

BOOKS

The Romance of the Pioneers and Missionary Enterprise.

PAPUA FOR CHRIST.—The story of the land and its people; Missionary efforts and results.

By J. W. BURTON. 3/4 posted.

MAHATMA GANDHI,

An Essay in Appreciation.

By R. M. GRAY & M. C. PAREKH. 4/4 posted.

A RETROSPECT.

By J. HUDSON TAYLOR. 1/9 posted.

ALEXANDER DUFF,

Pioneer of Missionary Education.

By WILLIAM PATON. 7/6 posted.

SHEPHERD OF UDAIPUR,

And the land he loved.

By GEORGE CARSTAIRS, P.D., 8/- posted.

SUNDAR SINGH,

The Lion-Hearted Warrior.

By E. SANDERS 2/9 posted.

VILLAGE FOLK OF INDIA,

By ROBERT H. BOYD. 2/3 posted.

THE MOSLEM WORLD IN REVOLUTION.

By W. W. CASH. 2/9 posted.

IN CHINA NOW.

By J. C. KEYTE. 2/9 posted.

JACKSON OF MOUKDEN.

By MRS. D. CHRISTIE. 2/10 posted.

WILLIAM CAREY.

By J. H. MORRISON. 3/- posted.

CHALMERS OF NEW GUINEA.

By ALEX. SMALL. 3/- posted.

LABRADOR DAYS.

By W. T. GRENFELL. 2/10 posted.

MARY SLESSOR OF CALABAR.

By W. P. LIVINGSTONE. 4/- posted.

N.Z. BOOK DEPOT

71 WILLIS STREET, WELLINGTON.

PRINCES STREET, DUNEDIN. ESK STREET, INVERCARGILL.

METHODIST MISSIONARY SOCIETY

of

New Zealand.

General Secretary: REV. W. A. SINCLAIR.

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

Mission Office: Probert Chambers. Queen Street, Auckland.

Telegraphic and Cable Address: "Nomolos, Auckland."

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

Letters containing remittances should be addressed to

REV. G. T. MARSHALL,

27 Kenneth Avenue, Morningside,

Auckland.

The Open Door

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

DECEMBER, 1928

MISS MELANESIA.

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

UNITY PRESS, AUCKLAND.

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

SOLOMON ISLANDS MISSION DISTRICT

MISSIONARIES.

Rev. J. F. GOLDIE	...	...	...	Roviana, Solomon Islands
Rev. V. Le C. BINET	...	...	...	Senga, Choiseul Bay, Choiseul, Solomon Islands
Rev. J. R. METCALFE	...	...	...	Bambatana, Choiseul, Solomon Islands
Rev. A. A. BENSLEY	...	...	...	Bilua, Vella Lavella, Solomon Islands, via Gizo
Rev. TOM DENT	...	...	...	Patutiva, Marovo, Solomon Islands
Rev. A. H. CROPP	...	...	...	Buka Passage, Bougainville, Mandated Territory of New Guinea
Rev. A. H. VOYCE	...	...	...	Tonu, Siwai, via Kieta, Bougainville, Mandated Territory of New Guinea

MISSIONARY DOCTORS.

Dr. E. G. SAYERS	...	...	...	Roviana, Solomon Islands
Dr. CLIFFORD JAMES	...	...	...	Roviana, Solomon Islands

MISSIONARY SISTERS.

Sister McMILLAN	...	...	...	Bambatana, Choiseul, Solomon Islands
Nurse LILLIAN 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 LILLY 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

Add "Methodist Mission" to every Address.

THE OPEN DOOR.

Editor: Rev. W. A. SINCLAIR,
Probert Chambers,
Upper Queen Street, Auckland.

Copies are supplied by appointed agents in the Circuits at 1/- per annum; single copies posted at 1/6 per annum.

Orders and remittances to be sent to

Rev. G. T. MARSHALL,
27 Kenneth Avenue,
Morningside, Auckland.

Will agents kindly remit direct to Rev. G. T. Marshall and thus prevent confusing these sums with those intended for the General Fund.

The New Zealand Children's Missionary Paper,

"THE LOTU"

Editor: Rev. E. P. BLAMIRE

is issued quarterly, and is supplied to Sunday Schools in fives or any multiple of five, at the rate of £2 per 100 per annum, single copies 1/- per annum. Apply to

Rev. G. T. MARSHALL,
27 Kenneth Avenue,
Morningside, Auckland.

THE OPEN DOOR

The Missionary Organ of the Methodist Church of New Zealand.

Price - One Shilling per Annum
Posted, One Shilling and Sixpence.

VOL. VII. No. 3.

DECEMBER 20, 1928.

PUBLISHED QUARTERLY.

From the Mission Office.

A Story of Wonderful Generosity.

We pass on to our readers with much pleasure the account of the great Annual Thanksgiving Service at Roviana, as it is given in all its dignity and beauty by the Rev. J. F. Goldie, Chairman of the Mission District. It is a story of wonderful sacrifice and generosity on the part of a people only a few years removed from the depths of heathenism, and should stimulate the privileged members of the Church in the Homeland to emulate the spirit of sacrifice manifested by those dark-skinned members of the infant Church in the distant Solomons. Their religion is a very real thing to them when it leads them to give on this splendid scale. The Rev. J. F. Goldie writes:

"We had a wonderful day last Sunday at the head station here at Roviana. It was our annual collection for the work of God. It was only a circuit collection but was one of the most impressive sights I have ever seen. We have made it a practice to leave all matters connected with the contributions of the people in the hands of the natives themselves, and so the two Church stewards—one of them had been an actual head-hunter when I met him years ago, and the other was the son of Gumi, who told me that he and his party had taken 200 heads home on one occasion—stood at the table to receive the gifts of the people. Gumi's son spoke a few words with quiet dignity to the congregation. He said: 'We are here to present our gifts to God. Let this be an act of real worship. If any man has brought his gift to the altar and now remembers that his brother has aught against him, let him leave his gift and first be reconciled to his brethren. If any man gives merely because others do, if any man gives grudgingly or from any other unworthy motive (God who reads the thoughts of your heart will be your judge) as the humble servant of God's house, I instruct you to take

your gift back with you, for we cannot afford to accept such a gift for God's work. Quietly and without confusion, and fuss, or display, as you pass out, place your gift on the table with thankfulness in your heart to God, and remember that we give back to God a very small portion of what we have received from Him.' The people quietly passed out as a hymn was being sung, and they placed in the baskets no less a sum than £2,340. Some of this was earmarked for the College, and nearly £1,000 for the Helena Goldie Hospital, but most of it was for the general work of the Mission. My heart was very full as I sat and watched the procession. I knew the life story of every one of them. What a history behind this wonderful gift! The story of the salvation of a race! As I watched, my mind went back the twenty-five years in which I have watched the re-birth of these people—the dangers, the difficulties, the struggles with weakened bodies, troubled minds, and often with faith strained to breaking point, we have laboured on, preaching a living Christ for this dying world, and we have not laboured in vain. From a degradation deep as hell, those people have been raised to a life of righteousness, happiness, usefulness, and hope for the future. The difference Christ makes no man can estimate"

Finance.

Our readers are reminded that our financial year ends on December 31st, with fourteen days' grace in consideration of the 31st being in the middle of the holiday season. This is therefore the last issue of "The Open Door" before the closing of the accounts. Will those concerned kindly see that all money is collected and remitted in good time. The Annual Meeting of the Board and the Conference will be held before the next issue. At the two gatherings Rev. J. F. Goldie will be present as Presi-

dent-elect and President. We of the Mission Office would like to be able to present a financial statement which will assure the esteemed Chairman of our Mission District of our interest in and sympathy with the work which he and his colleagues are doing.

More important still, the Head of the Church will be present, and has been present through the year, observing all things as when He "sat over against the treasury, and beheld how the people cast money into the treasury." His comment shows that He considered what was given in comparison with what was retained for personal uses and doubtless He thus judges and appraises our gifts to-day.

The Romance of Tropical Medicine.

Talents of Gold.

I was wandering along Gower Street, in London, a year ago, in search of the site of the old Y.M.C.A. Shakespeare hut of war-time renown. I did not find it. In its place stood new brick and stone walls with a gigantic crane surmounting the developing edifice. This was the new Tropical School of the London University.

I noticed names engraved in the stone, the names of Manson, Lazear, Reed, Ross, Laveran, and others. I asked myself, "What are these?" In the words of an old anthem, I received the answer. "These are they which have come out of great tribulation."

"Men that have gone into a far country."

Yes, these are men who on earth passed through tribulation, and have gone into that great country beyond, but, before they went, and sometimes even as they went, they gave to the world talents—talents of the purest gold—talents of knowledge. They paid for the talents, we receive them for nothing.

And *what are we going to do with these same talents*, bury them, or invest them in the bodies of men?

What Tribulation?

The Captain of the Men of Death is Malaria. In India alone in one year it kills 1,000,000 people.

During the past four years the Rev. Wm. W. Avery, of Eltham, has sent us over £150, which he has received as special donations for Medical Mission Work, the donors receiving in return a collection of choice daffodil bulbs. Mr. Avery again gives his surplus bulbs to help our medical work in the Solomons, and offers to send good value in daffodil bulbs to any who will forward a special donation for Medical Missions. Donations for this purpose, from 10/- upwards, will be gladly received by Mr. Avery, and bulbs will be forwarded to donors in January. Address P.O. Box 100, Eltham. In order to avoid duplicating varieties, donors are advised to send a list of named varieties they already have.

By

Dr. Clifford James

In times not so very long ago, it was believed that malaria was due to gases coming from swamps. These entered into the blood, but did not like their new abode, and so tried to get free. In the process they made the blood boil, and the violent shivering of the malaria patient was due to this boiling of the blood.

And the treatment was, of course, to get rid of these gases. And so the patient was bled, he was dieted, he was purged, he was made to vomit, he was even told to wear a charm around his neck. But still the people continued to die.

One day in Algiers, a French army surgeon named Lazear, while examining some blood under the microscope, found in the small red corpuscles which help to make up the blood a small strange thing which he had never seen before. He continued his search and found more of them. This was the minute organism which is the cause of malaria. He worked for several months to be sure of his facts, and then announced to the world that he had found the cause of malaria. His medical colleagues promptly laughed him to scorn. What can be more bitter and heartbreaking than the mocking laugh of one's own associates at the thing which lies nearest and dearest to one's heart! But he was right, and the theory of the swamp

gases, so dear to many minds, had to go.

And Manson. What of him?

He is called the father of tropical medicine. He dared to suggest to a cold, bigoted world that malaria was not carried in the same way as measles and scarlet fever, but was carried by the mosquito. Once more that world laughed. The idea of a mosquito carrying malaria from one patient to another was ridiculous! And the world, as an expression of its sarcasm and mockery, gave him the name of "Mosquito Manson."

But he was right! Two doctors, by the names of Dr. Low and Dr. Sombon, with both of whom I have worked, lived in a hut in Italy. They screened themselves from the mosquitoes, but lived exactly as did the people of Italy. The result? The people outside the hut were dying. The people inside the hut were not even sick.

They brought home some infected mosquitoes. Two volunteers, one of them Dr. Manson's son, gave their arms to be bitten. In ten days they were in the violent rigour of a malarial attack.

And what was the result of all this?

The Panama Canal was built.

For there were many more people who died there of malaria than of yellow fever.

Another worker in the mosquito problem was Dr. Reed. He wrote to his wife: "For twenty years I have been praying that I might in some way find out something that will help the sufferings of humanity. At last my prayer has been answered."

Laveran.—He was a man who saw a mosquito buzzing in the room. It settled on his arm. For the sake of the world he let it stay there. It bit the flesh and Laveran died.

These men have come through their tribulation, they have gone into the far country, they have left us a talent. Shall we bury it in New Zealand or invest it in the Solomon Islands?

The Talent—What is it?

We can prevent people from getting malaria, just as was done in the Panama Canal.

We can cure them when they have the disease. A man on the very brink of the grave can, by the injection of a solution of quinine, be saved from certain death. And at the cost of 6½d.

We can put this in business terms. I believe insurance companies value a human life at £500. Imagine the Medical Missionary as a Bank. Now, if you will invest 6½d. in this

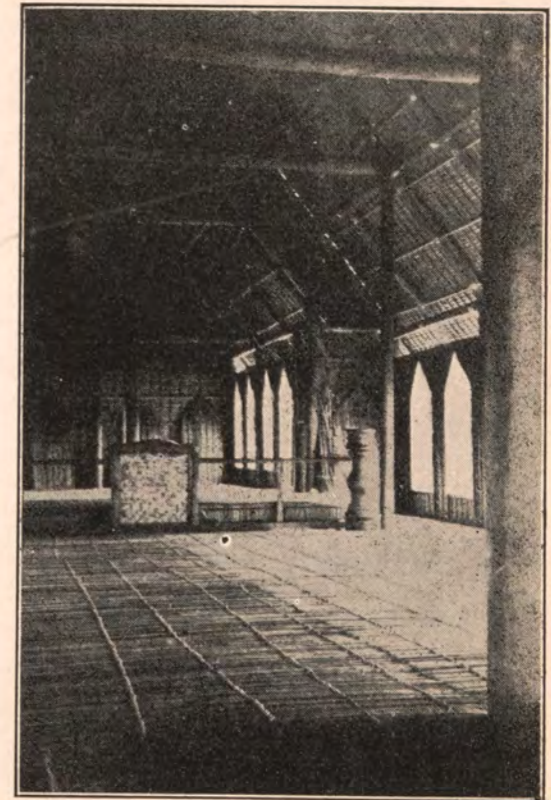
bank, you will gain £500 as a dividend. No security is needed, and the dividend is guaranteed.

But is a life worth only £500? Would God put that down as His valuation?

And we can do equally wonderful things with the horrible disease of yaws. The ulcer-covered sufferer with his bent bones and maimed body takes on health and ease as though by magic, when two injections of a certain yellow powder, N.A.B., are given.

These truly are wonderful talents. And while it is a privilege to use them, in possessing them, we have a great responsibility resting upon us. It is not a question of choice. It is a question of compulsion.

Are we human beings on this earth? Then humanity asks us to invest these talents on behalf of our fellow-man. Are we Methodists? Then John Wesley tells us that the world is our parish. Are we Christians? Then Jesus Christ tells us to follow Him, and heal the sufferer.



INTERIOR OF NEW CHURCH AT SENGA.

Photo. Rev. V. le C. Binet.

The Challenge of Medical Missions.

Address given at the Dedication of Dr. Clifford James to Medical Mission Work in the Solomons in Cargill Road Church, Dunedin, on Sunday, September 9th, by Rev. H. E. Bellhouse Chairman of the Otago-Southland District.

My Dear Brother,

I congratulate you unreservedly on your dedication to the office of a Medical Missionary. In devoting yourself to this vitally important work, you are emphatically following in the steps of your Lord and Master, Jesus Christ. As David Livingstone strikingly said, "God had but one Son, and He made Him a Medical Missionary." There is no need at this time of day to apologise for or vindicate the work of Medical Missions. As one has put it: "The history of Medical Missions is the justification of Medical Missions."

Medical Missions, I need hardly remind you, are that branch of the great missionary enterprise which seeks to spread the knowledge of the Gospel through the healing of the sick. They are essentially an agency that exists for the promotion of the Kingdom of God, and therefore their purpose is fundamentally evangelistic. All else is but means to that supreme end and it is of the highest importance that the remembrance of that goal should be ever kept in mind. Medical Missions are not an adjunct to the work of the Gospel on the Mission Field, a by-product, a useful appendage, an optional department. They are an integral part of its policy and programme. They proceed on the assumption that while man is a soul, he has also a body—a fact that was forgotten to a large extent by the pioneers of Foreign Missions, magnificent men though they were. And through the body they propose to appeal to the soul and thus by their gracious healing ministry to add fresh glory to the crown of the world's Redeemer. They may be described as the Good Samaritan arm of the Church in the modern world. They pour oil and wine on the wounds of stricken humanity and they do not grudge the payment of the twopence.

Need I tell you that the Founder of Medical Missions was our Lord Jesus Christ Himself. He was the first Medical Missionary. And so, in dedicating yourself to this great work, you are not only in the Apostolic succession. That is comparatively a minor matter. You are in the Christian succession. You are treading where the Master has trod, you are doing the works which He did.

You have been struck, of course, in your reading of the Gospels, as every student of them must be, with how large a portion of Christ's ministry was devoted to healing of the sick. The statement in St. Matthew's Gospel that "He went about all the cities and villages teaching in their synagogues and preaching the Gospel

of the Kingdom, and healing every sickness and every disease among the people" is a typical statement. He was always healing, always pouring out the stores of His curative compassion. His ministry might be designated a kind of healing procession—a great pageant of mercy. Twenty-six of His miracles were for the direct object of healing disease, and so prominent was this aspect of His work that in case after case the numbers surrounding Him were largely composed of sick people and their friends. He was everywhere recognised as the healing Rabbi and His deeds of healing were among the most distinctive signs of His mission. He most clearly showed by His example that if His people are to give proof of their ordination to the great Commission, they must go forth not only to preach, but to heal. "When He called the Twelve, He gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness." This was an integral item in their marching orders. Thus equipped, the Apostles went forth and preached and healed everywhere continuing their Master's work. And so we find that Medical Missions not only have the sanction of the Master's example, but the authority of His express command. They are an expression of obedience to His mandate. We are warranted, therefore, in the employment of medical skill in the furtherance of His Gospel. We are summoned, indeed, to harness all the forces of scientific healing to the shafts of the Gospel chariot and to speed forth along "earth's paths of pain," healing as well as preaching.

Medical Missions, as we know them to-day, are practically the outgrowth of the last fifty years. And yet, as we have been emphasising, they are really a return to the Christ-type. They point backward and upward to the very heart of the whole missionary crusade. They are part of the movement, so characteristic of our time which has emblazoned on its banner the motto: "Back to Christ." They approximate the missionary programme of the 20th century to that of the 1st and thus they help to keep the great world of missions revolving around its central Sun. They reveal to mankind how absolutely complete is the Gospel of Christ. They show how it makes no merely partial appeal to human nature, but one that is all-round in its proclamation of succour for the body as well as of salvation for the soul. Medical Missions supply Christianity with the argument of a Gospel that has something to offer in respect of this life as well as in respect of the life to come.

Medical Missions, when you analyse them, are simply *the translation into practice of the master-principle of the Gospel*. What is the master-principle of the religion of Jesus Christ? Is it not the principle of Love? It is that which throbs with a burning heart all through the wondrous pages of the four Evangelists. This is the hall-mark of those who bear His name. "By this shall all men know that ye are my disciples if ye have love." And that means that Christian men and women can never show themselves indifferent to the spectacle of human suffering and need. The cry of pain that is unrelieved, the sight of disease that ravages unhindered, the mute appeal of those laid low in life's battle, must ever be an undeniable claim upon those who call themselves followers of the Great Teacher of Love.

And herein we see how tremendous is the justification of Medical Missions. The motto of a famous hospital in China, "Love in Action," might well be the motto of every Medical Mission. Supreme amongst Christian agencies they stand as interpreters of the love of God to men. Rob missions at large of the service of Medical Missions and their whole presentation of the love of Christ would be immeasurably weakened.

Then are not Medical Missions *the expression of the obligation of Christian stewardship*? We are trustees of the Gospel, not residuary legatees. If, as inheritors of the priceless blessings of a Christian civilization, we have entered into a heritage of benefits whereby life has been shorn of some of its heaviest crosses and sorest pains, what does that mean but that we have been dowered with responsibility for those who have not shared in those privileges? As one of God's good and perfect gifts, Christendom has received the knowledge of healing and the consequent obligation to pass on that blessing to those in heathen countries provides a complete justification for the prosecution of Medical Missions.

The *needs of suffering humanity* constitute a pathetic call to this branch of missionary enterprise. To anyone who knows anything at all about the condition of the sick in heathen lands and the neglect or worse meted out to them this argument for Medical Missions will peculiarly appeal. Who can think of the unrelieved disease of the vast heathen world without poignant stirrings of pity in his heart? Who can gaze at the almost impenetrable gloom of those stricken with sickness in far-off lands without a desire to do something to send a ray of hope and healing through the cloud of dark despair? Read that account of a single day's work in his hospital by Dr. Sayers in the last issue of the "Link" and realise something of the appalling suffering, the shocking maladies and distresses with which a medical missionary yonder in the Solomons has to deal. The claim

of common humanity ought to enlist the sympathy of everyone with a heart to feel in the work of Medical Missions. Medical Missions, of all types of missionary labour are irresistible in their appeal to the noblest instincts of the human heart.

And to this splendid Christ-like work we are dedicating our brother this afternoon and we pray for him all possible success and blessing in the enterprise to which he has put his hand. But I want, before I close, to impress upon all here the responsibility devolving upon them. Dr. James is going as our representative. He is one of our Dunedin boys. We are proud that we are sending him forth, thus giving us a real stake yonder in the Solomons. But is our pride going to translate itself into action? Are we going to stand by him with our gifts, our sympathies, our prayers? Our *gifts*—we must give more than we have been giving to this imperial cause. Some of us have not yet begun to give. We have yet to learn the A.B.C. of giving. "Freely ye have received, freely give." Our *sympathies*—we must think missions more, talk missions more, read of missions more. No reading anywhere is more inspiring than missionary biography and history. Our *prayers*—It is no truism, but sublime truth, that "more things are wrought by prayer than this world dreams of." When you pray for these our friends, pray that God will guide them, bless them, use them, and that through them His kingdom may signally come in the Solomons.

The weary ones had rest, the sad had joy
That day, and wondered how:
A ploughman singing at his work had prayed
"Lord, help them now!"
Away in foreign lands they wondered why
Their simple words *had power*;
At home the Christians, two or three, had met
To pray an hour.
Yes, we are always wondering, wondering how
Because we do not see
Someone, unknown perhaps, and far away
On bended knee.

I remember reading that when the first missionary nuns arrived in the Marquesas Islands, Robert Louis Stevenson, then living in Samoa, happened to be staying there on a visit. As he went to meet the sisters when they landed and as he helped them ashore he said, "Ladies, God Himself is here to welcome you to these islands!"

Dr. James, Mrs. James, as you journey to the Solomons, as our representatives, representatives of the Methodist Church of New Zealand, representatives of Jesus Christ, will you remember that God Himself will be there to welcome you. His love will surround you, His power will be available for you, His grace sufficient for you.

The Call to Advance.

The View from the Home Base.

The ideal view of our overseas mission work is not of something "Foreign," but of a work intimately and vitally related to what we style the "Home Base." Our Lord never regarded these as separate, but always as part and parcel of His world-wide programme, and wherever or whoever His followers are they are bound to hold this same view—the view of the Master. His mission was universal. Even before He commissioned His disciples to go out into *all the world* and preach the Gospel to *every creature*, He had in no uncertain way declared His Saviourhood as being of world-wide application. The interviews with Nicodemus, with the woman at the well of Samaria, and with the Greeks who came as a deputation to Him just before His Trial and Death, were each made the occasion of His proclaiming a Gospel that knew no limitations of nation or of race—a means of salvation available for all who would accept it, irrespective of country or of tongue.

The mind of Christ, as reflected by His disciples, Peter and John and Paul, both in their preaching and their epistles, bear out this same truth. Writing of the propitiatory work of our Lord, John says this was not only for "our" sins, but for the sins of the whole world, and that the Christian call to Salvation and Life was to "whosoever will." St. Luke, in the opening passages of the Acts of the Apostles, quotes our Lord as commanding His disciples to begin their evangelistic work at Jerusalem and to work out through Judea and Samaria "unto the uttermost part of the earth." This was the final and all-comprehending command containing in a single sentence the universal programme to which they were committed. This command and commission to the first Christians the apostolic church recognised as of primary obligation, and at once proceeded to carry it out to the utmost of their ability. Persecution, so far from hindering this work, was made the means of its extension for "They that were scattered abroad went everywhere, preaching the Gospel." This command is of perpetual obligation, though the Church has not always recognised it as such. William Carey had the utmost difficulty in persuading his fellow-ministers of the Baptist Communion that God expected them to mission the heathen, and there were many dark periods in the history of the Church through the centuries when this command was ignored. But ever since the

By Rev. A. Hopper.

evangelical revival under the Wesleys and Whitefield, and the brave venture of Carey aroused the Christian Church to a sense of its duty there has been a forward movement in the direction of world-wide evangelism. Yet even to-day there are numbers of members and adherents of Methodism who have yet to be aroused to a sense of their duty in this connection. They need to have "their pure minds stirred up" to think this matter out and through. Their hearts need to be enlarged to a sense of the needs of their less favoured fellow-men in distant lands. They need to view the claims of the heathen as did Dr. Albert Schweitzer. Dr. Schweitzer was a Professor of Theology at the University of Strassburg, who some years ago surprised his friends by resigning his professorship and going as a missionary to Central Africa. He was one of the best-known New Testament scholars of Germany, the author of a widely-read book, "The Quest of the Historical Jesus." Besides this, he was a musician of unusual gifts, the author of the finest "Life of Bach" that has ever been written; yet he put all this behind him in order to study medicine and fit himself to be a doctor. The reason for this surprising action he gives in the following words:—"I had read about the physical miseries of the natives in the virgin forests; I had heard about them from missionaries, and the more I thought about it the stranger it seemed to me that we Europeans trouble ourselves so little about the great humanitarian task which offers itself to us in far-off lands. The parable of Dives and Lazarus seemed to me to have been spoken directly to us! We are Dives, for through the advances of medical science we now know a great deal about disease and pain, and have innumerable means of fighting them. Yet we take as a matter of course the incalculable advantages which this new wealth gives us! Out there in the Colonies, however, sits wretched Lazarus, the coloured folk, who suffers from illness and pain just as much as we do, nay, much more, and has absolutely no means of fighting them. And just as Dives sinned against the poor man at his gate because for want of thought he never put himself in his place and let his heart and conscience tell him what he ought to do, so do we sin against the poor man at our gate." So he went out, taking the tools which modern science had put into his hands, established his

own private hospital, and by his skilful treatment of the sufferers, brought healing and consolation to multitudes.

Not only in this matter of medical missions, but of Evangelism and Christian education, is there need for a great awakening amongst a large number of the rank and file of our Methodist membership. Several years ago, at one of the great conferences of the Methodist Episcopal Church in America, Bishop McCabe, who had been a chaplain in the Civil War, in the course of the annual review of their overseas work, made a great plea for a vigorous and sustained forward movement on the part of the whole Church. He vividly described the Battle of Missionary Ridge, the critical fight of the War. The rebel troops held the ridge in force—with the Northern Army facing them some distance away on the plain below. The Union soldiers were given orders to march to the foot of the ridge and there to "dig in." When this command was issued, the whole line moved forward, and while they were so doing

a spirit of daring seized the troops—and, without waiting for orders so to do, they swept on past their objective, and to the surprise of their own officers, and to the consternation of the enemy, charged up the slopes of the ridge with such *elan* and determination that the position was captured and the critical battle won. Bishop McCabe applied this incident to the missionary problem—its needs and its difficulties. These could only be overcome when the rank and file of the churches, without waiting for conferences or committees or special appeals, quickened and moved by the Spirit of God, pressed forward, and by prayer, worthy financial contributions, and consecrated energies, captured the strongholds of heathenism and delivered those who at present sit in Darkness and in the Shadow of Death. Once the rank and file of the Christian Churches rise to their responsibility, their duty and their privilege in regard to our work overseas, Missions will cease to be a problem, but will become the greatest glory of the "Home Base."

Water Carriers.

The man who lives in a city does not bother himself very much about drinking or any other kind of water. He simply turns on the tap, and there is sufficient for all his needs.

On the Island of Choiseul, however, there are no artificial reservoirs, or pipes, to carry the water into the villages, so the men, women and children arm themselves with all kinds of

vessels which will hold water, and fill them from the spring, which is sometimes a mile away from their houses, walking along tracks which are only fit for the nimble-footed.

Cleaned out coconut shells are often utilised, and also long lengths of bamboo, the inside joints of which are pierced with a long rod so that the whole of the hollow can be filled with water.

Fresh water being such a distance from their houses, it increases the difficulty of personal and domestic cleanliness.

Ignorance, too, has to be fought. We were handed back a cake of lifebuoy soap which we had, in a generous moment, given to an individual. "Why, what's wrong with the soap, that you wish to return it?" "It's red," was the reply. "It will make my clothes red. I prefer the white, so that my clothes can be white."

In fact it is the Lotu that has introduced cleanliness. In heathen villages the people very seldom bathe, and when a woman has been made a widow she is prohibited from bathing for twelve months!

Some are very much prejudiced against washing and bathing. One man declares that bathing only leads to sickness, and this same individual has been known to roll a new white singlet in the mud before putting it on; this in order to safeguard his health.



LONG BAMBOO STICKS USED FOR CARRYING WATER ON CHOISEUL.

Photo. Rev. le C. Binet.

Missionary Table Talk.

The Executive of the Women's Missionary Union is located in Christchurch for the next term, with Mrs. Brown as President, and Mrs. F. Thompson as Secretary. The work of the Women's Auxiliaries is in safe hands with such experienced leaders as these in control.

Early in the year a generous friend of Missions, in Wanganui, gave £500 for the purchase of a launch for use in the Makovo Lagoon in the Solomon Islands. Finding that a suitable launch could not be secured for that sum, the same anonymous subscriber has sent a cheque for another £100. Many thanks to "Dear Anonymous."

A contribution of £5 has been handed in to the Mission Office as the outcome of a missionary address given in the Pitt Street Church, Auckland, by the Rev. V. le C. Binet, and which was broadcast. A blind listener-in was so impressed that he sent by the hands of a friend the above-mentioned sum. May there be many more who will go and do likewise.

The Rev. W. A. Sinclair, General Secretary, left for Sydney on October 24th, en route for the Solomon Islands. He will attend the Mission Synod and confer with the workers on the field with regard to medical and educational developments of the work. He intends also to interview the Administrator of the Mandated Territory at Rabaul. He will probably be absent from the Dominion about three months.

The Rev. G. T. Marshall has been appointed Acting-General Secretary during the absence of the General Secretary, and all correspondence should be addressed to him.

The Rev. J. F. Goldie intends to bring his family to reside in Auckland during his Presidency of the Conference next year. A furnished house is being secured for him. Members of Women's Auxiliaries are keenly anticipating a visit from Mrs. Goldie.

Nurse Muriel G. Stewart, of Te Aroha, has been accepted for service in the Solomon Islands, upon the recommendation of the M.W.M. Union. The date of her departure is not yet determined.

The Rev. V. le C. Binet has just completed two months' deputation work in the South Island. He has had many successful meetings, and has proved himself a very efficient deputation.

Excellent reports have come to hand of the deputation work of the Rev. A. N. Scotter in Otago and on the West Coast. As a result of his visit to the Mission Field last year he has been able to give first hand information to his audiences, and he has also communicated to them something of the enthusiasm which has characterised his addresses since his return from the Solomons.

The Annual Meeting of the Board of Missions will be held immediately before Conference, commencing on Monday, February 18th, in the Pitt Street Church Parlour, Auckland. The meetings usually extend over two days.

Dr. F. D. Pinfold, of Hamilton, has presented Dr. James with a first-class microscope for his work in the Mission Field. Our best thanks to the doctor.

Dr. and Mrs. Clifford James, after completing a round of farewell meetings in the cities and provincial towns, left for Sydney on October 12th. In Sydney Dr. James has been engaged in making purchases for his medical work in the Solomons. Accompanied by the General Secretary, Dr. and Mrs. James left Sydney on October 31st by the "Mataram" for the Mission Field. They will be followed by the good wishes and prayers of large numbers of members of the Church, who were deeply impressed by the splendid addresses of the doctor and the fine spirit manifested by these worthy and devoted workers.

A Missionary Service Corps has been formed in Dunedin for the purpose of collecting goods of various descriptions which will be of service to Dr. James. Already many valuable gifts have been secured, and promises which will materialise in the near future. It is hoped that the men of the Church in other centres will be stimulated to emulate the good example of the men of Dunedin.



REV. A. H. CROPP AND BOY FRIENDS.

Proto. Mr. J. W. Court.

Present Day Views on Foreign Missions.

By Rev. G. T. Marshall

The feature of Foreign Missions at the present time that most occupies the mind of a Missionary Treasurer is the fact that missionary income is stationary, but expenditure is increasing. This is true, not only of our own society, but also of missionary societies generally. We are thankful that interest has not declined, but we feel that a static condition cannot be maintained and that there must be movement in some direction. Though situated at the ends of the earth, we are sensitive to the causes that operate throughout the civilized world and share the vicissitudes of the church militant in its contest everywhere with evil. We shall therefore speak of influences that are not merely local but general.

(1). Though I have not seen mention of it anywhere, I believe we are suffering a re-action from the optimism of an earlier time. About thirty years ago the cry was started, "The evangelization of the world in this generation." The idea seemed to be, "Only raise enough money and employ enough agents and the work will be done." So there were "drives," efforts to obtain money which had in them more of "hustle" than of faith in God. The salvation of the world is not accomplished so easily and the weapons of our warfare are not carnal, but spiritual. If we take the Book of Revelation as true, whatever scheme of interpretation we adopt, we see that tremendous forces are engaged in the strife on earth; heaven and hell contend; and this truth emerges everywhere in the Book also, the victory is from on high; the kingdom, power and glory are God's. The touch of materialism in the movement to which I refer was its weakness. Perhaps because of false hope then we are now less courageous and less active than we should be.

(2). Then there is the feeling that missionary societies are attempting what is beyond the resources at their command. This feeling is represented in missionary literature. The

societies are attempting to give the people not only the gospel, but also industrial training, education and medical services, and this upon a large scale. Hence we have the rise of societies which say, "We do nothing besides the preaching of the gospel." Of course, these works to which I refer are good works and, to illustrate by our own field, we may wish that the people of the Western Solomons had all the educational, industrial and medical advantages which we enjoy in New Zealand, but it is plain that the Methodists here cannot provide all these things for the people yonder. The opinion of a section of those who are interested in missions is that in the limitation of means the counsel of wisdom is to do what is most necessary to be done and most profitable for the people whose welfare we have at heart.

Then it is pointed out that the apostolic practice was to preach the gospel, make converts and regard them collectively as a church, entrusting the elders among them with the oversight of the flock while the messengers went on to other regions so that in the lifetime of one man the gospel "touched and glanced on every land." It is said that this method should be adopted to-day, making possible the rise of truly indigenous churches. These views will no doubt modify missionary counsels even where they are not wholly adopted. Madagascar is quoted as an illustration of how a native church can flourish and increase when missionaries are withdrawn. It will be remembered that a persecuting queen banished the missionaries and strove to destroy Christian worship from the land, and when, after a long period, the missionaries were allowed to return, there were more Christians than there were at the beginning. No doubt each place wishes to keep its missionary. Has the example of Jesus any relevancy for the missionary society when this is the case and conditions seem to say that he should move on? We read that when the

people "stayed him that he should not depart from them," He said, "I must preach the gospel to other cities also." With regard to the happenings at Madagascar it is to be remembered that withdrawal of missionaries because governments will not permit them to remain is one thing and withdrawal because those who can and ought to support them will not do so is, to speak colloquially, a horse of another colour.

(3). Some urge the value of "unprofessional missionaries." A returned missionary gave an address at a ministers' fraternal on "The Hopelessness of the Work of Missionary Societies alone." His thesis was that they alone could not evangelize the world, and he urged the ministers present to encourage young men of good Christian character in their congregations to seek positions under governments or in trading companies in non-Christian countries, in order that they may be witnesses for Christ where He is not known. *World Dominion*, missionary quarterly, in its last number, tells of a council formed by a Christian business man in the Argentine in 1922, to stimulate facilities for the emigration of men who desired to occupy business posts abroad in order to testify for Christ in spheres more needy than their environment in the home country. News is obtained of suitable openings for men and women. Persons willing to go out in this way, without expense to any society and with the definite purpose of witnessing for Christ, are invited to communicate with the council. In 1926, twelve posts had already been filled in Argentina, Kenya, India and other lands. Now this is good and indicates a system that might be extended. The idea that preaching need not be confined to a ministerial profession is very much at home in Methodism, but it must be acknowledged that to serve in the way suggested among non-Christians requires a power of initiative and, it must be added, a strength of Christian character which is not common in the members of our congregations. The plan, however widely adopted, will not make the appointed missionary unnecessary. If congregations in this country require a man wholly

set apart in their spiritual interests how much more is he needed in a land where the people are totally ignorant of Christ! Take our own field again as an illustration. There are government officials and planters and traders there, but the people remain heathen where our mission agents have not yet extended their operations. It is not too much to say that the natives of those islands would know nothing of Christ and see little of His spirit manifested among men if the agents of a missionary society had not been sent among them.

It is true that Foreign Missionary Societies are not the only agencies by which the Kingdom of God is established among men. There are the Bible Societies doing wonderfully effective work in making known the Gospel, but they need the missionary, for it is he who translates the Scriptures into the tongue of the native. In the contact of the European with other races there is sure to be eventually some infiltration of the knowledge of Christ and some enquiries awakened and souls led to Him. We do not know with how many souls Christ deals as He did with Saul on the Damascus road, but him He sent to a disciple who was at hand, and He instructed Cornelius to send for Peter. If there is any enterprise that demands the best that can be done through organisation and co-operation it is that on which Christ sent His disciples as he departed from them. It is exceedingly important that the intercourse of Christians with non-Christians should be sanctified to the highest ends, but there will be work for Missionary Societies to do for many years to come, and they should be strengthened to the utmost ability of the Churches which they represent.

Everything points to the need of a great revival throughout Christendom, a coming in power of the Son of Man. I believe such a coming (I have been re-reading the Book of Revelation lately) is represented by the account of the rider on the white horse upon whose vesture is the name written, "King of Kings and Lord of Lords." He says, "Lo, I come quickly." I believe the coming will be hastened or delayed according to the heartiness with which his people respond. "Even so, come, Lord Jesus."

The George Brown Training College.

By the Rev. W. A. Sinclair.

A New Departure.

Many of our New Zealand missionaries have happy memories of the old George Brown Training Home at Waverley, Sydney, and of the comfort and rest found there after stormy voyages as they travelled to and from the Mission Field. There our missionaries have been treated with the same consideration as if they belonged to the Australasian Missionary Society. Ever since we separated from the parent Society and assumed responsibility for our own Field in the Solomons, we have received every possible assistance from the Sydney office, very particularly at first from the Rev. J. G. Wheen, now from the Rev. J. W. Burton, the Rev. G. H. Hewitt and Mrs. Hewitt and the members of the office staff. Without this readily given assistance in Sydney we should often have been in serious difficulties.

But changes have come about; the old Home at Waverley has been sold, and a fine new property acquired at Habberfield, another suburb of Sydney. It was purchased for about half what the house cost to build, and is admirably adapted for the purpose it is now meant to serve. It is a delightful old house, with every possible convenience, embowered in wisteria, and surrounded by graceful trees, well kept lawns and beds of lovely flowers. Here our New Zealand workers, as they pass to or from the Mission Field, will continue to find a home. But the new home is to be something more than a hostel for travelling missionaries and a training school for missionary sisters.

It is now to be a Training College for all missionaries accepted for service, whether ministers, doctors, educationalists, or sisters, all of whom will be required to spend some time there before proceeding to the Mission Field.

The College is under the direct supervision of the Rev. J. W. Burton, General Secretary of the Methodist Missionary Society of Australasia, who, with his family, at present resides in it, but a principal's house is shortly to be built in the College grounds, and will be occupied by Mr. Burton.

I had the privilege of spending a few days

in the College recently, on my way to the Solomons, with Dr. and Mrs. Clifford James as fellow guests. We experienced the utmost kindness from Mr. and Mrs. Burton, who, as ex-New Zealanders, have still a warm spot in their hearts for New Zealand and New Zealanders. I think our people in the Dominion should know something of what is being done by the Australasian Board in giving special training to its missionaries.

Our missionary workers of the future in the Solomons must be specialists in some department of Christian enterprise. As I learned what is being done in Australia I found myself wishing that it may be possible to make



A GROUP OF SOLOMON ISLAND SISTERS.
Back Row:—Sisters Edna White, Lillian Berry, Jean Dalziel.
Front Row:—Sisters Elizabeth Common, Vivian Adkin,
Lina Jones.

arrangements whereby our New Zealand candidates for the Mission Field may take advantage of the training provided at the George Brown College.

The Rev. J. W. Burton deals with the whole question in a very illuminating article in "The Missionary Review." From it we take the following extracts:—

"John R. Mott, in a memorable address at the National Missionary Conference held in Melbourne two years ago, laid great stress on what he called the 'furnishing' of the missionary. As we might expect, none was more emphatic than he on the essential spiritual qualifications for the task; and we are all agreed that, except men and women have 'the root of the matter' in them, and are conscious of a deep spiritual experience in Christ, they have no place on the Mission Field. But the best steel must be forged and tempered 'to shape and use' if it is to be an effective instrument. The finest equipment without grace is utterly useless from the missionary point of view; but grace without equipment on the Mission Field frequently means waste of life and waste of money.

"We in Australia are woefully behind the Old Land and America in the matter of missionary training, and the Mission Boards of this Commonwealth might well envy some other countries the splendid Missionary Training Colleges and special curricula for those who have set their heart on the great task overseas.

"It may be said that the history of our Church proves that we have had great missionaries without such specialised training, and this is true; but those missionaries themselves would be the first to urge that others who come after them should have all the knowledge that modern science and wider education can give.

"Furthermore, it will be recognised that the missionary task is much more complex, and its problems far more baffling, than in the days when our fathers did such heroic things. The missionary has not the field so nearly to himself as in the old days. Commerce, Government, and new means of transport, have created a new world for the missionary, and his people have been infected with a new spirit. Planters, traders, Government officials, anthropologists, to say nothing of the ubiquitous tourist, are to be found everywhere, and sometimes make the

task of evangelising a people far more difficult. The missionary, for good or ill, is in the limelight; and is advised, criticised, ridiculed, and sometimes anathematised.

"The races to whom he goes are not so unsophisticated as they once were, and frequently their contact with self-interested Europeans has made them suspicious. There is required an even better type of missionary in these new, difficult, but pregnant days; and if he is to be a workman that needeth not to be ashamed, he must know more of the technique of his task."

The following recommendations were made by a committee appointed for the purpose, and have been adopted by the Board:—

(1) That all workers, ministerial or lay, after appointment, unless specially exempted by the Board, shall be obliged to take a term of instruction at the George Brown Training Home, of approximately four months, commencing in May each year

(2) That the following be the subjects of study:—

- (a) General knowledge of the Bible (for lay workers only).
- (b) The history, principles and methods of missions.
- (c) Phonetics and the science of language.
- (d) Elementary social anthropology.
- (e) Comparative religion.
- (f) Elementary medicine.
- (g) Bookkeeping.



THE OUT-PATIENTS' DEPARTMENT OF THE MISSION HOSPITAL, ROVIANA.

Photo. Sister Edna White.

Child Welfare in Fiji.

By D. M. Lucas.

In many island groups of the Pacific, populations are decreasing, and though this is not at present true of the Fijian race, it is tragically true that of the 3,000-odd babies born each year, nearly 500 die.

Very many of these babies are born healthy, and with proper care should reach a happy and useful maturity.

Why do they die?

It is impossible to answer this question in one sentence. It is certainly a question of grave enough importance to make it worth while to attempt an answer.

In Fiji, the number of births among Indians and Fijians, respectively, is about equal, but among Fijians the infant mortality is much higher. Again, why is this?

Fijians often say piously and resignedly, "*Lewa saka ga ni Kalou*" ("it is the will of God"); but Jesus said, "It is not the will of your Father that one of these little ones should perish," and I think we may apply these words to our Fijian little ones.

For a year a devoted woman has been going up and down among the villages of Tailevu, one of the bigger provinces of Fiji, fighting this infant mortality.

She is Mrs. Suckling, whose husband gave his life, a few years ago, as a missionary in Fiji. Mrs. Suckling—now employed by the Fiji Government—braves any weather and any kind of forest tracks as she goes about her work of saving babies.

Quite harmless, wellbehaved looking tracks here in Fiji have a habit of suddenly losing themselves under creeks or deep drains, and recovering their look of smug respectability on the other bank.

If the natives of that particular province are very industrious, or their chiefs enthusiastic, there may be a bridge across the creek, a single coconut trunk, precariously railed with bamboo. But, if not, well, the mud at the bottom of some of these creeks among the mangroves is very dirty and very black.

And Fijian rain, too, must be experienced to be appreciated.

So, one of the problems which the child welfare worker in Fiji must solve is that of dress. Then the method of work is something like this. Each village in the province is visited

periodically by the Sister with her two native nurses. Every mother of small children must bring her baby to the inspection—weighing and recording, etc.—and where treatment is necessary, it is given at the end of the session. Every house and every kitchen is inspected and, if not approved, must be put in order.

Certain medicines for the common complaints are left in the care of the committee of native women, whose duty it is to give daily treatment for such troubles as ringworm or sores. This, by the way, is one of the few Government offices which Fijian women have held, and even the added self-respect which this must give the women concerned, is an advantage to them.

To go back to the disparity between Indian and Fijian infant mortality, the text of one of Mrs. Suckling's most frequent sermons to native women is the cow. The Indian regards the cow as a producer of milk, but the Fijian thinks of her as beef. If a baby dies of malnutrition, the cow whose milk could have saved the baby's life is often the "*piece de resistance*" at the ensuing feast.

Another certain cause of many of the infant deaths is the quite recent change from polygamy to monogamy among Fijians.

In the old days, when a woman became a mother, she was freed from every other duty than the care of her child. The other wives might go fishing or gardening while the mother did all she could for the baby.

The writer of this article does not advocate a return to the old customs, but wishes to emphasize the necessity for the kind of instruction which the Child Welfare Sister can give in the care of mother as well as babies.

Women are being taught that they must not leave their babies with the old women of the town while they go off for a day's gardening in hot sun or wading out for fish on the reef.

If the mother of a baby under a certain age goes away to work now, her husband is liable to be fined heavily.

Old superstitions die hard. That one to the effect that a child is better afterwards if affected while still young with that horrible disease, yaws, is no exception to the rule.

Women who have suffered from yaws early in life, but in whom the disease is not now

apparent, lose one child after another. Then, when treated with the injection for yaws, the baby thrives.

Facts like these are more convincing arguments to Fijian women than mere words.

It was quite the accepted thing among Fijians that if the mother of a tiny baby died, the baby would die, too, as there was no food for it.

The idea is now dawning that even these little ones can be saved.

A beginning has been made in this work. A Government creche has been built in connection with Suva Hospital, where orphan babies

are taken in and the Fijian nurses in training are thus gaining valuable experience.

Those nurses who are not on circuit work with Mrs. Suckling, after a certain period are stationed in centres to carry on this work of saving babies. But, after all, Tailevu is only one province, and at present only one other child welfare nurse, Miss Brewer, at Ba, has yet been appointed by the Government of Fiji.

Dr. Roberts, the wife of the American Consul, does valuable honorary work in the villages round about Suva.

"Pray ye therefore the Lord of the harvest that he will send forth labourers."

Concerning General Feng.

The writer of the letter from which the following is an extract, is a Chinese minister, the Rev. Marcus Cheng. He was educated at our Wesley College, Wuchang, and on graduation was on the staff of the Swedish Theological College at Chingchow. Developing a great gift in conducting special missions, he gave his life to that form of service, until the famous General Feng appointed him Chaplain-General and put him in charge of the wonderful evangelising and educational work carried on for some years amongst his troops. Mr. Cheng has since continued his very successful work as an evangelist, which for a time has been interrupted by the recent International Missionary Council in Jerusalem, of which he was a member. Before starting on this trip he conducted a special mission at our own church in Hankow. The letter was written to the Rev. William Rowley. It is dated April 4, 1928.

"Dear Mr. Rowley,

"In your letter you touched the point why feelings between the two people—British and Chinese—are bad; it is just the British press in China, which tries its utmost to *misrepresent both sides*. I saw that long ago. . . . Feng was never so good before as some missionaries reported, and he is not so bad now as the same missionaries are reporting. I believe, and I know, he is still a Christian. After his return from Moscow he definitely answered me that his attitude toward Christ has *not* changed. He claims himself a Christian; but the press always use quotation marks for "Christian," and say "the so-called Christian General." Just this, and other factors of this kind, make him sometimes hesitate to confess himself a Christian. Yes, we should continually pray for him. The press, British specially, seem to take pleasure in publishing stories of massacre and looting by his soldiers; but so far as I

know, there is no such thing. You mention the looting of Canadian missions in Chenchow. I myself preached in the very church last September; until then nothing of that kind happened. Since then I kept in close touch with Chenchow, and I have not heard of it. Or take as another instance, the massacre in Chengteh, Honan. I almost believed it before I went to Honan, but when I was there I inquired of the preacher and Christians of the city; they denied it, and gave a different story. It was the execution of bandits, for which the people are very thankful.

"I am very glad that you are thinking to return to China. A very hearty welcome! We need you and want you, and thank God for you. What you have been to us, and done for us, we shall not forget. After all, when Jesus is precious to us, we cannot help but share Him with others. Truth and love and light will win the final victory. Jesus shall reign even in China, if only we are faithful to the end."

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

OUR PRESIDENT'S LETTER.

November, 1928.

Dear Auxiliary Friends,—

Once more the M.W.M.U. of N.Z. faces a New Year of glad and joyous co-operation with our Missionary Sisters in the Solomon Islands and among the Maories.

The Conference recently held at Invercargill is a thing of the past, leaving us with new duties and new inspirations. We begin the year pledged to try holding District Conventions where advisable; this step has become necessary, because our conferences are rapidly increasing in size and importance, and we must try some other means of keeping in touch with our increasing numbers, which will prevent our machinery from becoming too unwieldy.

The most important question our Conference had to discuss was the suggestion of the H.M. Board that we, in conjunction with the Y.W.B.C. Union should take over for a term of years the responsibility of setting up and maintaining a Maori Girls' Training School. Unfortunately, the state of our finances made it impossible for us to take up any further responsibility at present, and we were reluctantly obliged to turn the scheme down. Many I know are grievously disappointed, and we are all very sorry; we hope, however, that by means of greater interest and more self-denial next Conference may find us able to take this step, if in the meantime the whole of the Methodist Church has not taken the matter up—which it should—in which case our Union would hope to bear a worthy part!

It was with feelings of real regret that we were compelled to accept the resignation of the Manawatu Executive, owing to the anticipated absence from New Zealand of both President (Mrs. H. E. Pacey) and Secretary (Mrs. T. R. Hodder), and the removal from Palmerston North of two or three other members. It is unfortunate that after the experience and knowledge gained by two years' faithful work, these capable ladies should be prevented from giving what might well be their best year of service.

The new Executive, which is now stationed in Christchurch, held its first meeting on November 5th, and on examining what were available of the records of the Dominion business, felt that under God's blessing our Dominion work is progressing in a most satisfactory manner, and those who control it from the centre need much wisdom and strength. So, we, your new officers remind you that we alone can do nothing, however willing—but need the co-operation and unselfish effort of every single Auxiliary member, and most of all your constant loving prayer that we may be Divinely guided in all that we do.

The outstanding event of the year has been the departure of Dr. and Mrs. Clifford James for the Solomon Islands. The sight of these fine gifted young people, in all the flower of their devotion and enthusiasm, has thrilled the whole Church, and the Auxiliary women will be, I am sure, among their most faithful friends and supporters.

Next year we are to have the very great privilege of the Rev. J. F. and Mrs. Goldie's presence in our midst. Let us do our best to be worthy of such an opportunity of becoming more fully acquainted with the triumphs of the Gospel on our own Mission Field. I beg of every Auxiliary member to neglect no opportunity of seeing and hearing both Mr. and Mrs. Goldie. Later we shall be able to let you know of some special opportunities we hope to make for Mrs. Goldie to meet as many as possible of the women of the N.Z. Methodist Church. Ever since New Zealand took over the Solomon Islands, Mrs. Goldie has given our Auxiliary work her loving sympathy and co-operation—we all remember that wonderful first letter she wrote us—and some of us remember seeing and hearing her at the Auckland Conference of 1922. Let us surround this wonderful little lady, who has been so true a friend to the dark women in the Southern Seas, with such an atmosphere of love and prayer as shall make her sojourn with us a happy and blessed experience.

Sister Iris Foster, our third Maori Deaconess, is doing excellent work in Hawera, and

begs an interest in your sympathy and prayers. The work still calls for more recruits but our finance must considerably increase before we can accede to Mr. Seamer's request that we support still another worker.

Now with kindest Christmas Greetings to all, and sincere wishes for a very Happy New Year's work in this most glorious of all adventures,

I am, on behalf of your Executive,
MARY E. BOWRON,
President.

M.W.M.U. Conference.

Once more the long looked forward to Missionary Conference has become an item in history, and a very pleasant memory to those 39 delegates privileged to be present. From the north, the east and the west gathered the elect ladies of Methodism to the south—to Invercargill, the city of spaciousness, where from October 10th to 12th the Invercargill ladies bestowed their hospitality with a lavish hand.

Devotional.—Well-chosen hymns, brief, uplifting prayers and an inspiring and helpful talk at the opening of the first two days by Mesdames Duke and Blamires created just the right atmosphere to conduct this important branch of God's work. The climax of these choice times was on the third morning, when the Communion Service was conducted by Rev. A. McBean, assisted by Revs. S. Bailey and V. Binet. From the moment of entering the church there seemed "that deep hush subduing all" our thoughts. The still dews of quietness had indeed fallen.

Business.—The outstanding items of much important business were District Conventions, ably opened by Mrs. G. Bowron, and the Maori Girls' School. With regard to the first, the Conference recommended "That where advisable, District Conventions be held, to concentrate chiefly along educational and inspirational lines, but with at least one business session." In connection with the second, keen disappointment was felt by many that the Conference felt reluctantly compelled to decide that this forward step could not be taken at present. Though our hearts and sympathies extend to many branches of mission work, we do feel our first responsibility is to provide our Sisters' salaries. At present we support ten Sisters in the Solomons and three in the Maori Field, and more are urgently needed.

Box and Card Circle.—This important work, carried out so efficiently by Miss Waddingham, has added £62 18s. 9d. to our funds, and by the wishes of Conference has been allocated to Sisters' salaries.

Box Department and Medical Fund.—Under the capable organisation of Mrs. Smethurst, £339 9s. 3d. worth of goods, sent in 85 boxes, and £86 19s. 9d. towards medical fund, have been sent to different stations in the Solomons, while many cases and sacks of old clothes have been sent to our Sisters for Maori work.

Addresses.—The President, Mrs. Pacey, in her address, said the Executive's work had been made possible by loyalty, devotion and co-operation of workers throughout the Dominion. Many were putting up a good fight through difficult days. With confidence she hopes to have realised the ideal of a women's meeting in every church. We must enlarge our resources if we are to cope with the rapidly growing work and need at the front. We dare not handicap or fail our sisters, nurses and doctors. With this growth of work, too, there is urgent need for more specialised training. We listened also with interest to Sister Eleanor's varied experiences on "Visiting Days," "Old Clothes Days," travelling days, home days, and customs of her people. Of the literature sent to her, these are preferable: *The Lotu*, *The Open Door*, *China's Millions*, and the *Vanguard*. We were privileged to have present from the Solomons two Sisters, Lily White and Jean Dalziel, and Rev. V. le C. Binet. Sister Lily gave her experiences in school, amongst the sick, and dispensing. Sister Jean spoke of the privilege of the work in many capacities in different islands, of the great response to love and work. Rev. Binet's inspiring and encouraging address will be long remembered. Based on the super-scription on the Cross, he told of the significance of its being written in the three languages of the greatest nations of the then known world. Hebrew represented the spiritual, Greek the intellectual, and Latin the physical.

Next Year.—An invitation was received and accepted to hold next Conference in Auckland. The 2,538 Auxiliary members are looking forward with joy to Rev. J. F. and Mrs. Goldie's visit.

Thanks.—Sincerest thanks were expressed to everyone, coupling the names of Rev. A. and Mrs. McBean, who had made the Conference such a pronounced success.

WATCH OUT!!

The Methodist Colporteur Motor Van

or Saddle-Bag Colporteurs

will soon be visiting your District, but if you need any Books or Magazines meanwhile, write to the

METHODIST BOOK DEPOT

and secure the type of Books that make for

Character and Progress

We can give you expert advice re all classes of Literature and can supply any clean and healthy books that are on the market—TRY US.

Our Motto—SERVICE—NOT PROFIT.

Postal Address—

THE MANAGER,
Methodist Book Depot,
16 Probert Chambers,
Auckland.

Telegraphic Address—

"Paipera," Auckland.

Methodist Women's Missionary Union of New Zealand.

President: Mrs. G. BOWRON, Hackthorne Rd., Cashmere Hills, Christchurch.

Secretary: Mrs. F. THOMPSON, 28 Repton Street, Merivale, Christchurch.

Assistant Secretary: Miss BECK, Deaconess House, Latimer Square, Christchurch.

Treasurer: Mrs. PURCHAS, 36 Leinster Rd., St. Albans, Christchurch.

Dominion Box Organiser: MRS. M. SMETHURST, 3 Ladies' Mile, Remuera, Auckland.

BOOKS

The Romance of the Pioneers and Missionary Enterprise.

- | | |
|---|--|
| PAPUA FOR CHRIST. —The story of the land and its people; Missionary efforts and results.
By J. W. BURTON. 3/4 posted. | VILLAGE FOLK OF INDIA,
By ROBERT H. BOYD. 2/3 posted. |
| MAHATMA GANDHI,
An Essay in Appreciation.
By R. M. GRAY & M. C. PAREKH. 4/4 posted. | THE MOSLEM WORLD IN REVOLUTION.
By W. W. CASH. 2/9 posted. |
| A RETROSPECT.
By J. HUDSON TAYLOR. 1/9 posted. | IN CHINA NOW.
By J. C. KEYTE. 2/9 posted. |
| ALEXANDER DUFF,
Pioneer of Missionary Education.
By WILLIAM PATON. 7/6 posted. | JACKSON OF MOUKDEN.
By MRS. D. CHRISTIE. 2/10 posted. |
| SHEPHERD OF UDAIPUR,
And the land he loved.
By GEORGE CARSTAIRS, P.D., 8/- posted. | WILLIAM CAREY.
By J. H. MORRISON. 3/- posted. |
| SUNDAR SINGH,
The Lion-Hearted Warrior.
By E. SANDERS 2/9 posted. | CHALMERS OF NEW GUINEA.
By ALEX. SMALL. 3/- posted. |
| | LABRADOR DAYS.
By W. T. GRENFELL. 2/10 posted. |
| | MARY SLESSOR OF CALABAR.
By W. P. LIVINGSTONE. 4/- posted. |

N.Z. BOOK DEPOT

71 WILLIS STREET, WELLINGTON.

PRINCES STREET, DUNEDIN. ESK STREET, INVERCARGILL.

METHODIST MISSIONARY SOCIETY

of

New Zealand.

General Secretary: REV. W. A. SINCLAIR.

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

Mission Office: Probert Chambers, Queen Street, Auckland.

Telegraphic and Cable Address: "Nomolos, Auckland."

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

Letters containing remittances should be addressed to

REV. G. T. MARSHALL,

27 Kenneth Avenue, Morningside,

Auckland.

Printed by the Unity Press, Ltd., Commercial Printers, Cor. Kingston and Federal Streets, Auckland.

VOL. VII. No. 4

Published Quarterly

The Open Door

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

MARCH, 1929



NURSE MURIEL STEWART.

"A Great Door & Effectual is opened unto us"

UNITY PRESS, AUCKLAND. ST. PAUL.

Price: ONE SHILLING Per Annum
Posted, One Shilling and Sixpence