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The Open Door

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

SEPTEMBER, 1928



THROUGH "THE OPEN WINDOW" OF THE
SENGA CHURCH, CHOISEUL.
Photo: Rev. V. le C. Binet.

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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	...	...	...	Buka Passage, Bougainville, Mandated Territory of New Guinea
Rev. A. H. VOYCE	Tonu, Siwai, via Kieta, Bougainville, Mandated Territory of New Guinea

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Dr. CLIFFORD JAMES	

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Nurse LILIAN BERRY	Roviana, Solomon Islands
Sister MAY BARNETT	Bilua, Vella Lavella, via Gizo, Solomon Islands
Sister ELIZABETH COMMON	...	...	...	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	...	...	...	Roviana, Solomon Islands
Sister JEAN DALZIEL	...	...	...	Bambatana, Solomon Islands
Nurse LILY WHITE	...	...	...	Senga, Choiseul Bay, Solomon Islands
Nurse EDNA WHITE	...	...	...	Roviana, Solomon Islands
Sister GRACE McDONALD	...	...	...	Bilua, Solomon Islands
Sister VIVIAN ADKIN	...	...	...	Buka Passage, Bougainville, Mandated Territory of New Guinea.

NATIVE MISSIONARY.

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

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From the Mission Office.

Our Medical Mission Work.

Another very important development in connection with the medical work of the Mission is represented by the early departure of Dr. and Mrs. Clifford James for the Solomons. Dr. James is in every way highly qualified for the work to which he is setting his hand. He holds the usual degrees of the Otago Medical School and, in addition, has the Diploma of the London School of Tropical Medicines and the Fellowship of the Royal College of Surgeons, Edinburgh. He is gladly and voluntarily placing all this medical knowledge and skill at the disposal of the needy people of the Solomon Islands.

From the material point of view a great sacrifice is being made by the doctor in undertaking this work, and some of his brother medical men have not hesitated to call him a fool for throwing away his life and embarking on what appears to them to be a quixotic mission. The salary which he will receive is that paid to an ordinary missionary, and is only a fraction of what he would soon be earning were he to engage in practice in New Zealand. Attractive offers have been made to him to deflect him from his purpose, but he has never wavered in his determination to dedicate his life to the work in the Solomons and to the people who stand in greatest need of medical assistance. But did not the greatest of all physicians say, "Whosoever will save his life shall lose it; and whosoever will lose his life for My sake shall find it"?

Dr. James does not go out as a purely medical worker. He goes as a medical missionary, using his medical knowledge and skill for the double purpose of healing the body and leading those healed to a knowledge of the Great Physician, Jesus. His record as a Church worker gives every assurance that this aspect of his work will not be merely secondary. Speaking at a recent gathering in Auckland, Dr. James said that he had been reading in his New Testament how Christ healed the sick, cleansed the leper and gave eyesight to the blind so that they went away glorifying God. "My aim," said he, "will be to minister to the

physical needs of the people in the Solomon Islands, so that they will go away glorifying God."

He will have the full support of Mrs. James in his work. She is a graduate of the New Zealand University, with experience as a High School teacher and a Bible Class leader.

The Church is exceedingly fortunate in securing the services of such highly-qualified and consecrated workers. They will be followed in their journeyings and in their work with sympathetic interest and the prayers of the Church at the Home Base. On behalf of the whole Church in New Zealand we wish them God speed, and assure them of loyal support.

But is all the sacrificing to be left to those who serve on the Mission Field? Is it not the duty of the Home Church to share in the sacrifice? If the spirit of sacrifice exhibited by these adventurous workers were to take possession of the members of our Church throughout New Zealand all our financial problems would be solved, and the amount asked for this year, viz., £13,500, to carry on the work in the Solomons would soon be realised.

Does the Church desire the work to be developed and extended in accordance with the undertaking given to the Australasian Missionary Society when responsibility for the field in the Solomons was accepted in 1922? The time has arrived when the Church must face up to the task and pronounce whether it is to be advance or withdrawal of workers. The Missionary Society is but the servant of the Church to carry out its decisions and policy. If we know the spirit of our Church there will be no doubt about the answer, and it will be Advance.

A little more than twopence a week is all that was contributed by our Church members in the Dominion last year towards the support of the work at the front. If all our Church members would give an average of threepence a week our present financial embarrassment would be removed and some aggressive movement be possible.

Opening the New Church at Senga.

By Rev. F. H. Hayman.

It was about 4.30 p.m. on the afternoon of Friday, June 8th, that the Mission ketch *Tandanya* came into the difficult anchorage at Senga, which lies on the reef-bound northern coast of Choiseul. She bore with her a party from the Head Station at Roviana, consisting of the Chairman, Rev. J. F. Goldie, Mrs. Sayers and her mother, Mrs. Grove, the Rev. F. H. Hayman, the Roviana chiefs, Boaz Vao and Samson Iga, and the Kokeqolo Band, under the baton of Paul Havea. The occasion was one of the first importance for the Choiseul Circuit, and for its progressive Superintendent, Rev. Vincent le C. Binet, for at last, after some years of toil, the head Church of the Circuit has reached completion.

All Choiseul was on holiday. The Rev. and Mrs. Binet, and Sister Lily White were most admirable hosts. The Rev. J. R. and Mrs. Metcalfe, and Sister Grace McDonald, all of Bombatana, were there with eighty of their people. Miss Chapple, of Wellington, and Mr. Stanford, of Victoria, completed the list of Europeans, a record for Choiseul. For days the natives streamed in for the historic occasion. Some, like the eighty men, women, and children from Sasamunga, came fifty miles through the tortuous tracks of the densely-wooded mountainous interior. Others came in their great "tomakos" or war canoes, with the water curling up at the prows and their paddles beating a wierd rhythmic time. It is significant that at one time women were not allowed to touch a "tomako," but now the men bring their wives and children scores of miles along a dangerous coast to attend a Christian festival. In the end a roll-call showed an aggregate of eleven hundred people under thirty different teachers. On Saturday morning rain cut short the service at the Church door, and about 12 noon the Chairman turned the key in the padlock, and declared the Church open for the worship of God. As the Church filled, we wondered by what strange Aladdin's method the "mighty Wurlitzer" had been transported to lonely Choiseul. But it was an invisible choir, not of angels, at least not yet, but of the Kamaga people, who had made peace with their enemies only four years ago. In the service which followed Mr. Goldie gave a short address of congratulation and exhortation. Mr. Binet was deeply moved as

he gave a historical sketch of the building of the Church, and well might his heart be filled with gratitude, as he saw before him, after so much labour and planning, the Church of his dreams. And it is a Church of dreams, for Mr. Binet has the soul of an artist. There is no finer Church in the Solomons. A hundred feet long, thirty-eight feet wide, and forty-three feet to the beautifully decorated ridges, it peeps through the palms to the open sea, which stretches without a break to the Behring Sea and Alaska. One would like to be up there sometimes just to enjoy the luxury of a really good shiver! The great pillars of the interior were beautifully adzed and smoothed by voluntary labour, from heart of kivili, a native timber as hard and durable as Indian teak. Five hundred bundles of sago palm leaf, obtained gratuitously from both sides of the island, were used for thatch. Mr. Binet reminded us that the beautiful building was a thank-offering of the people to God, Who had delivered them out of the hands of their enemies. During the construction many scores of boys from outlying Christian stations dived for trocas shell, the sale of which helped to provide food for the workers. Later this was supplemented by one meal of rice per day provided by Mission funds. Boaz Vao and Samson Iga both addressed the packed Church. Among other things Boaz reminded them that when the Roviana people came to Choiseul in the old days, it was to get heads. To-day it was for a different purpose, to rejoice with them that they had such a fine building for Christian worship.

A walk through the villages on the Saturday afternoon showed scenes of bustle and activity. It takes enormous quantities of pig, turtle, yam, taro, kumara, and banana to feed over a thousand Solomon Islanders. The food was cooked in the great stone ovens familiar to New Zealanders. In the evening rather a unique entertainment of song and action was given in the Church by Sister Lily White's Kindergarten. This was followed by the cantata *Esther*, well rendered in chorus and tableaux by Mr. Binet's school children. The whole showed much labour and preparation.

On Sunday morning Paul's Band called the people to the Church, which was full to the very limit of its capacity. Between eight and

nine hundred people must have listened to the Chairman's sermon. Only nine years ago these people were warring tribesmen. The last fight took place in 1919 at Gingerpilly, the double-stockaded village on the hill just behind the Church. It was a significant moment when Jonah and his wife Dorcas, who came from the opposing tribes, were asked to stand up before the great congregation, as a witness to the unity that is in Jesus. Fine it was also to honour Joni Hopa, the gallant native teacher, who remained with his people in Gingerpilly throughout the hostilities.

The afternoon service of praise was conducted by Revs. Binet and Metcalfe, the address being given by Rev. F. H. Hayman, and inter-

preted into the Lauru tongue by Mr. Binet. After the service a small party climbed up the hill through the bush to the historic site of Gingerpilly, now the station cow paddock. Some of the heavy pallisading still remains.

About 7 a.m., after morning lotu, a great crowd assembled on the palm-fringed beach to farewell the Roviana party. One was reminded not a little of the scene at Miletus, when Paul farewelled the Ephesian elders, though the writer did not personally see anyone fall on the Chairman's neck. Perhaps it was cut short by the three sturdy natives who took him up and bore him through the breakers into the huge "tomako" in which the party was taken out to the waiting *Tandanya*.

How They Built the New Church at Senga.

In the following article the Rev. V. le C. Binet describes the new Church which has been erected at Senga, in a district where only a few years ago the people were all heathen and inter-tribal fighting was constantly taking place. In the preceding article the Rev. F. H. Hayman gives an interesting account of the opening ceremonies.

Practically the whole of the framework of the new Church is of durable, hard, red wood, which is of fine texture, and looks extremely well when polished. An expert has said that it resembles Indian teak. The posts had been felled in the bush all along the coast, adzed by native workers, then placed on rafts and brought to the station, planed, and placed in position by means of a winch and tripod made by a native named Isaac Kisini, part of whose life-story has appeared in the *Methodist Recorder* of August 31st, 1922. I borrowed iron blocks from a friendly plantation manager 70 miles away, and bought about 150 yards of 3in. Manila rope, and the huge logs were put in position with comparatively little trouble, willing workers turning the "capstan-like" winch with happy cries, and it was really very interesting to see a log, over 40 feet long, and weighing nearly two tons, being lifted right off the ground with comparative ease and placed in position, its base being afterwards encased with cement—for ours is a sandy soil in that particular spot, and our Lord's warning could not possibly be disregarded.

About a thousand laths have been employed in the construction of the building, over which has been placed in position sewn-up lengths of the sago palm leaf (over 500 bundles having been used), so effectually thatching the building, which will not need re-thatching for, we hope, another seven years at least. Rushes

from the riverside have also been utilised in the construction of the walls, doors and shutters.

Many miles of cane have been used in the tying of the beams, rafters, laths, leaf, and floors, and many lengths of bamboo have also been utilised.

The floors are made of betel-nut wood. The trees are first felled, then stripped of their bark, then split, and placed convexly on the flooring rafters, and tied down securely with cane.

The rostrum was constructed by Isaac Kisini. The reading desk is of a redder timber—softer to work than "Kivili" (the hard, red wood previously described). Plaited bamboo screens off the lower part of the desk. On either side of the rostrum stand two pedestals, one being used as a baptismal font and the other as a flower stand. These two pedestals were carved out of a solid piece of "Kivili" by Isaac Kisini, and—what is still of greater value to me—44 people have already been baptized as this baptismal font, indicating their desire to leave the superstitions and barbarisms of a heathen past and to live in the light of a new day.

Many of the logs which were brought to the station were sawn by amateur sawyers, and the framework of the walls and doors and windows, the construction of three sets of front steps, was made possible by the devoted service

of some half-a-dozen black boys, who for nearly four months kept sawing the logs which were allotted for this part of the work.

The question of providing food for such a big army of workers that the building of our Church required was a serious one, and an appeal was made to the out-stations to procure trocas shell (by diving), which could be sold at a good figure for the purpose of purchasing rice by which to feed the workers. We did not want to cause expense to the Mission, if possible. Some £30 worth of shell was sold to the traders, and nearly thirty bags of rice—1¼ tons—was procured, but even this was not sufficient, even though as a rule only one meal of rice a day was given to the workers, (they having to provide the other meals themselves from their own gardens, which, unfortunately, at this time, had suffered much on account of a big drought in the early part of the year).

The building, which includes the main body of the Church itself, with vestry and porch attached—practically three buildings in one—has a total length of 100 feet, a width of 38 feet, a height of 40 feet, and a seating capacity for 1,000 natives—for they sit on the floor.

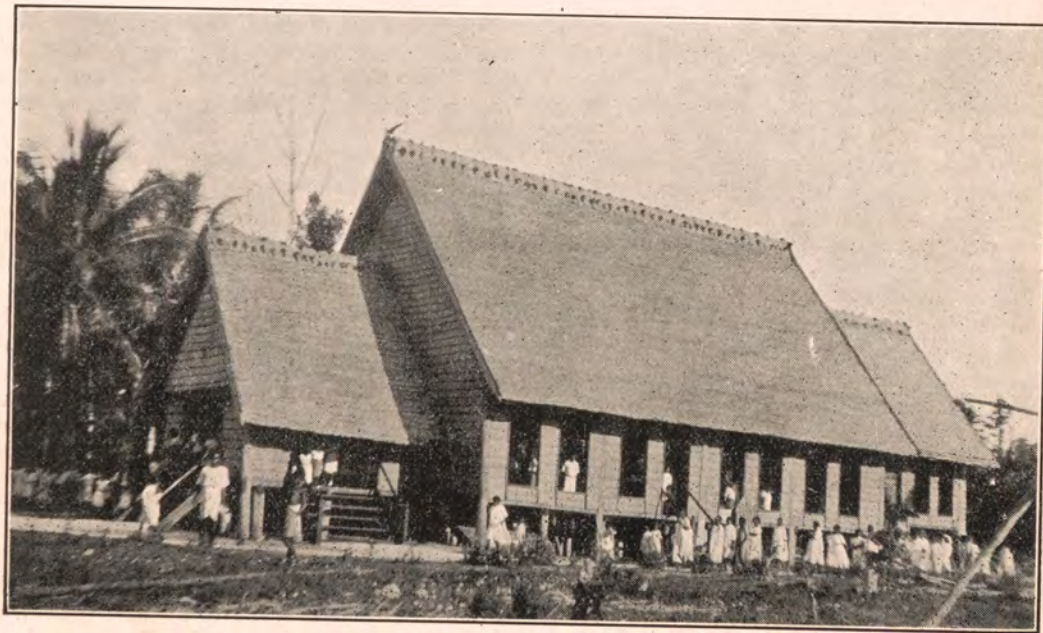
I suppose that 1,000 people were employed at some time or another, not constantly, of course, in the construction of the building, without any promise of reward whatsoever.

A trader who came to view the building esti-

mated its value at £1,000—that is, if all the labour and material had had to be paid for, the local expenses would have reached that figure. If, however, such a framework of good timber, with its solid main posts, was erected, say, in Sydney, its cost would far exceed the figure named.

In a native building such as this is there is always a great disadvantage, and that is that it has to be re-thatched about once in every seven years. But with a leaf roof we have always the benefit of a fairly cool building, whereas if we had corrugated iron roof the heat would be almost stifling. The expense would have been proportionately greater, which the people themselves would have had to bear. Some of them wished to have an iron roof, paying for it with their copra (dried coconuts), but I did not encourage such a proposal. Some of the European-built houses and churches in the Islands are architectural eyesores and improvised Turkish baths.

I must not omit to mention the approach to our new Church from the shore, which is fringed with high coconut palm trees. The ground was first levelled after all the lank growth had been cleared away, and several trees felled and paths marked out, which led from the sea right to the front of the Church, and all around the building. Hundreds of hibiscus plants were planted six feet apart,



NEW CHURCH, SENG, CHOISEUL.

Photo: Rev. V. le C. Binet.

and an edging of blue flowers, 15 inches apart, was placed near the path, which has since been covered with white gravel, obtained from an island three miles away. The road, or rather path, from the Church leads right up to our house on the hill, going over a swamp spanned by a bridge constructed from the surplus material of the saw-pit.

And who are these people who have built this Church and made paths around it?

Savages of less than a generation ago!

Let me give a free translation of one of the speeches made by a Chief from an island 100 miles away, a speech he made on the day of the Church opening:—

“Our visit to you on this occasion is of a different character than formerly. To-day we fraternize with one another; you entertain us and make our visit a most enjoyable one. We shake hands together, but only 20 odd years ago we were so busy in taking each others’ heads tucked away under our arms that we did not stop to shake hands. And you know the explanation of this difference as well as I do. Before me, upon the main post of this fine Church of yours, I see a cross carved upon it, with a shield and spears and axes fading into the background, truly symbolic of the history of these islands. The cross of the Lord Jesus Christ is making all the difference.”

Dr. and Mrs. Clifford James.

By
Rev. W. B. Scott.

Dunedin Methodism is rejoicing at the decision of the Foreign Mission Board to send Dr. James and his good lady to the Solomons, in spite of the financial stringency in Foreign Mission affairs. It is to be hoped that not only Otago but also the whole of Dominion Methodism will respond to the challenge and see that our second doctor on the Mission field will want for nothing in the work that he has undertaken.

Methodists as a whole ought to know that Dr. James has resisted other offers in order to be loyal to the church he loves so well. More than that, we have, in the doctor, a man who will be loved by the people to whom he will minister. His work amongst the young people at Cargill Road will not soon be forgotten. Every Sunday morning he used to gather together close upon 100 young people who loved the ground upon which he walked. Since then, although there have been good workers for the Junior Endeavour, the phenomenal success of “Cliff,” as he is affectionately known by the congregation of “Wesley,” has not been repeated. One can easily visualise crowds of the children of the Solomons—grown up and toddling—eager to have teeth extracted and limbs amputated—if only Dr. “Cliff” will do the job.

Then the Dr. is a musician. The pipe organ of Wesley Church led the service of praise under the control of “Cliff” James for many moons, and his removal to Invercargill was a great loss. We can imagine, if there is no organ at the Solomons, that the Dr. will be entertaining the natives on the big bassoon or the trombone in the intervals between attending to their medical requirements.

Strange to say, Dr. James does not claim to

be a speaker, although he did very well on the only occasion when I had the privilege to hear him when responding to the most important toast at his wedding breakfast.

Dr. James, as a result of his service overseas with the Expeditionary Force, and his two visits to the other side of the world, as well as the special training received in tropical diseases, goes to the Mission field as a man with wide experience, and therefore a most valuable asset to the work we have in hand in the Solomon group.



DR. AND MRS. CLIFFORD JAMES.

The doctor belongs to a family of four brothers who find their joy, since their earliest days, in the work of the Christian church. This has been almost entirely due to the devotion of a widowed mother and the training of a godly father before he was called home some years ago. More than that, the boys have carved out a good career for themselves without much more assistance than their native ability added to a determination to make a good record in life. Dr. James, having attained his objective, now lays his talents on the altar of Foreign Missions for the Master's sake. What is the Church going to do? Surely we can make sufficient financial sacrifice to keep Dr. Clifford James in the work upon which he has set his heart.

Now, what about Mrs. James? Florrie Heward was one of Cargill Road's most devoted young women. For a number of years Miss Heward was co-leader of the Young Women's Bible Class. This work was carried on under a great handicap, for the late Mrs. Heward had been a helpless invalid for many years, and Mr. Heward needed much attention. Mrs. James took her Home Science course at the Otago University, where she graduated, and then became a teacher at the Waitaki High School during which period she was leader of the Oamaru Bible Class. Her scholastic career was curtailed owing to the need of the invalid at home.

Mrs. James was also a member of the Cargill Road Choir and of the Quarterly meeting. She was ready to help in all good work according to the best of her ability and opportunity.

The day of their wedding was a real "Bride's day," and although the hour fixed was most awkward, viz., 11.15 a.m., there was a crowded church to testify to the popularity of the young couple.

The marriage ceremony was conducted by the writer, assisted by the Rev. T. A. Pybus, of Port Chalmers. The church had been beautifully decorated and when one looked around at the fairy bower, the expectant multitude, and the radiant happiness of the bride, one forgot that it was the middle of winter. The young couple carry with them the best wishes and prayers of the folk of Wesley Church, Cargill Road.

We feel that the Church, as a whole, has good reason to be proud of its newest missionaries, and we feel sure that their ability and devotion will bring great blessing to the people to whom they will minister.

Missionary Table Talk.

The Rev. and Mrs. V. le C. Binet are now in New Zealand for their triennial furlough. Mrs. Binet will spend the furlough in Auckland with her young son from whom she has been separated for three years. Mr. Binet is at present engaged in deputation work in the South Island. They have done fine pioneer work on the island of Choiseul.

Sisters Lily White and Jean Dalziel are also back in New Zealand after their first term of service on the Mission Field. Sister Lily has been a valuable assistant to Mr. Binet in pioneer work, and Sister Jean has rendered most useful service in various capacities.

Sisters Elizabeth Common and Vivian Adkin have the honour of being the pioneer sisters in the Bougainville section of the Solomons Mission. They are at present assisting the Rev. A. H. Cropp who was badly in need of assistance on his station.

The Board of Missions has decided that the General Secretary shall this year visit the Mission Field to attend the Synod in order to confer with the members with regard to extension work in Bougainville, the development and consolidation of the educational and medical work and many other matters of importance. Mr. Sinclair will leave in October and will probably be absent from the Dominion about three months.

Dr. and Mrs. Clifford James are engaged in paying visits to the chief centres of the Dominion prior to leaving for the Solomon Islands. It is hoped that these visits will serve to intensify interest in the medical work of the Mission. They are booked to leave Auckland by the "Marama" on October 12th, and Sydney by the "Mataram" on October 31st.

Gina, the Solomon Island boy who is being educated at Wesley College, Paerata, Auckland, has been assisting the General Secretary, during the school holidays, in deputation work in North Canterbury. By his tuneful singing and interesting addresses, he has demonstrated the musical and mental ability of these islanders and has commended afresh the claims of the Mission to the support of the members of the Church in this land.

The Rev. A. N. Scotter, as a result of his visit to the Mission Field, is rendering most valuable service as a missionary advocate. He is undertaking deputation work in most of the districts of the South Island. May his enthusiasm prove to be contagious.

The International Missionary Council Meeting at Jerusalem.

By
Rev. G. T. Marshall.

The meeting of the International Missionary Council, held at Jerusalem in the months of March and April of the present year, was a sequel to the World Missionary Conference held in Edinburgh in 1910. The Conference brought into being the International Missionary Council which has functioned ever since. When it was deemed advisable to hold another general consultation of Missionary experts, it was decided to have an enlarged meeting of the Council rather than another Conference upon the lines of the Edinburgh gathering. The latter assembly was smaller in numbers, but wider in scope than the earlier one. At Edinburgh there were 1,200 delegates and between 3,000 and 4,000 visitors. At Jerusalem the ordinary meeting of 80 representatives was increased to somewhat over 200, and the group method of discussion was adopted. Many of the additional members of the meeting represented the younger churches of Asia, Africa and Latin America. Others were experts on subjects allied to religion. Among them were Mr. H. A. Grimshaw, of the International Labour Office, and Mr. R. H. Tawney, of the London School of Economics. There were also representatives of the leading Christian Student movements of the World. Altogether it was an influential assembly, 51 different countries being represented.

The place where the meeting was held, the Holy Land, was chosen not only because of its sacred associations but because it can claim to be the centre of the world where three great continents meet, and is probably the most accessible of all lands to the world pilgrims that assembled there.

Much has happened since the Edinburgh Conference. Indigenous churches have arisen. There was then no Church of Christ in China, no South India United Church, no Bantu Church of South Africa. The Great War has occurred and overturned thrones, altered national boundaries, quickened the sense of nationality, lessened the prestige of the white races and indirectly increased the demand for self-determination among native Christians. The world-outlook has changed and the discussions of the Council seem to have followed a course different, as might have been expected, from that of the earlier gathering. For full particulars we have to wait for the complete

report which is to be issued on September 15th. What follows has been gathered from information that has come to hand, chiefly in the International Review of Missions.

Among the subjects discussed the most critical one was the Christian Message. In view of the divergent opinions on this subject throughout Christendom, its discussion was anticipated with some anxiety. It is reported that the first day's discussion concluded with the fear that the coming together of so many men with so many minds would end in disunion and disaster rather than in a closer union. There followed the Lord's Day, which happened to be Palm Sunday, and a season of waiting upon God, and when the Council again assembled it was found that difficulties had disappeared or were transcended. We await with interest the full report of the message and the discussion. Dr. Mott claims that they were able "so to re-think and re-state the Christian message and programme as to make possible a clear direction for the Christian Missionary enterprise in the momentous period that lies just ahead."

Another subject discussed was Education in its relation to Missions. The Missionary Societies make Education an important part of their work. Schools and Colleges are found on all mission fields. In some cases large sums have been spent on buildings and equipment. What is the best kind of education and how best to impart it are questions not easily settled. A new point of view and new methods are the order of the day. It is said, for example, that attention should be concentrated on the pupil to be taught rather than on the subject; that education is the bringing out of what is in the pupil rather than the imparting to him of information. In old-fashioned terms education is training rather than instruction. Further, the education given should be fitted to the life the pupil is expected to lead. These questions affect teaching on the mission field as well as elsewhere. Besides this there is the relation of mission schools to governments which are everywhere taking up the work of education. Where they give grants in aid they take more or less control, and in some cases require the secularisation of the schools. This is a serious thing for Missionary Societies whose chief aim one would

expect to be the raising up of a people to be servants of Jesus Christ in the interests of His Kingdom. When the full report of the Council comes out we may expect to get useful guidance for the prosecution of our work in the Solomon Islands, where we have two trained teachers in the persons of Sister Lina Jones and Rev. F. H. Hayman, who are in charge of this department of our enterprise under the direction of the Chairman of the District.

The Council had to consider the relation of Christianity to other religions, or as it may be better phrased, to non-Christian systems. Are these systems to be regarded as wholly antagonistic to Christ or are they in any degree preparations for the evangel. Both positions may be maintained and for both Bible authority may be produced. The Bible, however, teaches clearly that idolatry is among the evil things that are to be swept away. It is reported that the Council came to the conclusion that not any one of the non-Christian religions nor all of them together is the great enemy of the Christian faith. Secularism is the chief antagonist, not of the Christian faith only, but of all religion. Secularism is defined as "a philosophy of life which derives its interpretation of the universe solely from natural science, and finds no divine sanction for the doing of good and abhorring of what is evil." It is the enemy of Christianity within Christendom as well as outside its borders. It takes the place of religion with thousands of our fellow countrymen. In the revelations of science they find food for a wonder which is akin to awe. In science too is their hope. More science, and that world of its ills and make men as gods. Even Arthur Mee, usually a sane writer, tells the children that man has only to learn the secret of the atom to become master of the world and *perhaps of the universe*. The secular civilisation of Europe is spreading through the world faster than the religion of Jesus Christ. Economic necessity obliges the nations to adopt our industrial system, and we know how slightly that is influenced by Christianity. The leading classes in India and China are eager to absorb our science and send their young men to our Universities to learn it. There was a time when, in European Universities, all things were summed up in God, but now recognition of God is carefully excluded. If a moral law is taught under the name of Ethics it is not based on Divine sanctions. The evolution which is assumed in all text books

encourages the notion that natural phenomena can be accounted for without postulating a Creator. In the literature of the day, if God is mentioned, it is in a vague way, after the manner of Marcus Aurelius, as a synonym for Nature. So the youth goes back to his own people saying in his heart, "There is no God, or no God about whom we need concern ourselves."

Secularism, as described by our Lord in His enumeration of the things that the nations seek after, is ever with us. In this East and West are one. The dull masses in the East covet our wealth more than they desire our religion. In view of these things the disposition of the Council, if I rightly understand it, was not to regard the world of its endeavour as composed of Hindus, Moslems, or Buddhists, but of men, comrades menaced by a common danger. It would say to them, "Come ye, and let us walk in the light of the Lord." Not that the Council regarded all religions as having one end, the advantage of Christianity being that it reaches that end more directly and quickly than the rest. That notion cuts the sinews of all missionary enterprise. No: there is but one end and one way. Our Lord made both known when he said, "No man cometh unto the Father but by Me." Of this the Council seems to have been well aware.

Much good is likely to come of the gathering at Jerusalem. The work to be accomplished has been more clearly seen, and much illumination has been gained on the methods by which it may be best performed.

One writer points out a danger that threatens the work; the danger that the main body of the missionary army move so slowly as to lose touch with the vanguard. The vanguard is composed of the International Missionary Council, Mission Boards generally, and Missionaries upon the field. These are in close touch with the work and know what waits to be done and what can be done. The membership of our churches constitutes the main body of the army. Without their support and service the leaders can do nothing. At present the main body lags behind. In all the larger missionary Societies, as in our own, the income does not meet the expenditure, not to mention what we would like to do in the extension of the work. We come to our Board meetings: we see work to be done, openings, opportunities which it seems sinful to neglect. We arrange for the sending out of additional

agents, on a moderate scale, and find ourselves, in spite of published appeals, after several years of stationary income, embarrassed with a heavy debt.

The main body must come up to the vanguard, which has already had to halt, or the

vanguard will have to make an ignominious retreat.

The International Missionary Council can do something for us, but it cannot furnish us with funds. For these we have to look to our people in New Zealand.

Eastern Women at the Jerusalem Missionary Council.

By
Miss M. V. Hunter, M.A.

Among the picturesque delegates at the Jerusalem meeting of the International Missionary Council was a tiny group of women from the East. Each one was an interesting personality. They spoke English well, taking their part repeatedly in discussions, and their speeches were concise and contained good points. One could not look at them without thinking of the women they stood for in the countries from which they came, and the difference that Christianity has made to the whole life of women in the East.

Smallest of all and full of spirit was Miss Helen Kiduk Kim, of Korea, who wore robes of intense blue or blue and gold. She is dean of a women's college at Seoul, and is under thirty years of age. Miss Tseng, a graduate of London University, is the founder and principal of the I Fang Girls' College, Hunan. These two had the only shingled heads among the forty-three women delegates, with the exception of the woman medical officer of the conference.

In the discussion on the Christian message Miss Kim told what Jesus Christ meant to people in her land. Only when Christianity came did women discover themselves to be new and interesting personalities with values in all walks of life. Some people still wanted to prevent women from entering pulpits, but women are needed to witness for Christ in the whole life of the world, in pulpits, in education, in industry, in fact in every walk of life. Miss Tseng illustrated the attitude of Confucius towards women in China. He said, "It is difficult to keep company with women and with small-minded men." A king once said to Confucius he had ten persons to help him to govern. "Only nine," replied Confucius, "for one is a woman." In the home women are expected to sink their personality. The Three Obediences were the rule of virtue for women: in youth she must be obedient to her father, after marriage to her husband, in old age to her sons. Socially women have no personality nor intellect, for Confucius said, "The ignorance of woman is her virtue." The confusion in China at present was attributed by Miss Tseng partly to the fact that half the nation has been neglected. The Christian

message brings the emancipation of women. The three cardinal points of the Gospel story are connected with women, the birth of Christ, the declaration of His Messiahship, the announcement of His resurrection. Christ taught one moral standard for men and women.

Mrs. Kobushiro, of Japan, is President of the Women's Christian Temperance Union of Japan, and she testified to the fact that no religion but Christianity gave woman a place as person in the family. For the last fifty years the Christian idea of women has been sprouting in Japan, and soon it will grow into maturity, so that women will take their place in education, in family life and in the industrial life of the nation.

Mrs. Chen, of Shanghai, is Chairman of the Board of Directors of the Shanghai Women's Christian Medical College and Vice-Chairman of the National Y.W.C.A. of China. She was greatly respected by all the Chinese delegates, and was chosen to present on their behalf the silken banner with the four Chinese characters which mean spreading the light to all four corners of the earth. She explained privately that the characters had also an inner meaning, and meant that we received the light and reflected it outwards—an allusion to "reflecting as a mirror the glory of the Lord." It made one realise the depth of significance that Chinese characters could express. She works hard in the morning looking after her home and her children and does her public work later in the day. This was the reason, she said, why she did not get tired with the strenuous programme of meetings on the Mount of Olives. Her charming, gracious ways made it very easy to be on friendly terms with her.

One of the most interesting personalities in the whole group of two hundred and forty delegates was Miss Tara Tilak, of Bombay. She has studied in England, and is a social welfare worker among the women of Bombay, under the direction of a united committee. Again and again her contributions helped to give us new vision or to crystallize our thoughts.

Three sayings of hers come to mind. In the discussion on the younger churches she said that the

church in India was "like a plant in a flower pot, growing in a greenhouse." It needed to be "brought into the open air and planted in the soil of the land." The figure was so apt that it was referred to repeatedly by later speakers. When we were talking about Christian relationships between different races, she said that it was not merely a national but also a personal matter. Individuals of different races might take the trouble to know one another, might refuse to generalize from a particular case, especially if it happened to be an unfortunate one, and might discover the good in one another and talk about that, rather than shouting very loudly about the bad things. She was speaking about the relations between India and Britain at the moment, but her words went home to many others as well. She was asked to be one of those who spoke at the end about the message of the conference. She mentioned the great experience of "the spiritual solidarity of the disciples of Christ," as expressed by Him, "that they may be one." Then, "the disappearance of the clear division between things spiritual and other things," for "the Spirit of our

Lord is to dominate the whole of our lives." And lastly, "the crown and glory of our experiences here, we have felt the difficulties, but we have the fact of the Risen Lord."

Together we faced the non-Christian world, and found that it is not confined to the places where the name of Christ is unknown. There are non-Christian areas of life all over the world. There are un-Christian race relationships and un-Christian industrial conditions tolerated by so-called Christians, against which we, the Christian forces everywhere, must act. We are called to a more heroic practice of Christian living, until the Spirit of our Lord dominates the whole of life. I do not suppose there was a single delegate, from North, South, East or West, who did not feel acutely, "My own church is not fit to meet this situation, just because so many of its members are as good as I am, and no better." We all turned to prayer that churches everywhere might be "willing for fresh spiritual forces to be released in and through them," and might turn again to God for the renewal of their spiritual life."

—*"Woman's Work."*

Inland on Bougainville.

"SIWAI."

By Mr J. W. Court.

In a previous article the story was told of the death of Joni, the chief of Tonu. In the present article an account is given of his cremation.

I was called at 3 a.m. and was soon ready to go with Mr. Voyce to the village. We could hear the wailing and see a small glare from the house. Passing the church and crossing a native bridge, floored with uneven slabs, with no hand-rail, we appreciated the beautiful moonlight and soon entered the village. The pyre had been lighted at the top and was burning well when we arrived. It was approximately 10 feet high, 10 feet long and 4 feet wide, composed of dry timber the size of fencing posts, held in place by a row of green saplings 20 feet high on each side. The body had been placed in the centre of the pyre, in a white shroud, and the late chief's loin cloths, red and white, hung like banners between the tops of the saplings.

Between the pyre and in front of their large house were the eight widows and a number of children, their faces marked with white—a sign of mourning—and wailing loudly. Beyond stood a semi-circle of between two and three hundred natives holding their spears upright,

while round the pyre, protecting themselves by holding large banana and other leaves, thirty to forty of his own people walked in a gradually larger circle as the fire descended. From time to time some dropped out and others took their places.

The loin cloths had probably been soaked in water for they resisted the flames quite a long time. The top half was a mass of yellow glow which now and again settled down, and then we saw pink flames and the yellow flames deeper and darker. It was a truly wonderful and impressive funeral.

During the day, crowds of men came and threw their spears or shot their arrows at a high target that was erected close to Joni's kapasa (rest house), leaving them as a tribute of respect.

After breakfast, Mr. Voyce, Timothy, David Barung, Kungki and I set out for Siwai Beach, eleven miles away. We made good time, meeting a large party carrying spears.

We passed a fine coconut grove, one result of

The Travels of a Deputation.

my telling the natives in 1920 to plant coconuts and to fill their villages with happy laughing children.

Close to the beach, David took us to a spot where he has three or four coconut trees. The boy climbed up and threw down a dozen. Before leaving, David tied a long green leaf round each tree to indicate ownership. We greatly enjoyed a swim in the breakers, getting well slapped and bowled over. The water is, of course, quite warm. I regret to say we could not find Mr. Sinclair's glasses, lost in 1920.

Lunch over, swatting tiny sandflies which have a vicious sting, we started off home. I set a good pace for five or six miles, but then rain made the sand very slippery and I had to walk warily with a hand on Timothy's shoulder.

Next day, Friday, September 16th, I formally opened the new school. It has a fine assembly hall, with four class rooms for boys and two for girls, plank desks and long seats levelled with an adze. In the afternoon we visited the garden—about four acres, well looked after—with kumeras, beans, melons, and onions.

Sunday, September 18th was a quiet, sunny, cheerful Sabbath morn. I woke to hear teachers and others singing.

At morning Lotu, about 200 were present, one side of the church being full of boys and men, the other nearly full of women, girls and babies.

The church was one mass of beautiful flowers

and foliage. After I formally opened the church, Silioni read the Scripture lesson and Timothy preached. Timothy spoke of the compass and Christ as Captain and Leader along the path of life. While they were singing I went out and brought in Joni's spear; not a fighting spear, but one he took round to his friends before a fight, holding it out and saying, "Come." He would then leave it at home and take a fighting spear.

The church is a memorial to Daniel and Puh, teachers, Ula (Timothy's wife), David's wife, Puh's wife, Paul's two babies, and Joni. During my address I told the people, that Joni's spear would be permanently hung in the Church, and that under it would be the word "Come." After Lotu, six chiefs were invited to meet me on the verandah, when I made a brief speech, and gave Mrs. Voyce a farewell message to the chiefs of the district, who number about fifty.

After lunch we visited a small village over three miles away named Tonui, consisting of only a few huts, and a church in the course of erection.

Mr. and Mrs. Voyce, teachers and people loaded me with presents, mostly spears, arrows, baskets, etc., and during the evening I visited David's house, filled with teachers, wives and kiddies, singing hymns. I also visited the boys' dormitories.

Next morning we were up at 4.45 a.m.



MR. AND MRS. VOYCE RETURNING WITH STORES AFTER FAREWELLING THE DEPUTATION, SIWAI, BOUGAINVILLE. Photo: Mr. J. W. Court.



NEW SCHOOL AND MARRIED STUDENTS' QUARTERS AT TONU, SIWAI.

Photo: Mr. J. W. Court.

After breakfast, lotu, and many farewell handshakes, we started the return journey, leaving Tonui. For fully half the time we were on a primitive bush track, when we encountered a heavy thunderstorm.

After lunch and games we had an early evening lotu, the church being crowded. Afterwards we visited the village, where the people were mostly sitting under their houses, but the children were lively, singing and dancing.

They must have known it was Mrs. Voyce's birthday.

On Tuesday morning we made another early start. All the teachers and twenty-seven boys came on with us. Leaving at 6.30, we endeavoured to make record time, and reached the beach in three and three-quarter hours. A swim, in spite of Mr. Cropp talking of sharks and alligators, and then I invited about nine of the Tonu boys into the small dinghy, leav-



BOUGAINVILLE FISHERMEN.

Photo: Mr. J. W. Court.

ing my hat and rowlocks ashore; somehow the dinghy swamped and the bush boys had a sea bath.

On Wednesday morning we unloaded Mrs. Voyce's goods. They were portioned out, and all too soon we had to say farewell to the two brave pioneer missionaries, their five loyal teachers and their jolly boys. Mr. Voyce estimates I have walked 140 miles, and seen most of the Siwai district, and I am greatly impressed with the splendid work being done and the urgent need for a much larger staff, white and native. Incidentally, I have thoroughly enjoyed the visit, and trust I have been of some slight service.

We had a good trip on the Saga, but it was very hot. Trolling, we caught six big trevalli and a pike. Black thunderclouds and very long and thick forked lightning, threatened rain, but none came. We lunched under the lee of a small island, buying a dozen coconuts. We anchored for the night about 7 p.m., close to the shore, where six natives had been recently massacred. I enjoyed a good sleep on the floor of the cockpit, only dreaming that our coconuts had been sucked dry. We got away again at dawn, having a splendid view of Balbi, the name meaning "House belong Big Master," the highest active volcano in the Southern Hemisphere. A scientific party recently climbed Balbi, and found three craters, the main one 1,500ft. wide and 300ft. deep. The

volcano is 8,500ft. high. Three thousand feet up the natives were only 4ft. 6in. to 5ft. in height, extremely hairy, very timid, but friendly.

We made an unhurried call at Sapos, a fine island, sans mosquito, sans sandflies, sans bush lice, a cool breeze every night from the mainland, a mile away, and coconuts. We walked along a fine beach noting the fishermen, the women and the babies. There is a clearing close by where a Chinese trader used to live but he cheated the natives on the mainland, so they came over one night, axed him, and raided his store. The natives on the island barter fish for taro, also spears, bows, arrows, and with the latter they go up to Buka and purchase canoes.

Mr. Cropp considers we should establish a station here as the people on the mainland are quite primitive.

A couple of calls on fine, friendly planters, and then a spanking breeze took us home to Skotalun, Buka. After all too few days on Buka (described in a previous article) I somewhat reluctantly boarded the steamer for south.

The N.Z. church is now face to face with the fact that on Bougainville and Buka, with a population of about 90,000, we have only two missionaries, two sisters, and seven native teachers.



DR. AND MRS. SAYERS, ROVIANA, SOLOMON ISLANDS.

A New Zealander in Tonga.

By Mrs. H. L. Blamires.

"I know not where His islands lift their fronded palms in air"—But I do: in beautiful Tonga. How wonderful these palm-clad islands are! Wherever one looks there are islands with the fringing leaves meeting the skyline and islets like little tufts of palm dropped into the silver sea.

Just beyond the barrier to the wharf a kindly official informs me Miss Blamires, Miss Harford and Miss Ferguson are waiting for me. "Henry Ford" comes to the rescue, and soon effects a happy meeting and a speedy journey to the Mission House. Here the welcome given by Rev. and Mrs. R. C. Page just made one feel at home. Church at 9 a.m. The mission party are privileged to enter by the Queen's door, and thus I had a good view of Church and congregation. The Church is of native architecture holding 800 people. The girls from the College filed into the front seats, and in their blue uniform would not have done discredit to a New Zealand College. Behind the girls came the Queen's bodyguard—about twenty fine young men looking very smart in uniform of blue and red. The Queen being seated, service began, a Methodist service all in Tongan. I could not understand a word, but the atmosphere was indeed conducive to reverent worship. The singing of our hymns was such as I had never heard before, and made me feel we were elemental in the art. The whole congregation harmonise wonderfully.

As an anthem we had the *Hallelujah Chorus*. The missionaries and native ministers were meeting in conference, so several native ministers were in Church. As I looked around I thought: "Well, they are just as good looking as the members of our Conference."

Through the kindness of Mr. and Mrs. Page I was privileged to have afternoon tea with the Queen and Prince Tungi. Her Majesty is very tall and every inch a Queen and worthy of the love and loyalty of her people.

My first drive was a few miles out from Nukualofa to Nafualu, where the Boys' College, a comparatively new one, has been built. The College and the College grounds are not only a credit to those in charge, but also to the boys. The Tongans are keenly interested in education. Some of the boys of the Tongan Choir enjoyed talking to me about New Zealand. The motto of the Boys' College is: "The mountain of Tonga is the mind." This

speaks for itself when we remember Tongatabu is a flat coral island.

The Girls' College has a very fine situation, and when the state of the exchequer will allow the dreams and visions of the esteemed head of the mission to become real facts—then the College will be renovated and enlarged to meet the growing need. Accommodation is taxed to its utmost.

The Tongans are a fine race—friendly, hospitable and generous. I was a guest at no less than three native feasts, two of which were given in my honour. I was impressed by the expression of thanks to me for the sacrifice we had made in allowing Miss Blamires to come to their land. How did they understand the sacrifice? By personal experience, for they had spared their own sons and daughters to go to the Solomons. Now some of the finest of the Nafualu boys are offering for missionary work. The Tongans have always had a fine missionary spirit. A few years after the Gospel was first brought to them they set out to carry what they knew of the good news to distant Samoa. When the first white missionaries arrived they found the Gospel message had already been given to seventy villages. To this day in Samoa they speak of the "Lotu Tonga." Those of to-day have the same spirit. Tonga has suffered a three years' drought and taxation is heavy for road-making, etc. But the Church must go on. Recently in Tonga, when the annual collection for their own mission work amounted to £500, an additional sum of £110 was given for foreign mission work.

Miss Blamires and Miss Fabrin were the first certificated teachers to go from New Zealand. Miss Fabrin, now Mrs. Harris, is pluckily carrying on in school work in Haapai. Miss Harford, of Nelson, is ably assisting Rev. H. Wood, M.A., LL.B., at the Boys' College. Miss Ferguson has charge of the juniors and day scholars. Through Australian teachers returning home, Miss Blamires is now responsible for the conduct of the Girls' College, and it is no small responsibility. A missionary teacher finds a long list of extras in her day's work. Many things have to be taught outside the ordinary school curriculum, and these are all necessary if the success aimed at is to be attained, viz., the developing of character according to Christian ideals. These New Zealand girls are training those from whom we draw a supply of native teachers for our Islands Missions.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

Palmerston North,
11th August, 1928.

Dear Fellow-Workers,—

This is my last quarterly letter. I write with mingled feelings of thankfulness and regrets. Thankfulness for the things which have been attempted and things which have been done; regret, that sometimes we have failed to reach our ideals, and sometimes have come short of our objectives. We, however, have had part in real achievement; we have been privileged to help towards results which are graphically summarised by the Rev. J. F. Goldie in a recent letter, from which I extract the following:—"The thing which most impresses one in our work here is the wonderful spiritual development of our people. Their grasp of great spiritual truths, their loyalty to Christ and the Church, their loving care for the weak ones of Christ's Flock, their anxiety to spread the glorious truths that have set them free from the bondage of heathenism, their sacrificial gifts towards God's work. And they not only give their money, but are ready to give themselves. When I called for volunteers for Bougainville a few weeks ago, there were many with tears in their eyes, and almost without exception the best of all the young chiefs and men of position offered to go. When I think of the degraded, selfish, lazy, cruel savages of years ago, I bow my head in reverent worship and wonder at the transforming power of Christ and His wonderful Evangel." The conception of Foreign Missions was a Divine one, and their achievements are marvellous in our eyes.

Arrangements are well in hand for the Annual Conference, to be held at Invercargill, opening on Wednesday, 10th October. Much help and inspiration is received at Conference gatherings, and the Executive is anxious that if practicable, every Auxiliary will have a representative there. There will be a comprehensive programme dealing with all aspects of the work. The session devoted to our Maori Mission work will be full of interest. Sister Elinor Dobby expects to be present. The Rev. A. J. Seamer's proposed scheme for the Maori Girls' Training School will be con-

sidered and discussed, and important matters in connection with the Solomon Islands work will have a prominent place. It is expected Sisters Lily White and Jean Dalziel will be present—they are now on furlough. The railway authorities have granted the usual concessions to Conference delegates, *i.e.*, first-class carriages at holiday excursion rates.

We regret to report the passing of Mrs. Wood, the devoted Secretary of the Marton Auxiliary. Her interest in the work of the Union was very deep; to her family circle we tender sincere sympathy.

Our love and prayers surround Miss Harvey, of Auckland, and Mrs. Metson, of Napier, in their illness and weakness through which they are passing. We are glad to report that the health of these two friends is steadily improving.

Extension Work.—Increased membership is reported from Feilding, Dunedin, and Wellington, and in the Taranaki district Mrs. Avery has held quite a number of women's meetings, with satisfactory results. Will Presidents of the larger Auxiliaries please prepare a report of extension work done or attempted? This is wanted for Conference.

Sisters.—We rejoice to report that all our Sisters are well and happy in their work. Sisters Vivian and Elizabeth have started their work in Bougainville; theirs is largely pioneering work. Pray much for them. The Executive has forwarded £50 towards the cost of furnishings for their home. Interesting reports will be read at Conference from all the Sisters. Auckland has just forwarded an extra £65 for credit to the Sisters' Salary Account. We send our grateful thanks. We are glad to welcome the Rev. and Mrs. Binet, who are in New Zealand on well-earned furlough.

We count it a great privilege that Mrs. J. F. Goldie will be in the Dominion next year. She is a lady who has suffered much and done much for the Methodist Mission in the Solomon Islands. I am sure that her presence will bring information and inspiration to the women of the Methodist Church during the coming year.

In conclusion, I would thank Auxiliary members for loyal and generous support

accorded to the Manawatu Executive during the past two years, and I ask a continuance of such support to the incoming Executive. The new Executive will have many problems to face, and there will be urgent need for strong backing and continuous prayers of every Auxiliary member.

In recent letters from Mr. Goldie and Dr. Sayers, they state that soon there will be urgent need for more trained nurses and more trained teachers: doors are opening everywhere. Women, you can do much. "Be prepared" for every good work, remembering that "All things are possible to 'her' that believeth."

With love and best wishes for the success of the work.

Yours sincerely,

MARGARET W. PACEY.

Canterbury Women's Auxiliary Coming-of-Age Celebrations.

To celebrate the coming-of-age of the Canterbury Auxiliary, two appropriate and successful ceremonies were held.

The first took the form of a Vesper Thank Offering Service, held in the Durham Street Church on Monday, 11th June, which, despite wet, dreary weather, was well attended.

Mrs. Pacey, President of the New Zealand M.W.M.U., who was present at the invitation of the Auxiliary, read a passage of Scripture and offered prayer. The thank offering, taken up by the members, was received by the District President (Mrs. Bowron), who offered the dedicatory prayer.

A devotional address was given by Mrs. W. J. Williams, in which she enabled her hearers to realise the true meaning of the Saviour's words—"Henceforth I call you not servants, for the servant knoweth not what his lord doeth, but I have called you friends."

The following Thursday a delightful birthday party was held, when the seating capacity of the adjoining School Hall was taxed to its utmost. The decorations, which were carried out by the members of the Sydenham Branch, consisted of bronze chrysanthemums and seasonable foliage. Pride of place was given to a birthday cake, bearing 21 candles, and presented by Mrs. David Jones.

Mrs. Frank Thompson (Secretary) gave a resume of the work accomplished by the Auxiliary during its twenty-one years' existence, and handed to Mrs. Bowron (who, with the exception of a year's absence when visiting England, has been President since the inaugural meeting)

a bouquet as a token of the love and devotion of the Auxiliary. In replying, the recipient bore witness to the happy relations that had always existed in the Society, and paid grateful tribute to ministers and friends, whose counsel and help had been contributing factors in its welfare and in the formation of the Union. Addresses were given by Mrs. Pacey, to whom a bouquet was presented by little Joan Whetter, and the Rev. W. T. Blight, B.A.

A delicious supper was served, the ceremony of lighting the candles being performed by two beloved veteran members (Mesdames Hadfield and Pedler), the cake being cut by other senior members, and handed round in dainty baskets by a bevy of bright little girls.

Home Notes

We are exceedingly sorry that the removal of two or three capable members, together with the fact that both Mrs. Pacey and Mrs. Hodder will be absent from N.Z. the greater part of next year, makes it imperative that the M.W.M.U. Executive should be removed from Palmerston North to some other centre. We are now realising what effective service the above-named ladies have rendered our Union, and those following in their steps will have a very high standard of efficiency to measure up to. The new Executive will be elected at the Conference at Invercargill, which opens on October 10th.

Just another word about our Conference. It will pay any Auxiliary to send at least one representative to it. The information and inspiration that can be gained by an intelligent woman, and shared on her return, cannot be overestimated.

There are at least two outstanding kinds of members in all our Auxiliaries; the woman whose name is on the list of members, and who sometimes attends the monthly meetings—when she is not busy with other things that, to her, are more attractive—who gives only a trifle to the collection because there is often a tram fare to pay in addition; and the woman who feels deep in her soul the needs of the native women, and cannot forget that they are *our* responsibility. This woman makes sacrifices to make up her collection if she is unavoidably absent from the meetings, joins audibly in the prayer meeting, makes full use of the prayer-cycle and never forgets the Sunday prayer hour.

Which woman am I? — Are you?

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