ready for a hearty lunch.

At evening Lotu Mr. Joyce gave a fine eulogy of the late chief Joni in pidgeon English.

We retired to rest early, for the funeral pyre of the chief was to be lighted as the morning star rose, about 3 a.m.

(To be continued.)

Another Splendid Gift.

A Diesel Engine.

We have great pleasure in making mention of another act of splendid generosity by some good Auckland Methodists. At some of his meetings, Mr. Bensley has told of his transport difficulties in the Islands. The Chairman recently entrusted to him for his work, a fine 9½-ton vessel, but unfortunately, her engine is too weak to drive her against the slightest puff of head wind, and, for this reason, journeys are often greatly prolonged and the safety of the vessel endangered. At the close of one meeting a lady in the congregation asked Mr. Bensley some questions about his requirements and promised to do something in the matter. She mentioned the matter to her husband and the result is that a splendid engine is being donated for this vessel. Members of this gentleman's family are assisting in this gift. The engine is to be a Fairbanks-Morse Diesel, and, if successfully installed and run, she will result in greatly reduced running expenses, as these engines are constructed to consume any kind of crude oil. In the Islands, benzine often costs as much as 35/- a case. Crude oil will cost a little over 1/- a gallon. Mr. Bensley is deeply grateful for this fine gift. When he makes his visits round the Circuit now, and goes out on the business of the Mission, over and over again will he have cause to thank these generous friends. This is God's work we are doing. We prove over again that if we really place at the feet of God all our needs for the conduct of His work, He will never fail. He has many servants who are really concerned about His work and are ready to help and so prompts their hearts to do these fine things.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

Dear Fellow Workers,—

It has been very interesting to learn from the Revs. Bensley and Dent what a very important place the "Gift Boxes" have in the work of the Solomon Islands, and without which the work would be very much hampered. I am asked to convey to all Auxiliaries the grateful thanks of the Sisters, Missionaries and their wives as well as the Native workers in the Field for these gifts. This year we have more workers on the Field: thus it will be necessary to increase the number of our boxes. Further, with the development of the work, many out-stations are being established, and the native teachers there who are doing such splendid work must be supplied from the gift boxes with goods and necessary equipment. We would remind Auxiliaries and interested friends that all boxes must be at the packing depots not later than the middle of August. Those desiring information, apply to Mrs. Smethurst, No. 3 Ladies' Mile, Remuera, Auckland.

The following goods are required:—Prints, crepes, needles, cottons, tapes for sewing classes; dresses, calico, boys' shirts, suglets, leather belts, pocket knives, mouth organs, fish hooks, towels, etc. Bandages in large quantities are very much needed.

Through the courtesy extended to us by the Editor, we are able to publish Sister Eleanor Dobby's annual report in the Women's Pages of the "Open Door."

It is a very fine record of devoted service which will be very far-reaching in its influence. Our grateful thanks and appreciation we tender to Sister Eleanor and assure her of our continued prayers and sympathetic interest in her work.

With grateful thanks for the generous response to our appeals.

Yours sincerely,

M. W. PACEY.

Work among the Maoris

Sister Eleanor Dobby's Seventh Annual Report

For continued health and strength, and for the sympathetic interest and prayers of many friends, I thank our gracious Heavenly Father. We realise more than ever as the years go by our utter dependence on God, how much we need His wisdom and love and tact and patience, and how without Him we can do nothing. So you dear friends who are "holding the ropes" will understand why we appreciate and value so much your prayers on our behalf.

Let me thank all those members of Auxiliaries who, during the past year, have sent kind, encouraging letters, and copies of "The Lotu," "The Open Door" and "The Vanguard," and to all those good friends who have sent parcels of old clothes I would send a very grateful "Thank you."

You all know that when I visit some of the distant settlements I am often away for days at a time, so when I tell you I have had over 760 visitors and callers at my little home during the year, you will understand I have not had much time to be idle. One is apt to get impatient and chafe at the constant interruptions, and much grace is needed to keep sweet and unruffled at all times. Talking and dealing with people's problems is tiring work, and there are times when I feel I would like to steal away to some quiet spot for a few days, but when I am well and strong I glory in being in the thick of it all.

Women come and tell me their personal troubles, and one is often expected to give advice. Many opportunities occur in this way of sowing good seed in their hearts, and one has to be so careful lest by word or manner we might wound a sore and aching heart. How one longs to fulfil God's plan for each day.

There are certain things which must be done in one's own home, such as sorting out the parcels of old clothes, putting labels in Bibles and reward books, wrapping up toys for picnics, preparing addresses, writing letters and marking "Scripture Union" papers of which there are 120 copies to be distributed each month. Some, of course, have to be posted, as a number of the bigger boys and girls are now away at College, others are working, but these little papers and the daily Bible reading help to keep them in touch with spiritual things.

I wonder if our Girls' School will be started next year? There are such lots of lovely girls up here who would go if we had one. There is very little work for them in these Maori settlements, and the result is that most of them marry when they are 17 or 18, and life to many of them after that is very monotonous. Two or three years at College would broaden their minds and would greatly help them to become more efficient housekeepers and more capable mothers.

One hundred and twenty-six meetings have been held during the year. The children seem to be just as interested as ever and there is no trouble to get them to attend. I am always happy when I am with my boys and girls. When I look into their faces and listen to their singing, I think what a privilege is mine, and I forget my cares and weariness.

This year Bibles and reward books were given to the children at the Taheke, Punakitere, Omanaia, Waimea Valley and Otatau Sunday Schools. Games were held with the children at the Omanaia School and each child received a toy and some lollies and peanuts. Quite a number of the older boys and girls have signed the Temperance Pledge during the year, and temperance literature has been distributed. Numbers, too, have joined "The Band of Mercy" and these have received copies of "The Little Animal's Friend" from time to time. Helpful books have been given to some of the Maori local preachers and also to the sick.

In August I left for Christchurch, where I spent my annual holiday. In October I was privileged to attend the Women's Missionary Conference in Wellington. Old friendships were renewed and new ones formed. To me it was a time of inspiration and helpful fellowship. After Conference I proceeded to Masterton, where Mrs. Cocker kindly provided hospitality for me. On the Sunday afternoon I addressed some of the Auxiliary ladies and Bible Class girls. It came to Masterton's share to endure my first lantern lecture.

At Hastings Mrs. French cared for my needs, and I addressed the members of the Auxiliary one afternoon and also showed my lantern slides there one evening.

From Hastings I proceeded to Napier, where Mrs. Bisson looked after me most kindly, and here also I addressed the ladies and gave a lantern lecture.

At Napier some little girls meet together once a week and make and mend garments for my work, and I was amazed to see the pile of clothing they had got ready for me. Little fingers and loving hearts can do a lot when they are consecrated to God's service. God bless my little friends at Napier and at Onehunga, and my "Busy Bees" at Dunedin.

In January, Mrs. Simons, Maori Organiser for the

W.C.T.U., came to Hokianga and stayed with me for a month. We held meetings together at Otatau (2), Waimea, Taheke (3), Utakura and Te Karae. Mrs. Simons formed new branches at Omanaia, Lower Waimea, and Whirinaki, so we have now six branches of the W.C.T.U. in the Hokianga district. Our Taheke president went as a delegate to the Convention in Napier. The Otatau branch also sent a delegate.

Just after Christmas I was honoured with a visit from our Box Organiser, Mrs. Smethurst, and her good husband. Their interest in Mission work is very keen, and it was lovely to have them in my little home. No one knows just how much they have done to help on my work and the work in the Solomon Islands.

260 visits have been paid during the year. In practically every home I visit I receive a warm welcome, and now that I know these people so well, I am greatly interested in their welfare. I have travelled over 1,500 miles this year in my district. Now that the service cars have started running to the station I have been able to use them for some of the longest rides. It means more walking but it is a change from riding horse back so much. The driver on one of the cars is a Methodist, and he has told me I may travel on his car for half fare, so that is a great help.

I thank all those who have helped in any way during the past year to cheer me on my way. May this be a year of wonderful progress in all our Auxiliary work and on all our Mission fields. "The best of all is, God is with us."

Extracts from Sisters' Letters

Sister May Barnett writes as follows:—

We are all agreed that to have a Training School for native girls would be a very good thing, but at present when money is so badly needed for so many other things, it seems out of the question. The girls, however, are not being neglected. I, for my part, am doing what I can to teach them. I have little and big in the Home and all the bigger ones take their turn at caring for the little ones; they also help with sick and midwifery cases. Girls are being trained in all the Sisters' Homes; they go to school and are taught to wash, iron, and sew; to keep house and yard clean. I think nearly all the girls trained in the Bilua Home have married teachers. At present we have here twelve big girls and eight little children under six years of age in our Home. The youngest, a new baby girl, has just come, to the great delight of the older girls, as all the other little ones are boys. Sister Ethel McMillan has about twenty girls in her Home I hear, so you see something is being done for the older girls. This is a great work, bigger than many people realise. It calls for help from you all; think about it, pray about it, and then do all you can to help.

From Sister Jean Dalziel:—

"I have had an exceedingly happy and profitable seven months while Sister Lina was away. I loved the constant employment at what was for the time being 'my job.' The boys who have been helping me have been so good, day in, day out, including Sundays, always at their post. They have again proved themselves worthy to be trusted.

"I think we are all feeling a little envious of Sisters Elizabeth Common's and Vivian Adkin's appointment to Bougainville for pioneering appeals to all to a certain degree. In another month or two I shall be thinking it is time to be packing for my furlough; the three years that seemed so long to look forward to have passed so quickly that it is hard to believe I shall soon be at home again."

Home Notes

The members of the Otago Young Women's Missionary Movement will be gratified to think that at last their efforts in providing one of our Missionary

Sisters with a Plunket Nurse's Training, are to bear fruit. Sister Elizabeth Common has waited long for a chance to put into full practice the knowledge she gained at the Harris Karitane Training Institute in Dunedin. No doubt, in the wilds of Bougainville she will many a time be glad of the skill and information gained under the Matron of the Institute. All Auxiliary members are asked for their special interest in herself and colleague, Sister Vivian Adkin.

The members of the Canterbury Women's Auxiliary are busy preparing for meetings in June to celebrate their twenty-first year of Missionary work for women in Fiji, the Solomon Islands, and among the Maoris of N.Z. Much interest and large attendances are confidently expected.

We are glad to hear of Mrs. Dent's satisfactory recovery from her recent illness. We trust that she and her husband may benefit greatly from their holiday in Timaru.

The Theological College and Foreign Missions The Radius Group

At the commencement of 1928 there were six students in our Methodist Theological College, who had volunteered for Foreign Mission work. So strongly did they feel their call that the general feeling was, that if the N.Z. Methodist Church could not find work for them in its own field, then they would feel compelled to offer their services to another Foreign Missionary Society, although their ambition was to serve their own Church which had done so much for them.

In order to maintain this Missionary spirit at "Dunholme," these Students decided to form a Missionary Group, and as their motto they chose the words of Wesley: "All the world is my parish." The Radius Group aims to compel every Student to become a world outlook man; the name itself suggesting the idea of looking out from the centre in every direction.

Then the Group aims to inspire in every Student, no matter what his sphere of labour may be, a zealous missionary spirit, that will be of untold value to the Church in the future. It has been rumoured that the Radius Group has been thinking seriously of arranging a Foreign Missionary Refresher Course for those who are in any way responsible for the

education of our people in Foreign Missionary affairs.

Then the Group has pledged itself to take a personal interest in the staff on the Field and to look after the interests of the students who have volunteered for Foreign Service.

While resident in College, the Radius Group holds a fortnightly Thursday morning meeting (6.45 to 7.15 a.m.) for devotion and prayer. The average attendance at this early morning meeting is about ten. Then a fortnightly evening meeting is held on Friday from 7 to 8 p.m. The syllabus includes: The Genesis, History and Principles of Missions; Missionary activity in the various Fields; the Problems of Race, Colour and Presentation of the Gospel, and also Missionary Biographies.

The atmosphere that has already been created is so gratifying that the Group is attempting to have similar groups formed at the Roviana Methodist College, at Wesley College, Paerata, and at Deaconess House.

In order to make the Prayer Meeting as effective as possible, circulars have been sent to all the staff in the Solomons asking them to inform us not only of their difficulties and disappointments but also of their ambitions for the future.

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