

The Open Door

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

DECEMBER, 1931.

MISSIONARIES are
Invaluable
to Native
Administration
and their presence
is absolutely
essential.

—SIR HUBERT MURRAY
Lieut-Governor of Papua.

"A Great Door & Effectual is opened unto us"

ST. PAUL

THE OPEN DOOR

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

SOLOMON ISLANDS MISSION DISTRICT.

MISSIONARIES.

Rev. J. F. GOLDIE	Roviana, British Solomon Islands.
Rev. V. Le C. BINET	Gizo, British Solomon Islands.
Rev. J. R. METCALFE	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. A. BENSLEY	Gizo, British Solomon Islands.
Rev. TOM DENT	Patutiva, Marovo, British Solomon Islands.
Rev. A. H. CROPP	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. F. H. HAYMAN	Roviana, British Solomon Islands.

MISSIONARY DOCTORS.

Dr. E. G. SAYERS	Gizo, British Solomon Islands.
Dr. CLIFFORD JAMES	Gizo, British Solomon Islands.

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Nurse LILLIAN BERRY	Roviana, British Solomon Islands.
Sister MAY BARNETT	Gizo, British Solomon Islands.
Sister ELIZAZETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Nurse EDNA WHITE	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Gizo, British Solomon Islands.
Nurse Muriel STEWART	Gizo, British Solomon Islands.
Sister RUTH GRANT	Roviana, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. NAPATALI FOTU	Simbo, Roviana, Solomon Islands.
Rev. PAULA HAVEA	Roviana, Solomon Islands.
Rev. BELSHAZZAR GINA	Roviana, British 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

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

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

VOL. X. No. 3.

DECEMBER, 1931.

PUBLISHED QUARTERLY.

From the Mission Office.

The Mission Synod.

The following radio has been received from the Rev. J. F. Goldie, Chairman of the Mission District: "Good Synod. Income and expenditure satisfactory under circumstances." Past years have witnessed wonderful liberality on the part of the native people. Their giving power at present is severely limited on account of the extremely depressed condition of the copra market. They have endeavoured by increasing the quantity of their gift copra to make up for its decreased value. They have been much distressed because of their inability to do more to assist the Mission which has brought to them light and salvation and hope.

A Generous Gift.

The members of the family of the late Mrs. Jolly of Rotorua, formerly of Palmerston North, have contributed the sum of £200 in memory of the deceased lady, to be invested and the interest thereon used to provide for the maintenance of a native teacher in the Solomon Islands. The Board of Missions has decided that it is to be known as the "Emily Jolly Memorial Fund" and the interest is to be used in accordance with the wishes of the donors. A native teacher named Simon Nunukujuku has been allocated for this support. Simon and his wife have both received medical training under Dr. James and are doing fine work in the native villages.

Date of Closing Accounts.

The present year is fast hastening to a close and only a few weeks remain in which the Missionary Appeal can be made. Friday, January 15th, is the last day on which money can be received for inclusion in the returns of 1931. Every year there are circuits that delay forwarding missionary money until it is too late for it to be credited to the year to which it belongs. Ministers and Circuit Secretaries

are specially urged to send immediately to the Treasurer in Auckland all money now in hand and to complete the effort before the rush of holiday time.

Old Jewellery and Missions.

These are days when jewellery has to a large extent, gone out of fashion. There must be large quantities of it laid aside in many homes and no longer in use. But good use can be made of it by the Missionary Society and we invite our friends and helpers who are in possession of old gold jewellery that is no longer worn or otherwise in use to forward it to the Mission Office in Auckland. The gold will be extracted from the jewellery and sold, and as it now is scarce and commands a good price, considerable sums may in this way be secured for our missionary work.

A Generous Missionary Circuit.

The little Home Mission Circuit of Port Albert in North Auckland has this year contributed £106 to our Foreign Mission Fund. This splendid return is largely due to the enthusiasm and liberality of one family and connections but more particularly to the efforts of the local Secretary, Mr. L. Bennett. The above amount includes £71, which is the response of the Circuit to the S.O.S. Appeal. The home missionary in charge states that other funds have not suffered. Port Albert is not a wealthy district. Money is scarce and the burden rests on a comparatively small number of the members of the Church. But they are cheerful and give God the first place in their affections and in their spending. Therein lies the explanation of this magnificent contribution. If we could get a few such enthusiasts in every circuit in the Dominion our financial difficulties would vanish and nothing more would be heard of retrenchment and withdrawal of workers. Our best thanks to the friends at Port Albert.

Joni Among the Newspaper Men.

WHAT JONI DID AS A CHRISTIAN.

The Rev. J. R. Metcalfe writes: Joni Uluibau is returning to his native land, Fiji, after nearly six years in this Mission District. He has served us excellently at Teop and much of our progress in this district is due to his effort and influence. His conduct to Mrs. Metcalfe and myself has been all that could be desired and we are very sorry to lose him. His last service has been to translate enough hymns and passages of Scripture to form the first small book in the Teop language. He leaves with the respect and confidence of all the natives of this district, amongst whom he has lived for about five years.

The following account of Joni appeared recently in the Sydney "Daily Telegraph."

A TALL, fine-looking young man is Joni Uluibau. His figure is outstanding, his face is striking, and the poise of his head is more so. His smile is not easily forgotten; it is, one thinks, perpetual, as well as inclusive. Wholesomeness is written all over Joni generally. He is spare of figure, yet he looks like a young man

his eyes are full of fun and gladness.

Joni was walking about on a wharf in Sydney, keenly watching Australians and Americans moving here and there as some embarked and some came off the ship. The President-General was one of those who embarked; and Joni was on his way home to Fiji on furlough. As one's eyes took in the movement and the people, Joni remained a striking figure among them.

A lady member of the newspaper staff heard Joni preach on a Sunday evening during his stay, and this is how she wrote of him next day:

"Last night Joni preached a sermon in the Warren Methodist Church, Marrickville, and sang Christian hymns to the tunes played on the little church organ, and told how the light came to him, a boy in the Exploring Group of the Fiji Islands, 15 years ago.

"The half-moon of black, kinky hair upon his head, his warm brown skin, and Island eyes, challenged the neat dark suit, the flat white collar, and neat tie. He was as alien in the church as one of his own tribal yells would have been among the stately swing of the hymns.

"And yet he was not alien when he began to speak, with a glimpse of flashing white teeth, and a face lit from within.

"And he talked of the light within. 'You have wonderful electric light here, and you have also the light of the mind, the light of God.' 'Send your light to the Islands,' he pleaded. 'From you, my brothers, to them, my brothers.'" Not all the preachers can impress like that.

Under the title, "What Joni Did as a Christian," the same paper, on a different day, told much of Joni's story. Here are



JONI ULUIBAU

Native teacher in the Solomon Islands.

of considerable power. Straight as a young tree, he moves with an ease that many well-bred white men might envy. The "depression" that is so heavy on most folk has not touched Joni's shoulders, eyes, or smile. His white teeth literally flash, his brown skin shines like satin, and

some extracts from the article that, with types skilfully used, and illustrations to match, so set out Joni's story, that multitudes of eyes must have lingered over that story:—

"Smiling and fuzzy-headed, with dark brown eyes, and over six feet high, Joni Uluibau is a living example of the work that Christian missions have accomplished in the South Seas.

"The simple pride of Joni in his life-work; his calm native dignity; his friendliness; his patience as he wrestles with the intricacies of English, make a picture that impresses itself forcibly upon the mind.

"For Joni on holiday, after six strenuous years on an island beloved of head-hunters, is so fervent a Christian, that you feel, and know, that he is bound to succeed. And he has succeeded, at the age of 27, in taming the wild men of Teop.

" 'I go there first when quite young,' said Joni, 'and they are dirty. They do not know. Oh, how dirty. The pigs are everywhere, the houses fall down.

" 'I say, in Fiji we keep the pigs in a fence. It is cleaner. Get rid of the pigs.

" 'At first they laugh at me, but I talk and talk. The chiefs listen; they say, 'Perhaps Joni's way is right.'

" 'I still say, get rid of the pigs, and one

day the pigs are gone. They get rid of them: they kill 200.'

"Joni's clear laugh rang out through the quiet of a Burwood garden as he recalled that first adventure in civilising the Solomons.

"Joni alone; the only teacher, the one man amongst those savages with the Gospel message. He tamed them, he rebuilt their houses, and, more important still, built pig-sties, and to-day two of his Solomon Islanders, sons of the Teop head-hunters, are learning to be teachers.

"A wonderful record for a young Fijian who, in his spare time, has translated hymns and enough of the Scripture, to make the first little book in the Teop tongue."

Joni was born at Matuka, in the Lau or Exploring Group. On completion of his training at Davuilevu, he, when he was 21 years of age, went with the Rev. Allan Cropp, and a pioneer mission party, to Bougainville, in the Solomons. And it is after six years of labour there that Joni was in Sydney on his way home to Fiji on his first furlough. Joni has hopes of returning to the Solomons with a wife—after his furlough is over. He told the newspaper man that he wanted a wife to help him in his work; "to teach the girls to cook and sew and clean."



Joni M. Uluibau, taken just before he left Teop, with some of the boys and girls he taught.

All Things Work Together.

By A Solomon Island Missionary.

"Dear Brother,—

"Through some mismanagement on my part, I ordered the same book twice. Will you accept one of these as a little Birthday Greeting.

"From

"Yours fraternally,

"_____."

And so that is why the Rev. Hubert L. Simpson's "The Nameless Longing" came into the possession of one of our Missionaries living on an isolated island in the Solomons Group.

The book was picked up with avidity, and several of the inspiring sermons were perused with appreciation.

But one of these especially took the Missionary's fancy. It was based on the text: "And He went again beyond the Jordan, back to the spot where John had baptized Him in the old days. There He stayed And many believed in Him there" (John x:40-2).

"That will do for my text next Sunday," commented the Missionary. "It is a subject that I can adapt to the needs of my congregation, without my conscience accusing me of plagiarism. It is also very appropriate because we have been worshipping in a makeshift building whilst the church proper has been under repair. But on Sunday we worship in the old church again—back to the old spot."

When Sunday came, the usual gathering of folk took their places, the preacher stepping into his place as harmonious voices sang:

"Jesus, stand among us
In Thy risen power,
Let this time of worship
Be a hallowed hour."

The next day, about 10 o'clock, a tall native boy, one of God's images "cut in ebony," climbed the steps to the missionary's house, and asked to see the minister. Being shown into the study, and sitting down, the young man began, with a break in his voice, and said:

"I heard your sermon yesterday, Sir, and it has brought me here this morning."

The speaker found it hard to continue, whilst tears stood in his eyes.

"Yes? You want to say something about it to me?"

"That's it. You spoke about Jesus being sad; even His own disciples did not understand Him. Some people wanted to make Him their King when He gave them one day a good dinner, and not long after that they were wanting to stone Him. His old Minister who had baptized Him had been killed, and His own death was not so very far off. So He thought He would go back to the spot where He had been baptized; where He had seen the heavens opened, and the emblem of the Spirit of Peace had hovered over Him; and here too He had heard the voice of His Father, saying: 'This is My beloved Son.'"

Again the young man paused.

"You spoke about sacred places where people sometimes resort in order to recall some fond memory: it may be a grave; it may be a church. I, too, was sad."

He paused once more as he endeavoured to control his voice.

"But I was sad because of my sins. I had wandered away from God. But you told us to recall the day when we had stood before God and the congregation in that very church, when our former sins had been buried in the grave of God's Divine forgetfulness, and we started upon a new life in Christ. We had heard then the voice of the Father, and we might hear it again, saying, 'This is My beloved son.'"

"So I recalled to mind the day of my baptism, but now I feel like the prodigal son of old, and I said: 'I will arise and go to my Father,' and I have come to tell you about it."

It is a sad tale indeed that this young man had to tell, but there was present the spirit of true repentance, as, kneeling alongside the Missionary, he confessed his sins, and was led back to peace and light.

That same night the Missionary wrote to his colleague:

"Dear Brother,—

God over-rules and manages our mismanagements. The extra book which you had accidentally ordered, and which you so kindly sent me, lifted a soul into the light. It was by means of a local adap-

tation of the author's sermon, entitled: 'Memory the Ally of Faith,' based on John x:40-2, that a young prodigal found his way 'back to the spot where John—literally *John*—had baptized him in the old days.'

Sincerely yours,

"_____."

A Canoe Trip up the Kamunga River.

By Rev. V. leC. Binet.

THE title of this article sounds somewhat alluring, but three hours in a cramped position is not a pleasant experience, especially with the hot tropical sun pouring down upon one, or being drenched through with salt spray from a rough sea before turning into the mouth of the river, which in itself presented many wonderful pictures of tropical foliage, reflected in the still water. Here and there we saw alligators reposing peacefully on the bank, then sliding scarcely without a splash into the river at the approach of our small craft. Although they look so harmless as they take their morning or afternoon siesta, they have taken quite a number of human victims, so that one cannot look upon them without a feeling of loathing.

Jonah, our Missionary at Kamung, was awaiting us at his station, set on a hill overlooking the winding river. The congregation assembled in his house as the church is being re-built. It was a clean-looking and intelligent assembly that followed the service through to the end. I could not help contrasting my present audience with that one of only a few short years ago—made up of the very same individuals, but on that occasion they were wearing all the contraptions of a belligerent army. They had entrusted me with a special commission to their opponents, and at the end of the tenth day I was to meet them again in a secret place, and let them know the result of my negotiations. Their enemies were not desirous for peace just then, and my first, and second and third attempts were unsuccessful. At

last, however, a satisfactory answer was vouchsafed, and both parties, armed to the teeth, assembled at Senga, and there made peace, and in the service that followed in the church both sides sat together, and listened to the story of Him that maketh wars to cease.

They were reminded in the talk I gave them yesterday that whilst it was a very commendable thing to disarm in the interests of peace, there was a spiritual warfare which man was called upon to wage which necessitated his equipment with spiritual weapons. The pugnacity which they had displayed in their material warfare should be harnessed for moral and spiritual ends.

Then I drew an illustration from the habits of white bait, for which their river was deservedly famous for miles around. Obeying an inward urge, like Abraham of old, these tiny creatures set out upon a journey beset by innumerable dangers, swimming against the stream, struggling up the slippery rocks, that they might get at last, to the Source of the River, the Canaan of their desire.

Alligators, like dragons, with wide-open jaws lay in their path, wild duck would swoop down upon them, their own "neighbours," the fresh-water fish, proved to be their enemies, and man himself was a rapacious animal. But there was no turning back.

Had not these pugnacious, persevering creatures a lesson to teach us?

At this same service the annual collection was taken, and these one-time warriors placed £5/6/0 in the plate.

Have Faith in God.

By Rev. J. W. Burton, General Secretary of the Methodist Missionary Society of Australia.
In "The Missionary Review."

THERE is nothing so steadying in the midst of life's perplexities as a sure and calm trust in God. Well roars the storm to those who hear a deeper voice across the storm. If we truly believe in God, no matter what may happen to us, we cannot give way to despondency, to despair, and still less to panic. In quietness and confidence is our strength. There is no hysteria, no raising of the voice, no wild cries where there is this serenity of faith. "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

"Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

Jesus attributed His mighty works to the power of Faith, and reproached His disciples for its lack when they failed in their tasks. He assured them that even greater works than His were possible to them, and through the long ages those greater works have been quietly accomplished by this same operation of faith. It may be noted in passing that Faith, in the view of Jesus, had relation not to the raising of money, but to influence and service.

There is, unfortunately, even among spiritually-minded people, a disposition to judge God—and His Church—by financial standards. They presume it is money that the Church most needs for its tasks, and when the money comes they shout it forth as an evidence of success. It may be that God is using this time of adversity to correct our vision and to remind us of things that are not related to money. Thus, as a Missionary Society, we may learn lessons to-day that we would not learn in times of prosperity, and we may, as the result of this chastening experience, spend our income in the future in different and better ways. A drop in income and a reduction in expenditure does not necessarily mean a lowering of spiritual activity or a lessening of efficiency. It is well we should think on these things.

Beset as we are by difficulties, and perplexed as we might be by confused and strident outward voices, we must cultivate a calm confidence in the movements of God's Spirit, which, like the wind, bloweth where it listeth, and whose direction is beyond the wit of man to determine. We have unmistakable evidence of that activity, both at home and abroad, and these lean days have evoked a wonderful response in prayer and service among our people, both white and brown.

We plead, therefore, for Faith in God, and for closer discernment of His way—even though that way may be different from any we have hitherto trod. It may be that our plans have been too mechanical, and our methods too stereotyped, and God has some better thing to show us.

The Missionary Society has always been a great Faith Mission—though it has not expensively advertised itself as such—and has relied upon God, both for money and guidance. There have been years in which we had much money, and we were the envy of many another Society; but perhaps we did not then sufficiently emphasise the need of Divine guidance. Now that our financial resources are less, we may be led to stress the necessity of trusting God more implicitly for leading and direction.

Nevertheless, we must face the fact that, in spite of retrenchment and adjustment both at home and abroad, we have serious financial commitments for this year, and a heavy deficit as the result of past years' operations. These, as honest men and women, we must meet.

We have faith in God; and we also have faith in our Methodist people. Their hearts beat time to the great Missionary Spirit of Christ and His Church. We believe that, even in those States where depression is worst, there will be determined and heroic effort to maintain and increase the income so that the Society may be enabled to fulfil its obligations.

**Think Quietly, Pray Earnestly, and you
will Give Rightly.**

Issues Not Commonly Faced.

“ARE WE NOT SURE ENOUGH ABOUT GOD?”

Dr. Roderick Dunkerley, of Gloucester, recently sent a though-provoking letter to “The Christian World” in which issues of deep significance were raised which are not commonly faced just now. He pointed out that most Missionary Societies are in serious financial difficulties. We take the following paragraphs from his letter.

(1) In the first place, ought we not to be deeply impressed by the fact that certain other branches of Christian effort are not suffering from shortage of funds? In last year’s report of the China Inland Mission we read: “Amidst the financial straitness prevailing throughout the world it has been encouraging to see that the funds received in China from the homelands have far exceeded those of previous years.” At Spurgeon’s Orphanage on “Founder’s Day” recently, the Secretary reported another good year: “All’s well,” he said; “God has sent us sufficient for all our needs.” The Ashley Down Orphanage at Bristol reports that though for certain reasons its expenditure was up last year by nearly £3,000, “yet the income was larger than our expenditure by £604/14/6.”

(2) The contrast between this sufficiency and the stringency so common with us is made more striking still by the refusal of several of such bodies to canvas for donations and subscriptions or to use many of the familiar methods of raising money. While, for a multitude of reasons, we cannot of course allow that their prosperity is the reward of their old-fashioned orthodoxy, yet it may well be that in their reliance upon God, not man, they really have something to teach us. One of the reports mentioned quotes the verse—

Say not, my soul, “From whence
Can God relieve my care?”
Remember that Omnipotence
Has servants everywhere.

(3) Is not this where we have been failing? One sign of it is that we so often use the great missionary commission without its opening words—“All power is given unto Me in heaven and in earth; Go ye therefore . . .” Really to believe that would introduce a different note into our

publications and appeals, and a different tone into our boards and committees. Not to believe it means a halting, hesitating attack upon the dilemmas of our situation, and it is no wonder that deficits and withdrawals follow along behind. But what a tragedy that we should be failing here. In spite of all our Conferences, and Summer Schools, and Commissions on Faith and Order, here we are puzzled and fogged about the first of the fundamentals—we are not sure enough about God. If only we were!

Faith, mighty faith, the promise sees,
And looks to Christ alone;
Laughs at impossibilities,
And cries, “It shall be done.”

(4) Apart from the facts mentioned above there are many reminders to-day of the availability of the inexhaustible reservoirs of God’s grace. Hugh Redwood’s “God in the Slums” abounds in such witness. And there is much other less noticed evidence. It is indeed true, “Not by might, nor by power, but by My Spirit, saith the Lord of hosts.”

(5) Do not these things constitute a call to us to probe deeper into this truth. I believe it would do us all a great deal of good and lead us well on our way towards a solution of these present money troubles if we observed as soon as possible a Day of Remembrance, Humiliation, Prayer, and Fasting. This would be in a measure a return to an old-fashioned approach to such problems. The keynote of the day would be, “Facing the Facts”—the facts about God and ourselves, about the needs at home and abroad, about our giving to Christian work and our expenditure on luxuries, about the high standard in these matters practised by our fathers in the faith, and so forth.

WHY?

WHY

should we give money to save the heathen abroad when there are heathen in our own country to save

?

There are other "WHYS" equally logical.

WHY

should I give money to save those in other parts of this country when there are needy ones in my own Province

?

WHY

should I give for those in other parts of the Dominion when there are needy ones in my own town

?

WHY

should I give to the poor in the town when my own church needs the money

?

WHY

should I give to the church when my own family wants it

?

WHY

should I give to my family what I want myself

WHY?

Because I am a Christian; not a heathen.

"WHAT! ANOTHER MISSIONARY APPEAL! WE CAN'T AFFORD IT, — THE FOOTSTOOLS IN OUR PEWS NEED RECOVERING!"



Pestering Me again for a Subscription.

NOT

How much of
My Money will
I give to God

BUT

How much of
God's Money
will I keep
for myself.

Missionary Table Talk.

Dr. and Mrs. Clifford James and Sister Muriel Stewart arrived in Auckland on furlough on November 10th after three years of faithful and fruitful work on the island of Choiseul. Dr. and Mrs. Clifford James and their little son Ivan returned without having suffered from Malaria. They were welcomed at a very pleasant gathering in the Pacific Club rooms. In response to the words of welcome, Dr. James gave a most interesting account of the medical work which has been carried on by Sister Muriel and himself in the native hospitals of Bambatana and Senga.

* * * *

Nurse Isabel Stringer of Dunedin has been appointed to succeed Sister May Barnett at Bilua on the island of Vella Lavella. Sister Isabel is a highly qualified nurse having received in addition to general hospital training, midwifery and mental training and at present is completing her Plunket training at the Karitane Hospital, Anderson's Bay, Dunedin. She will leave for the Mission Field by the January steamer from Sydney.

* * * *

It is much to be regretted that ill-health is causing the return of Sister May Barnett to the home-land. She is bravely remaining at her post at Bilua until she can be relieved by Sister Isabel Stringer. Sister May was one of the pioneer party from New Zealand that went out in 1922, and during ten years has done excellent work, especially among the girls on Vella Lavella.

* * * *

There will be no shortage of deputation assistance in the Missionary appeal in the North Island next year. The Rev. F. H. Hayman is already overdue for furlough and the Revs. V. leC. Bynet and A. H. Cropp are due early in the New Year. The Church in New Zealand has not yet had an opportunity of hearing Mr. Cropp's story of work on Bougainville and Buka although he has been there for eleven years.

* * * *

The native boy, Nathan Kera, who accompanied the Rev. J. F. Goldie in his deputation tour in 1929, is now completing two years of

training at Wesley College, Paerata. The College principal reports very favourably of Kera's work and conduct. Kera will soon be returning to his island home, his vision being to enter the native Ministry in the Solomon Islands.

* * * *

The Rev. A. A. Bensley has done very useful and effective deputation work in the South Island and in North Auckland. He and Mrs. Bensley are booked to leave Sydney at the end of January. Mrs. Bensley's health is much improved through an extended furlough, and consequently they are able to return for a further period of service.

* * * *

Sister Lina Jones has been granted extended furlough for health reasons. She is profiting greatly by the change to the cooler climate of the Dominion and it is hoped that the extension of furlough will fit her for another term of service on the Mission Field where for ten years she has done such excellent work.



NURSE ISABEL STRINGER
Newly appointed to the Mission Field.

A Difficult Village.

THE TRIUMPH OF LOVE.

By REV. A. A. BENSLEY.

LAST Sunday I set off to take services on the island of Ronongo. There is one village that has been causing me a lot of anxiety, the village of Kubokota. The people there seem most unresponsive and more difficult to deal with than out and out heathen. All the white traders give this village a bad name. The people are lazy and dishonest and apparently without any desire for better things. Our teachers have a difficult time and they find it hard to keep going. Sometimes they pack up and come away and leave the village. Some time ago I sent a boy there named Boaz Nunukujuku. He had little of real learning though he had been to school here for some three years. Boaz found it difficult to absorb a little learning. He was not a good speaker but was jerky and awkward and almost incoherent, but there was something fine about Boaz that impressed us all. He was almost fiercely honest and he had a heart of love. One time at the beach there had been a quarrel over food and one boy thought Boaz was to blame for some fault in the matter. This boy had a violent temper and he picked up a piece of wood and struck Boaz over the head so cruelly that we almost feared for Boaz's life or sanity. He got better after a few days and the first thing he wanted to do was to go and find this boy and reach out the hand of forgiveness and love to him. I sent Boaz to Kubokota and he went quietly to work. He would get up at midnight if he heard anyone was sick and he would hurry along the beach with medicine. After lotu

and morning school he would go out with the people and help them with their work, in their gardens or with their copra. Some days they would give to the gathering of materials for a new church, as the people had let the original one fall to pieces and were too indolent to rebuild. Time went on and the new church was well on the way and Boaz became sick. He was very ill and had made up his mind to die. One night they called me to go to the hospital and there was Boaz all packed up and ready to die. He told me what I was to do with his things and went through his life history, giving dates for the time he came to school, date of his baptism and date when he first went to Kubokota. I listened patiently and then told him that he simply couldn't die, that it could not be God's will for him to die when his new church was only half finished. He looked surprised, but I prayed with him and he didn't die. He is not yet strong enough to return to his work. We sent him over to Dr. James and hope that by now he is well again and will be able to return to Kubokota. His life more than anything has impressed these dull people at Kubokota. Last Sunday as I talked with them they could scarcely say anything else but that they wanted Boaz back for he loved them and cared for them. I sincerely hope he will be well enough to take up his work there again, for though he has often been ready to leave the people because of their unresponsiveness, he has impressed them greatly.

The All-Sufficiency of Christ.

Do we really believe that our Gospel is a gospel of love and forgiveness and truth and patience, a Gospel which we are the more bound to offer to men as their need of it and our needs are the more clearly shown?

The fundamental question is as to whether we know what Christianity really is and mean really to give our lives to its claim. This is all there is to the foreign

missions appeal and argument. Everything else is secondary or irrelevant. If Christ is the only Lord and Saviour then He must be shared with all mankind. If the present methods of sharing Him are inadequate or ineffective, then let the men who believe in Christ rise up and correct them and pour out in the enterprise a new flood of power and accomplishment. This is what is really needed—a great volume of new and unwithholding devotion.

—Robert E. Speer.

Some of the Achievements of Modern Missions.

Mr. T. Thomas, President of the Victorian Branch of the Laymen's Missionary Movement, in an address at the Annual Conference of the Movement recently held at Healesville, Victoria, summarised some of the achievements of Modern Missions as follows:—

1. The conditions of life for many millions have been completely changed. Many from the non-Christian religions have turned to Jesus Christ Who came to reveal in fullest measure the one True and Living God. Many, from paganism, with all the darkness and cruelty have been brought under conditions of light, peace, security and happiness. To them has been fulfilled the prophecy by Isaiah 9:2— "The people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death upon them hath the light shined."

2. Childhood and womanhood have been in a large measure emancipated and redeemed. Children have now a new value and a new experience. They are being cared for, educated, and in their school life in villages and towns participate in the enjoyment of happy child life. The

fetters that have bound womanhood to a life of inferiority and servility to man have been shattered, and woman is having her rightful place in the home, the family and the community.

3. Many millions have been educated, have had their languages reduced to writing, and have a literature in their own tongue. Best of all, they have the Word of God to read for themselves, for by the services and translation work of the missionaries the Bible and portions of it have been printed in over 600 different languages.

4. Millions who have been afflicted with physical disease, suffering under appalling conditions, and for whom there was no help and no relief but by death itself, have felt the sympathetic touch of the healing hand of Christ, have been relieved and restored to health again.



Christmas puddings at Bambatana, Choiseul, British Solomon Islands.

From our Scrap Book.

If we are to win the world to Christ we must see the condition of mankind from God's viewpoint, we must sympathise with His programme, and purpose, must realize our partnership in the work and our complete dependence on God.

* * * *

The greater need of the missionary enterprise to-day is not for more funds, better equipment or more missionaries—much as these are needed in many places—but it is the need for more earnest prayer and more vital spiritual life on the part of the Church at home and more complete dependence on God on the part of workers in the field.

* * * *

The World Service Commission of the Methodist Episcopal Church declares that the Church must make a satisfactory accounting for these facts of the present world situation: "The gathering wrath of millions at poverty, and their determination that the contrast between the ease of the possessing few and the bitterness of the needy many shall be wiped out. The growing resolve of the non-white races to bring their case against white world-domination to judgment. The mounting conviction that governments which are ready to sacrifice their people in war, or religions which are willing to bless them in their folly, are unworthy of the allegiance of rational men."

* * * *

Exactly as paganism in Europe abolished its worst elements at the onslaught of Christianity, and absorbed many Christian teachings and practices which it claimed as its own, so Hinduism to-day is entirely different in many ways from that of fifty years ago, and teaches many Christian doctrines as its own.

* * * *

Influence of Missions.

Governments in Africa appreciate the quiet but important service that is rendered by missionaries. This may be gleaned from a paragraph from the re-

port of the chief native commissioner for Southern Rhodesia to the British Government:

"To mission credit stands the almost accomplished cessation of twin murders, and it is only a question of time when the same mission influence will bring to an end what the law cannot destroy, the pledging of infant girls in marriage."

* * * *

Churches Welcome Indian Viceroy.

Lord Irwin, on his arrival in London, was greeted by representatives of the churches, headed by the Archbishop of Canterbury. Lord Irwin's work in India, as the "Christian World" puts it, has been "a distinct asset to the Christian cause," for "he has nobly witnessed for Christ in high places, regardless alike of men's praise or of their blame." A Manchester "Guardian" correspondent reports a significant remark made to him by a well-known Indian politician, himself a Brahmin, who said that, after one of the Viceroy's interviews with Gandhi, Lord Irwin remarked, "I assure you that all your deliberations will have my best wishes and my prayers." "We haven't had," commented the Brahmin, "an Englishman in any position in authority in India who would have dared say that, no, not for fifty years." Lord Irwin showed himself to be a man of strong religious convictions, and that is a characteristic that counts for much with the leaders of Indian public opinion. A deep impression was made by the fact that, in remote corners of India, the vice-regal train would be stopped on Sunday mornings so that Lord Irwin might attend some wayside church.

* * * *

NOTICE.

Ministers and Circuit Missionary Secretaries are reminded that accounts close on January 15th, 1932. All money should be in the Treasurer's hands on or before that date. Please forward all money in hand immediately.

Rev. G. T. MARSHALL,
Probert Chambers,
Queen Street, Auckland.

The Eastern Orthodox Church.

By REV. G. T. MARSHALL.

THE Eastern Church was an unknown quantity to the majority of Western Christians for many years but recently it has come within the purview of the West through international movements among the churches of to-day. It has been regarded as moribund, State-ridden and ineffective but a corrective to this view of it is afforded by the publication of a book, which is issued by the Student Christian Movement, under the title at the head of this article. The book is a translation in English of lectures delivered in German, at Berlin, by Kefan Zankov, Professor of Ecclesiastical Law in the University of Sophia. In one respect the lectures might have been delivered, as an account of Methodism, by a Professor of one of our colleges, for the stress is laid, not on creed or ritual, but on experience.

Orthodoxy, says the author, finds its central principle in the God-man, Christ Jesus. Faith is of the heart as well as of the head. "To believe" means, not merely "to hold to be true" but to comprehend in the inner, intuitive, mystical way of the heart. "It is less ratiocination than experience—a true experience which is higher than all reason. "In one way one does not consider God, one experiences Him. We are with Him, in Him, He in us. . . . By this way of comprehension and of being comprehended, the highest aim of man is reached. Eternal life is to know God, to see God, to be born of God and in God."

Space does not permit us to show how the author deals, in the name of his church, with the way in which our salvation is accomplished by the death and resurrection of Christ. Here, it appears, the Eastern Church is not dogmatic. Russian theologians, "consider it better to admit that rationally it is still a mystery how the Saviour's death conquered death and sin, than to identify the process of salvation with a process in court."

Easter is, as is well known, the greatest and most holy of all the festivals of the

Orthodox Church year. "The Church celebrates Easter with exultant songs, the people tremble in joyful feeling, because the resurrection guarantees eternal life for everyone and the transfiguration of the whole world."

We closed the book with the feeling that Western Christendom has much to gain by intercourse with Eastern Orthodoxy, as well as, no doubt, something to communicate to that most ancient division of the one, indivisible church.

We may gain encouragement from our brief study of this great church. The good man is too apt to say, "I only am left and they seek my life," whereas God has His thousands of faithful ones who are outside the circle of our little knowledge. The East has approved itself in patient suffering for the name of Christ, while the West, through the opportunities afforded it, has been in works more abundant.

An item or two of information must be added. The adherents of the Eastern Orthodox Church number between 146,000,000 and 150,000,000. They are found in the East of Europe, and in parts of Asia and Africa. They are distributed, geographically or nationally, throughout twenty autonomous patriarchates and archbishoprics, the Russian patriarchate being the largest with 120,000,000 souls.

Our author believes that good is coming to his Church through its present troubles. "The separation of Church and State, the Soviet Government's persecution and the complete nationalization of Church property, the practical collapse of the church's organisation, its purification through trial by fire and martyrdom will be the occasion of a new, mighty upthrust of its inner, creative powers."

Professor Zankov laments the divisions of Christendom but he does not grieve excessively. He says, "True, in our sins we have torn the garment of Christ. But could we thus really have divided His Body?"

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

Wellington, Nov. 21st, 1931.

Dear Auxiliary Friends,

Mrs. Bowron, who has given up the reins of office, but a true friend to the new Union Executive, tells me it is time for me to say "How d'you do" to Auxiliary members all over the Dominion. This, I say with pleasure to those I have met, and to those I have not had the opportunity of meeting. If members will broadcast a smile to be picked up by me and all members of the Executive, we cannot fail to be conscious of the blessing we are bound to receive, believing that behind the smile there are kindly thoughts and a prayer that we may be able to carry on the work of the Union, which grows, so encouragingly, year by year. I am a little fearful—must confess that the "yet bold is doing right" is not, so far, my experience, but believe that, with the help of a vice-president (which appointment the New Constitution allows), Secretaries, Treasurer, heads of departments, and committee members, with their different personalities and varying gifts, and yet all meeting together with one accord and with a definite purpose, we may follow on in the footsteps of former Union Executives and carry the work through.

All Church work is worth while, and this branch of Mission work is worthy of the support of every Church member.

The 17th Annual Conference of the M.W.M.U. recently held in Christchurch was educational and delightful. There was plenty of full and detailed discussion and many points cleared up.

The city was in its beautiful, fresh spring dress—the lovely English trees and laburnam, pink and white may, and the horse-chestnuts were a joy to everyone, and the weather was warm and pleasant. Durham Street Church rooms were always beautiful with a profusion of flowers, and the women of the Church and city and suburban Churches did not stint

labours of love to make the visit of delegates memorable.

A very fine spirit prevailed right through the Conference.

Reports will be printed and the delegates will have taken back to their own Auxiliaries inspiration, enthusiasm and information gathered, and thus the interest will circulate throughout the two islands.

The two visiting Missionary Sisters must have been conscious of the loving sympathy of the Conference, and their addresses have left a lasting impression.

Sister Lina Jones told of the work she loves in the Solomon Islands, with her ever-increasing kindergarten membership roll. The children are dear to her heart and if she and the other Missionaries and Missionary Sisters are ready to give of their best to the evangelizing, educating and healing of "those who sit in darkness," can we, at the home base ever doubt? Sister Lina's smiling, sparkling eyes spoke eloquently of the good effect rest and change are having upon her health.

The work amongst Maori girls in Auckland city was graphically set forth by Sister Ivy Jones—a stupendous work, where the personal touch counts all the time. Sister Ivy is no niggard—she gives herself to the work with all her faith, energy and hopefulness. There are times when she takes her life in her hands, or shall we say, more truly, she gives everything into the saving power of God.

It is almost impossible to estimate the value of the visit of these two sisters to the M.W.M.U. Conference. They were merely names to many who, from now on, will take a personal and affectionate interest in them, with a far greater sympathy and understanding of their work.

Nurse Coralie's retirement from the foreign field leaves a blank for a short time, but we are glad to hear from the Rev. W. A. Sinclair, that Nurse Isabel

Stringer, on the recommendation of the Union Executive will fill the gap early in the New Year. We must add her name to our Prayer Cycle.

This year, no new scheme was launched.

All Auxiliaries are asked to help more steadily and regularly towards the upkeep of "Kurahuna." The penny-per-week-per-member scheme, if carried out, would provide all that is necessary.

It was decided also, on the suggestion of Mr. Sinclair, that the M.W.M.U. be responsible for the full support of two Sisters. Until now, the salaries of our Sisters have been our responsibility, but we shall be helping to lighten the burden a little in these difficult times by undertaking the full support of two Sisters.

It is a source of great satisfaction that the number of Auxiliaries has increased.—may the number be added to, still encouragingly! We are looking forward to more success as the years go by. During 1932, let us keep these three objects in view: "Kurahuna," the full support of two Sisters (in addition to our usual salaries fund) and increased membership.

With best wishes for Christmas and the New Year,

Sincerely yours,

LILLA HILL.

* * * *

WELLINGTON NOTES.

Wesley Church parlour was well filled with members when they met socially to hear the reports at first hand, of delegates to the Missionary Conference recently held in Christchurch. The hall was decorated with Iceland poppies and the new growth of eucalyptus, while afternoon tea was set on small tables here and there. Mrs. H. J. Rowse presided and called upon the delegates. Mrs. Lynneberg spoke about the devotional sessions and gave the (special) Auxiliary Motto:—

"To learn and gain that we may give,
In love to serve and so be free
To give our all nor count the cost
And find our wider selves in Thee."

Mrs. J. F. Hill (Dominion President) also spoke and expressed the hope that district conventions with one business session, recommended by the Conference, would be carried out.



Mrs. Nicolson,
Secretary.

Mrs. J. P. Hill,
President.

Mrs. R. S. Maunder,
Treasurer.

Mrs. C. W. Edwards,
Literature Secretary.

The Officers of the Women's Missionary Union, 1931.

Women's Missionary Union Conference.

INSPIRING GATHERINGS

CHRISTCHURCH in all its spring beauty was at its best when the delegates to the Methodist Women's Missionary Union Conference arrived on Tuesday, October 27th. The delegates were met by the various hostesses or by members of the Hospitality Committee and were hurried to their homes for breakfast. It was not long before business claimed their attention and for three days meeting followed meeting in quick succession. From the very beginning there was a spirit of friendliness. A high standard was set by Mrs. Bowron, the President of the Union who took the chair at all the sessions. Her quiet control gave confidence to the members. At no time was the tone lowered by friction or strain. On Mrs. Bowron's left, sat Sister Mabel who bravely took up the duties of Secretary when Mrs. Thompson left for England earlier in the year and who proved most capable in the discharge of her duties.

The Conference was officially opened on Tuesday afternoon. Words of welcome were spoken by the Rev. A. N. Scotter, Chairman of the District and the Rev. P. N. Knight, Mrs. Liggins replying on behalf of the Conference. Greetings were received from the Presbyterian and Baptist Women's Unions, the London Missionary Society and from the Methodist Young Women's Bible Class Union. Mrs. Metson replied for the Union reciprocating the good wishes of the speakers. Then followed addresses by the Rev. W. A. Sinclair and Sister Lina Jones. Mr. Sinclair struck a hopeful note as he told of circuits reporting increased contributions in this year of great difficulty. He congratulated the Women of the Church on the splendid work they are doing for Missions, both Home and Foreign. Sister Lina gave an account of the work of the Sisters. She was of great assistance in the Conference, giving most valuable information.

The evening meeting took the form of an "Open Forum," when all sorts of questions were asked and answered. Later, extracts were read from the letters of the Sisters and there were periods of intercession.

On Wednesday morning the real business of Conference began. Fifty-four delegates, representing twenty-six Auxiliaries responded to the

roll call, thirty of these attending for the first time.

The invitation of Wanganui for the Conference of 1932 was gladly accepted.

The Annual Report presented by Sister Mabel disclosed some interesting facts. Mrs. Bowron had presided over all the Executive meetings during the year. Four new Auxiliaries had been formed. The total income amounted to £2663 as against £2592 last year. The membership of the Union now stands at 2753. The Y.W.B.C. movement had marked its Semi-Jubilee by undertaking the support of Sister Ruth Grant.

Mrs. Smethurst presented the report of the Box Department which showed that 106 boxes of a total value of £334 had been sent to the Solomon Islands and a great many parcels had gone to assist in the Maori work.

The report on the Kurahuna Maori Girls' School was presented by Miss Mather. This showed that over £1000 had been collected and with £1000 from the Centenary Fund had made possible the establishment of the School.

On Wednesday afternoon, Mrs. Bowron delivered her retiring address. She dealt first of all with the work on the Mission Field and then passed on to stress the need for educational work in the Auxiliaries. Reference was made to the retirement of Sister May Barnett on account of ill-health and to the appointment of Nurse Isabel Stringer as her successor.

Sister Lina Jones continued her interrupted address, giving further information about the work among the girls and children of the Solomons. During her address a beautiful model of a Solomon Island house was in view.

Sister Ivy Jones told of the work among the Maori girls in and around Auckland, specially mentioning the Girls' Club which had been formed. The Rev. A. J. Seamer stressed the importance of work among the Maori children.

Space forbids full reports of the enjoyable Social Evening and of the very solemn communion service.

The following appointments were made for the new year:—

Representatives to the Board of Missions: Mesdames Pacey, Duke and Avery; Misses Somerville and Rishworth.

THE OPEN DOOR

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.

Representatives to the Home Mission Board:
Mrs. Stevens and Miss Mather.

Reporter to "The Open Door": Miss Carr.

President: Mrs. J. F. Hill.

Secretary: Mrs. Nicolson.

Treasurer: Mrs. Maunder.

Literature Secretary: Mrs. C. W. Edwards.

Gleaning's Secretary: Mrs. B. J. Lynneberg.

In response to a call for Auxiliary Officers present to stand, it was found that there were present, 13 Presidents, 8 Secretaries, 4 Treasurers, and 20 women from parsonages.

The delegates were royally entertained by the Christchurch friends. Morning and afternoon teas were provided each day, the latter by the country Auxiliaries. A high tone was maintained throughout and the members of the Conference have returned to their various Churches and Auxiliaries with widened interests, a knowledge of better methods of work and deepened love for the dark-skinned races of the Pacific and the Home Land.

FREEMAN F. TAYLOR **Registered Sanitary Plumber &** **Hot Water Engineer.**

15 LANCING ROAD,
off SANDRINGHAM ROAD,
AUCKLAND.

TANKS and BATHS
made to order.

ESTIMATES GIVEN.

SPACE TO LET
ON THIS PAGE.

Apply to **REV. G. T. MARSHALL.**

Methodist Missionary Society of New Zealand.

General Secretary: REV. W. A. SINCLAIR.

Treasurers: REV. G. T. MARSHALL and MR. A. J. BUTTLE.

Mission Office: Probert Chambers, Queen Street, Auckland.

Telegraphic and Cable Address: "Nomolos, Auckland."

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

Letters containing remittances should be addressed to

REV. G. T. MARSHALL,

27 Kenneth Avenue, Morningside,

Auckland.

Methodist Women's Missionary Union of New Zealand

President: Mrs. J. F. HILL, 66 Pitt St., Wadestown, Wellington.

Secretary: Mrs. NICOLSON, 20a Washington Avenue, Brooklyn,
Wellington.

Treasurer: Mrs. R. S. MAUNDER, 11 Roseneath Terrace, Wellington.

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