

# The Open Door

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

JUNE, 1932.



A typical old timer.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

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Posted, One Shilling and Sixpence.



# 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 DOCTOR.

Dr. E. G. SAYERS .. .. .	Gizo, British Solomon Islands.
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#### MISSIONARY SISTERS.

Sister ETHEL McMILLAN .. .. .	Gizo, British Solomon Islands.
Nurse LILIAN BERRY .. .. .	Roviana, British Solomon Islands.
Sister ELIZABETH 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.
Sister RUTH GRANT .. .. .	Roviana, British Solomon Islands.
Nurse ISABEL STRINGER .. .. .	Gizo, 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

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The Missionary Organ of  
the Methodist Church of  
New Zealand.

VOL. X. No. 5.

JUNE, 1932.

PUBLISHED QUARTERLY.

## From the Mission Office.

### Hospital Nurse Wanted.

Through the return to the Dominion of Nurse Muriel Stewart for health reasons and the early return of Nurse Edna White on account of the claims of home, a nurse is needed for the Helena Goldie Hospital. Full information may be obtained from Mrs. Nicolson, 20a Washington Avenue, Brooklyn, Wellington, the Secretary of the Women's Missionary Union or from Rev. W. A. Sinclair, Probert Chambers, Queen St., Auckland. The attention of Christian nurses is directed to this fine opportunity of rendering physical and spiritual assistance to the sick and suffering people of the Solomon Islands.

### Lantern Slides.

The Rev. A. H. Cropp possesses a lantern which he uses with good effect in his missionary work on the Island of Buka. Having electric light as an illuminant he is able to get excellent results. Needless to say the native people who have never seen a moving picture or heard a 'talkie', marvel at the pictures presented. Mr. Cropp's supply of slides is limited. There are doubtless hundreds of old slides lying about and unused in many homes in the Dominion which would be greatly valued on the Mission Field. Humorous slides will be specially welcomed but slides depicting places and things the natives have never seen do not interest the people. Will those who are able to assist, kindly forward slides to the Mission Office, Probert Chambers, Queen Street, Auckland.

### Old Gold.

Quite a number of missionary well-wishers are coming to the assistance of the Missionary Society with gifts of old gold articles. Old gold is now commanding excellent prices. Articles may be sent to the Mission Office and the proceeds of sale will be credited to the church or circuit from which they have come.

### MISSIONARY INCOME—1922-1931.

#### An Interesting Statement.

The following figures show the Missionary income both at the home base and on the mission field since our church in New Zealand became responsible for the work in the Solomon Islands.

	In N.Z.	In S.I.
1922	£10,769	£1,843
1923	£11,407	£3,046
1924	£11,832	£2,931
1925	£12,699	£4,201
1926	£11,044	£4,279
1927	£11,800	£4,519
1928	£11,790	£4,955
1929	£14,639	£4,643
1930	£12,207	£3,041
1931	£13,058	£2,423
1932	?	?

N.B. Legacies and special gifts are not included in the above statement.

The decrease in the income from the mission field is entirely due to the serious fall in the price of copra.

\* \* \* \*

### £12,000 NEEDED FROM THE HOME CHURCH IN 1932.

#### What will you do to Help?

- WILL YOU take a Missionary Box?
- WILL YOU become an Annual Subscriber to our Missionary Funds? Even the smallest amount will be acceptable.
- WILL YOU support a black baby orphan? It costs £5 a year.
- WILL YOU support a Native Teacher? It costs £10 to £15 a year.
- WILL YOU arrange a special effort in your church to raise money for missions—A Sale of Work, A Concert, A Flower Show, etc.?
- WILL YOU pray for the work and the workers on the Mission Field and for the spirit of generosity and sacrifice to be strengthened in the Home Church?



## The Riot at Ephesus.

By the Rev. V. Le C. Binet, of Choiseul, B.S.I.

"There (is) danger that this our trade come into disrepute."—Acts. 19:27.

**S**UCH is the effect, as indicated by our text, of the first impact of Christianity upon the community. It disorganises business, it brings about loss of trade and leads to certain forms of unemployment, and we, as missionaries, unblushingly admit, and thank God that it is so.

The Apostle Paul made no apology to the masters of the damsel at Philippi whose spirit of divination he had exorcised and by which "the hope of their gain was gone."

The booksellers at Ephesus might have laid the same complaint at Paul's door but they had the sagacity to recognise the superior teaching of the new Gospel compared with the exposition of the black magical arts contained in their books and although they were then the "best sellers," they were collected in a heap together and publicly burned, involving a financial loss to the tune of fifty thousand pieces of silver.

The silversmiths, however, were not so ready to admit the superiority of the new teaching, which was calculated to bring their business into disrepute. The members of the trade held a meeting, and the first trade union demonstration took place at Ephesus, the crowds packing the streets of the city, yelling and shouting, some one thing and some another, many of the people really knowing nothing of what it was all about. One or two arrests were made, and the town clerk eventually remonstrated with the crowd for its riotous behaviour and an appeal to their good sense was sufficient to restore order and the unlawful assembly dispersed.

As in the past, so in the twentieth century, the impact of Christianity upon a community has brought certain trades and businesses into disrepute and thrown many out of a certain class of employment.

### 1. Blackbirding.

Where are now the blackbirders who sailed the South Seas, enticed the natives on board their vessels, smashed their canoes with pieces of pig iron, and took their living and unwilling freight to Fiji and to Queensland to work on the sugar

plantations? Where are those captains of such vessels who received £20 for each recruit and when the latter's contract was finished, dumped them down at the nearest island to save the expense of an extended journey? We know that so far as blackbirding is concerned the trade was soon brought into disrepute by the coming of the Gospel and unemployment in that particular branch of business followed in the wake of the mission schooner.

### 2. Headhunting.

Enquire of the headhunters of Roviana, Vella Lavella and Bougainville, who formerly manned their war canoes and raided Choiseul and other islands of the Solomons and who returned home with grisly trophies of their victims with which they decorated the entrances to their huts, and they will tell us that their trade was brought into disrepute long since and hundreds were put out of employment.

### 3. Axe Drill.

Let me introduce you to some notorieties of former days on Choiseul:

Here is Buki, for example, the axe drill instructor who would lead his pupils out on a midnight raid and teach them how to wield an axe. It was one of his young pupils who struck the first blow which led to a twenty-five years' feud on Choiseul, the people scuttling like frightened rabbits within the barricades of their villages in the hills at the first sign of danger, until their freedom from war-scare was secured through the instrumentality of the missionaries—both black and white. And a few years ago Buki surrendered his axe to the missionary. His business had come into disrepute.

### 4. The Warring Chief.

Kukuti had amassed great wealth as native chiefs go, and he was in a position to purchase help from his fellow chiefs in his intended great avenging drive. But before the blow was struck the missionary had stepped in and brought before him the elemental principle of Christianity—that of love for one's fellowman—so foreign to the chief's own ideas of tribal custom that he would have none of it at first, whilst



his advisers whispered in his ear to have no dealings with the new cult. But prayerful toil prevailed, and the big, broad-chested chief made a feast at which he exhibited all his wealth of native shell money. "With all this wealth you see," he declared, "I intended to finance an army which I would have led in a great avenging drive, but the missionary has brought to us a new way of life and peace to which I must needs give heed. Therefore this money is useless so far as war is concerned, and I bow to the will of God."

The cynic will ask: "But what have you given these people in exchange for their employments of the past? Although it entailed loss of life, did not war have its compensations in that it made the people alert, resourceful, virile?" To the query, we reply: The combativeness and pugnacity of a people are not necessarily defence because they embrace the religion of the Prince of Peace. There is a crusade in the cause of Christian progress in which former activities of a combative nature can be enlisted, and it is the aim of every true missionary, in the words of Jacob Ballune, to harness the fiery energies of a warlike people to the service of the light.

Let a visitor make the rounds of the Island of Choiseul and let him note the 35 mission churches which are built all along the coast of that still uncharted isle, and he will see the effect of redirected energy

—a literal and spiritual fulfilment of Isaiah's prophetic word: "The wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose."

Let him visit the two hospitals voluntarily built on Choiseul where the missionary doctor and nurses could treat the sick, and mark the new note of practical sympathy which has superseded the discordant tones of callousness and cruelty.

Let him watch the present generation at work making its roads and building its wharves and bridges, impelled by a new spiritual dynamic.

Let him consider the development of the native's land for his own domestic needs and ponder the marketing of his copra for the support of his church and surely—if he be an honest enquirer—he will come to the conclusion that whilst former habits have been brought into disrepute by contact with Christianity, these activities have been transformed.

Dr. Fosdick has well expressed the subconscious mind of many a Solomon Islander: "Primitive instincts are our original motive force and our business with them is not to crush them but to expand their uses to organize them around new purposes and direct them to new aims."

And so in their new found employment our people rejoice.

## Shall we "Force" our Religion on others?

Christianity is not our religion. It came to us from Christ through other people. We adopted it and there is no reason why we should fail to pass it on to others. Christianity is just as much native to Africa or Persia, as to America and England. Most nations have changed their religions at least once; and if better faith offers, it should be accepted. Japan is largely Buddhist, yet Buddhism was born in India. Africa and China have large Moslem populations, but Islam was born in Arabia. Christianity was born in the East and is not our faith over against the rest of the world.

But no one is forcing Christianity on other people. If we open a Christian school, nobody is obliged to attend it; and even if one does attend, he need not become a Christian. If we open a Christian hospital no one needs to go into the hospital. If we publish the Bible, nobody is required to read it. There is no fair sense in which force can be used with reference to mission work. Non-Christian people can take or leave the missionary message precisely as anybody in Christian lands can take or leave the message of any minister if he chooses.

—Cleland B. McAfee.



## A Missionary Crusade.

LAUNCHED BY THE CHURCH OF ENGLAND.

A MISSIONARY Crusade was launched recently in connection with the foreign missionary work of the New Zealand Anglican Church. Prominent clergymen have been specially commissioned by Archbishop Averill to carry the missionary appeal far and wide. By preaching and lecturing they are endeavouring to create renewed interest in the missionary work of the church.



Rebecca and her baby, six days old, with Sister Ethel McMillan in attendance.

Photo: Rev. V. le C. Binet.

The following leaflet has been issued by the New Zealand Anglican Board of Missions in connection with the crusade, permission being kindly granted to make use of it:

### Objections to Missions Answered.

1. That the lives and money spent on the Mission Field could be put to better use at home.

Answer:—

(a) If the Church, in its infancy, had list-

ened to this objection, we would not be enjoying the privileges of the Gospel to-day.

- (b) It is necessary to set off the homeland against foreign lands. "The field is the World." It is the Church's duty to win the world.
- (c) Consider the reflex action of Missionary enterprise on the home Church (see Acts, chapters 15 and 21). Are Missionary-minded Churches usually dead Churches?
- (d) The whole World is becoming more and more a unity. Do you say Christian England first? You cannot get a Christian England without a Christian India. The World is a single front. In a great estate, does a man cultivate only the front garden until it is perfect? Does he not attend to all parts together?

2. Why attempt to thrust Christianity upon nations and peoples who have religions of their own?

Answer:—

- (a) In the first place, this is **not** done. No religious opinions can possibly be thrust on any one. A man either believes or does not believe. You cannot make him.
- (b) Christianity is presented to all mankind because it is **the absolute religion**. Jesus Christ said: "I am the Way, the Truth, and the Life. No man cometh to the Father but by Me." There is no future for any race except in the Kingdom of God, and there is no Kingdom of God possible without Jesus Christ. How, then, can we withhold Him from the nations?
- (c) Because of the fruits of the World religions. Compare the fruits of Buddhism, Hinduism, Mohammedanism and Fetish Worship, with that of Christianity.



3. That converts are little better, morally, than the Heathen, and some are worse—e.g., "Rice" Christians.

**Answer:—**

This objection is frequently brought forward by those whose experience in non-Christian countries has been confined to ports and servants. There the objection has a certain amount of force, as many so-called native Christians are mere place-hunters.

Further inland, and amongst other occupations, the objection fails utterly. In the South of India the lives of the outcaste converts have been so changed, purified and uplifted, as to attract the attention of the caste people, some thousands of whom have recently become Christians.

4. That Christianity has a de-nationalising influence.

**Answer:—**

This objection has been disproved over and over again in China and India, where the Christians are keen patriots, though unwilling to follow foolish leadership in nationalism.

5. That Missions are a source of disturbance and endanger international peace.

**Answer:—**

This is an old objection (see Acts 16 and 17). Looking at St. Paul's work in the light of history, it is well that he did "turn the World upside down." Yet it is not Christianity that makes the disturbance, but **evil**, entrenched in ancient customs and high places. We cannot let evil remain undisturbed. Jesus Himself foresaw that His Gospel would be the occasion of strife. Yet that Gospel, in the end, leads to peace.

We may go further, and say that the spread of Christianity is the only hope of permanent peace in the World. The League of Nations itself is dependent on Christian sentiment.

6. "We cannot meet our own expenses. No money must go out of the parish."

**Answer:—**

We have all sympathy with harassed treasurers. But they will not help their own finances by objecting to Missions. God has to be reckoned with; disobedience to Him brings disaster. Human beings have also to be reckoned with. If they are encouraged to give to Missions, they give also to home expenses. Hundreds of parishes prove this.



Sister Elizabeth Common's mid-wifery ward at Buka and the first patient who went through it with her newly born babe. The building cost £37.

Photo: Mrs. A. H. Cropp.



## Quaint Customs.

### LIFE ON THE ISLAND OF BUKA

By Rev. A. H. CROPP.

**T**HE boys of our Mission Station at Buka have a novel way of catching fish. A kite is made from the leaves of the sago palm tree, and a long, thin, but strong, creeper is tied to it to fly it by. From the tail is then suspended another piece of this creeper, and on the end of it is tied a piece of strong cobweb. A fish, something like a large garfish, seeing this web hopping on the water, imagines it to be a small fish, and pierces it with its long sharp nose, which then becomes entangled in the web. The kite is drawn in, together with the struggling fish. Most of the boys on our Buka Station are fishermen, and, when time and opportunity permit, are frequently to be found out on the reefs fishing. Believing that a balanced food diet is essential to health of body and mind, we give them every encouragement to obtain the necessary meat part of their diet.

#### Disturbing of Graves.

There are two ways of insulting an enemy—according to the natives of Buka and the north of Bougainville. The best way is to kill and eat him. If this is impossible, then pull his bones out of his grave and scatter them to the four winds. In my ten years on Buka and Bougainville, I never heard of one case of cannibalism, although four massacres have happened during that time. But the disturbing of graves still exists. One little boy living near our Buka Mission Station happened to be born just at the time someone disturbed a grave belonging to his people. He was dubbed Banam, i.e., desecrating graves! On our Mission Station at Buka the mortality fortunately has been fairly low, and only two graves can be found there. These have not suffered from interference. One prays that a bright life may be the lot of our bonny girls and boys and that the graves may not increase in number.

#### Christian Marriage.

Betrothals early in life, by the interested relatives of the boy and girl, are gradually giving way to the natural choice of the two concerned, which is a more

improved system, although but a modification of their own. We ask them to retain the custom of handing over the native money as a symbol of the earnestness of the contract. A Christian marriage service then follows some time later, the church being decorated with a good deal of enthusiasm for the ceremony. The bride is dressed in a white dress, which she has made with the help of Mrs. Cropp or Sister Elizabeth. She places several sweet-smelling white frangipani flowers in her hair and comes nervously forward to the altar. The Minister ALWAYS has to supply the wedding-ring, as the groom seems to deem his liabilities at an end when the betrothal native money is handed over. We have had some very happy ceremonies when outgoing teachers were married to girls whom they had chosen from the girls' home in the Buka Parsonage.

#### Belief in Witchcraft.

Superstition controls a native's life a good deal. The native of Buka and North Bougainville believes that only old men and women die naturally. All others die through witchcraft. The problem then is to find the culprits who bewitched the dead person. This often ends in a massacre of persons altogether innocent of anything in the matter. But paganism and witchcraft are giving way around our station, and will give way also in the parts farther from us as soon as our Christian teachers are stationed amongst the people. The solution of the native's problem is "Christ."

\* \* \* \*

"Do you say, a Christian England first? You cannot get that Christian England without a Christian India. **The world is a single front.** You can never get rid of the slums of Birmingham so long as there are slums left in Bombay. The cheap stuff will find its way round somehow, and drag down the levels of human life at home. When the nations meet together to consider a universal eight-hour day, they find that they cannot forget India and Japan. Labour is international."—"The Indian Outlook."



## Personal and General.

A prominent Auckland Methodist has passed away in the person of the late Mr. George Winstone, Senr. From the time of the establishment of our New Zealand Methodist Missionary Society, Mr. Winstone has been a member of the Board of Missions and has been a generous supporter of the missionary work of the Church. At its last meeting the sympathy of the Board was extended to the members of the family.

\* \* \* \*

The sympathy of the Board of Missions was also extended to Mr. D. C. Cameron, junr., a member of the Board on the death of his father. Mr. Cameron Senr. for many years was prominent in temperance, social and Christian work in Dunedin.

\* \* \* \*

The late Mr. G. R. George of the Bluff, another prominent member of the Church, has remembered our Foreign Mission work in his will.

\* \* \* \*

Many will regret to learn of the death of the late Mrs. Rosevear of Dunedin. For many years she was a prominent worker in Trinity Methodist Church. She was closely associated with our foreign mission work, being one of the foundation members of the Women's Missionary Auxiliary and the first treasurer of the Union. She had been laid aside for some considerable time but in her weakness continued to take a great interest in missions. The sympathy of the whole Church will go out to the bereaved husband and two daughters.

\* \* \* \*

The North Island Circuits have been well supplied with deputation assistance from the Mission Field this year. The Revs. V. le C. Binet, A. H. Cropp and F. H. Hayman have each devoted two months to thorough visitation of the Northern Churches. Excellent attendances and much interest are reported. Mr. Binet will be the deputation in the South Island.

\* \* \* \*

When the Donald McLean Street Ex-Primitive Methodist Church, Wellington, was closed and sold after Union the trustees set aside £200 for the Helena Goldie Hospital, promising to pay when the hospital was established. The money has now been received by the missionary treasurers. It is to be devoted to the establishment of an operating theatre and a brass plate is to be placed in the theatre commemorating the gift.

Other special amounts received have been £200 from the Pitt St. Church trustees, Auckland, for the Helena Goldie Hospital and £125 from the Connexional Fire Insurance Board, this being in addition to the usual annual contribution of £100 from that fund. Our best thanks for these gifts.

\* \* \* \*

Our Missionary Society has suffered a serious loss through the retirement from the Mission Field on the grounds of health of Sister May Barnett and Nurse Muriel Stewart. Sister May went out with the first band of New Zealand workers in 1921 and during all the succeeding years has rendered magnificent service at Bilua. Possessed of a large amount of patience she has been the ideal worker among the girls and children on the station. Life and work in the Tropics make heavy demands on health and strength and Sister May has been compelled to seek relief from the load. We wish her many years of happy service in the homeland.

Nurse Muriel Stewart of Te Aroha has only been able to give one term of service, but it has been a very fruitful term. She has proved herself a capable and devoted worker and it was with much regret that the Board of Missions learned that the state of her health would not permit of her return to the Field. We wish her a speedy return to health.

\* \* \* \*

The Rev. J. F. Goldie writes:

What a hunger for the Word of God there is amongst these people. Last steamer the new Gospels arrived from the Old Country, and soon there were about seventy men on my verandah waiting for them. In three days I had sold nearly 800, and the edition of 1500 is now nearly exhausted. They came 60 miles to purchase a Gospel. I shall have to order another lot this mail from England. It makes one feel very happy and very confident when we meet these people everywhere by the road side and in their houses devouring the Word of God.

\* \* \* \*

The Rev. W. A. Sinclair desires to thank the many friends who have expressed their sympathy with him in the severe and critical illness through which he has recently passed. Mr. Sinclair has resumed partial work and hopes before long to take a larger share in the missionary appeal of the year.



## The Necessity for a combined Sister's House and Girls' Home at Buka.

By Rev. A. H. CROPP.

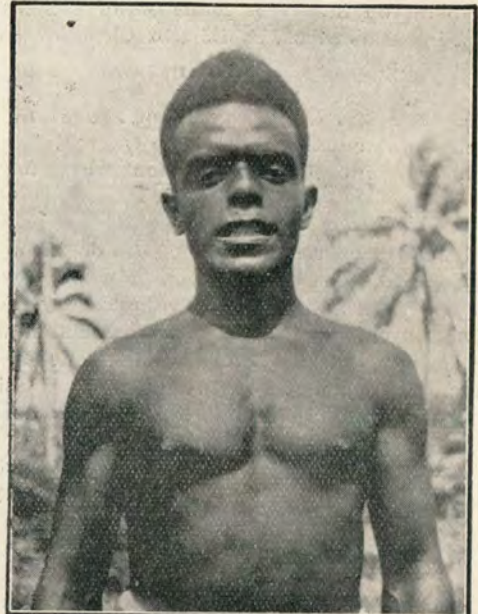
SOME considerable time ago two Sisters were appointed to Buka. One of these is still continuing in her appointment. At the time of the Sisters' appointment they were given a temporary hut which had been occupied by the Missionary at Buka and his family transferring for a year or so into the hut built for the Fijian teacher. On the return of Sister Elizabeth Common to Buka after her furlough

2. In most of the villages of Buka there are as many girls as there are boys and it would be an unbalanced work to train boys and leave the girls alone. Why should the girls be left out?

3. The success of our training institution for the girls—even if it has been for some time in the kitchen of our parsonage—warrants its continuance. Of the eleven teachers placed out from the Buka



A bonny girl of the Buka Home combing her hair for the Sunday service.



Abel Vuni who is establishing hospital work at Tiop, Bougainville.

in New Zealand, the hut the Sister and girls had been living in was found to be unsuitable for European habitation. The hut was built to last four years, but had entered upon its seventh year. The girls have been in the Buka Parsonage since the beginning of 1930. Sister Elizabeth was given a room in the parsonage as soon as she returned from furlough.

We are determined to try and continue our work among the girls for the following reasons:—

1. Married Christian teachers are preferable to single ones. They do their work much better.

Station, seven are married, and each of those seven obtained his wife from the girls' Institution on the Buka Station. Not one of our teachers has married an untrained village girl. This shows how even the boys appreciate the work spent on the girls.

4. The value of having Christian trained girls as teachers' wives, when they are appointed to a village, is apparent.

5. Our Sister needs a separate home for herself and her girls if the work is to be done properly. This was strongly recommended by the Synod of 1931, the need being seen by all present at Synod.



## Medical Work on Bougainville.

Medical work on the Mission Field is not confined to that which is done by doctors and nurses. Our missionaries, missionary sisters and trained native helpers are rendering valuable assistance to the sick and the suffering.

The Rev. A. H. Voyce supplies monthly reports of the medical work at the Mission Station, Tonu, Bougainville. At present Sister Elizabeth Common is assisting there but usually the whole work is carried on by Mr. and Mrs. Voyce and native assistants.

### MONTHLY REPORT—MARCH, 1932.

Treatments given to inpatients and outpatients at central hospital, exclusive of treatments in maternity and infant welfare sections	4583
Baby welfare patients fed on condensed milk .. .. .	5
Maternity cases .. .. .	1
Injections of N.A.B. .. .. .	134
Tropical Ulcers .. .. .	54
Various .. .. .	345
Eye diseases .. .. .	2
Heart treatments .. .. .	2
Tinea. Imb. .. .. .	124
Cuts, etc. .. .. .	5
Spleen .. .. .	15
Diet .. .. .	1
Yaws .. .. .	9
Hitona .. .. .	29
Malaria .. .. .	86
Kidney .. .. .	1
Ear diseases .. .. .	14
Pains .. .. .	9
Paint .. .. .	20
Liniment .. .. .	3
Stomach disease .. .. .	2
Deaths .. .. .	1

The death was the case of a young man who fell from a tree whilst trying to get a flying fox, and fell on to a green growing stake of an old garden fence. The stake was about 2½ inches in diameter. This entered his right side, breaking the lowest rib, and came out again on the left side, just under the heart. The accident happened on the Friday afternoon late, and he died on the following Sunday.

A great increase of medical treatment has been done in distant areas where the

Department of Public Health is not represented as shown in the returns from outstations. This has been made possible by the grants from the Department of Public Health in Rabaul.

All the work on the hospital grounds and in the food gardens has been maintained, and the medical worker, Isaac, and his three assistants have been kept very busy. A pond has been constructed and the larvivorous fish received from the Department of Public Health are being tried out. The fish are to combat the mosquito pest.

### The Tandanya in Danger.

The "Tandanya" is the chief mission vessel in the Solomons. Recently she lost her propeller.

The Rev. J. F. Goldie writes:

"We have got the "Tandanya" going again, but were caught in the recent gales properly. I was hanging on at Simbo for a full week, with two big anchors down each having 45 fathoms of chain out, and also a strong kedje line made fast ashore. I think I deserve a medal from the Insurance Society for clinging to the vessel for a week, night and day, and never a dry stitch on me all the time. We saved the ship, however, which is the main thing."

\* \* \* \* \*

James Chalmers, of New Guinea, wrote: "The nearer I get to Christ and His Cross, the more do I long for contact with the heathen."

### HAVE YOU MADE YOUR WILL?

It is the clear duty of every man and woman to do so!

It is the **privilege** of every Methodist to insert and complete the following clause in his will:

"I GIVE the Treasurer or Treasurers for the time being of the Methodist Foreign Missionary Society of New Zealand

the sum of £.....  
for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge."



## Lord Irwin, Ex-Viceroy of India and Gandhi.

### LORD IRWIN'S TESTIMONY TO MISSIONS.

Mahatma Gandhi is a remarkable character, showing an unusual spirit of self-sacrifice and idealism, but many of his economic, religious and political ideas seem unpractical and inconsistent. While he has confessedly received most of his idealistic inspiration from Jesus Christ, he denies His claims to universal supremacy. While claiming to be a pacifist, he creates strife.

Lord Irwin, the recent Viceroy of India, in a speech in London, made reference to Mr. Gandhi's inconsistent attitude towards missionary work, and testified to his own attitude as follows:

"People have been puzzled by some remarks reported to have been made by Mr. Gandhi on the subject of the work of Christian missionaries. From my knowledge of him, I can only say this: It would require very strong proof to convince one that he, who is one of the greatest social reformers India has known, has failed to recognise that the real work of Christian missions is poles asunder from 'proselytising' as commonly understood. I am sure he knows, as we do, that the work springs only from the irresistible impulse of men

and women who, knowing themselves to possess a treasure beyond price, long to share it with their fellows, and are impelled by the value they attach to each human soul to spend themselves in lifting the fallen, ministering to the oppressed, and bringing hope to those who have never before known its meaning. Truly, it is by the spirit of service that these men and women are inspired.

"While I was Viceroy, I was able to see a good deal of the work and to appreciate not only its moral and social results, but also the spirit in which it is conducted. Over and over again I saw the work among outcastes and lepers, among criminal tribes and aboriginal dwellers in jungle tracts, in crowded cities and remote places in the hills. I have seen men and women struggling to translate the message of Christ into the practical language of everyday life, spending themselves to bring Christianity to India. As a man, I value such work as this. The missionaries are doing work of incalculable value to India, and their most powerful sermons are their own lives."

—Missionary Review of the World.

## The President of the Chinese Republic.

The President of the Chinese Republic, General Chiang Kai-Shek was recently received into the Methodist Episcopal Church. The President entertained 26 foreign missionaries of every denomination at a dinner. Madame Chiang is also a Christian and she helped to entertain the guests at the President's Nanking residence. General Chiang told the missionaries that China was at the cross-roads of peace and Bolshevism. He urged his guests to pray for China and all present engaged in prayer. The missionaries presented General Chiang and his wife with a Bible and pledged the support of the Christian Church.

### The Conversion of Chiang Kai-Shek.

A Chinese Wesleyan missionary told the South China Synod the following:—

"The conversion and baptism of the President of the Chinese Republic was not at all sudden or emotional. For a long time the President had been studying Dr. Fosdick's 'Manhood of the Master, The Meaning of Prayer, The Meaning of Faith,' and one or two other books. That was one thing. Then there had been people praying for him. That was another. Lastly, the President himself had begun to pray, attended prayer meetings, and was known to spend long periods in private prayer. Then he was baptised."



## “World Dominion.”

By Rev. G. T. MARSHALL.

THE publication named above is described as “a Quarterly International Review of Christian Progress.”

One feature which will commend it to many persons, in this time of financial stringency, is its cheapness. If British postal notes for four shillings and sixpence be sent to the publishers, Founder's Lodge, Mildmay Park, N.1. London, it will be posted to any given address for a year.

The April number is especially interesting.

There is an amazing story, told by himself, containing the history and conversion, in prison, of one of the master crooks of today, the man who persuaded Messrs. Waterlow and Sons. Ltd., to print unauthorised banknotes to the value of £3,000,000. He describes how he engineered his fraud, but the description will not encourage anyone to imitate him. Like many who are faced with failure in efforts to gain wealth by unholy means, he resolved to take his own life, but his attempt to commit suicide failed. In prison he read the Bible, and through it he found the liberty with which Christ sets his people free.

Under the title “Pentecost in Chile” is an account of a revival in that land in 1909. Many conversions and remarkable happenings led to lurid descriptions in the newspapers. The pastor was brought before a criminal court, but the case was dropped. The notoriety was displeasing to the Church authorities and the Annual Conference resolved to eliminate the pastor by sending him home. The people, however, were not willing to lose their minister nor he to leave them, and they resolved to separate from the Methodist Episcopal Church. This is the origin of the “Methodist Pentecostal Church in Chile.” There are now one hundred and twenty-five congregations, under the charge of some thirty pastors. The membership is considerably over ten thousand, and is constantly growing.

There is an article on “Rising Clouds in Russia” by the Founder and Superintendent of the Latagalian Gospel Mission” in

Latvia, who is likely, through his nearness to the scene, to know the truth. The “Rising Clouds” are the gloom engendered in Russia and liable to spread over all the world. It is stated that Stalin is building a memorial to Judas Iscariot, who is famous among Bolshevists because he betrayed our Lord. “Russia's chief force is her youth, numbering twenty-five millions, aged from fifteen to twenty-five. They are absolutely loyal to Soviet Russia and to Iscariotism. They are growing to be content with their slavery. Physical force is gaining power over moral force. We must admit that we are living in very serious days.”

There are two articles on pioneer missionary work in North-eastern Tibet. Access to the people is obtained from the adjacent Chinese territory. The people are nomads, subsisting by raising cattle and by robbery. The missionary's method of approach is to become friendly with some person of importance when he visits a town or village for purposes of trade, and to wait until invited to his encampment. A guest is assured of safety when in the neighbourhood of his host. Danger is incurred when travelling from one asylum to another. The missionary is emphatically an itinerant preacher.

These are a few of the contents of this issue of what is always an instructive magazine. They show that much sanctified energy is being put forth in the enterprise of the Kingdom of God and that God's Spirit is at work in the world as in former days.

“World Dominion” is devoted specially to the promotion of self-supporting churches, to the survey of neglected areas, and to evangelism in preference to missionary work through educational and philanthropic agencies.

\* \* \* \*

It was not until Zinzendorf had looked upon the picture of the suffering Christ with the inscription underneath it, “I did this for thee; what hast thou done for me?” that he led the Moravian Church forward to its great missionary enterprise.



## OUR DEBT.

By the Clerical Treasurer.

**T**HE general statement of our finances is contained in the Treasurer's Report, printed in the Conference Minutes, also at the commencement of the Report of Circuit Contributions for 1931. Just now I comment on the deficit which we regret having to announce.

Our debt at the end of last year was £17,552. It has grown to this amount by yearly accretions due to our desire to evangelise the Solomon Islands, which we regarded as our mission. The debt which the carrying out of this purpose has involved gives rise to many questions. If God had called us to do all this work would he not have prompted his people to give us the money to perform it? Has He so prompted them and they have not heeded? Or have we made a mistake in our calling and exceeded our commission? Good work has undoubtedly been done by those who have been sent to the field and in that view of it we cannot regret that they were sent but the money spent in sending and maintaining them has not, so far, been forthcoming. May we hope that gifts will flow into the treasury in sufficient quantity to free us from this load of debt!

The British Wesleyan Methodist Missionary Society, whose income from all sources for 1931 was £268,096 was faced with a deficit on the year of £36,904. An anonymous gift of £30,000 brought it to £6,904, and a further appeal reduced it still more. The Wesleyan Society, it seems, makes a practice of clearing off one year's debt before the expense of a new year is incurred and probably some such method will be adopted by our Board in dealing with future deficits.

Our friends will understand that it is difficult to adjust expenditure to income in an enterprise such as ours. We base our expenditure on what we expect to receive during the year. When that has not been forthcoming, we have gone on with the work, hoping that next year would be better. Then the present decline in values occurred and we are left with a large deficit. No doubt the frailty of human judgment has been manifest in our man-

agement of affairs. Our fault has been an unwise optimism. We are facing realities now. The bank and other creditors will require the money they have advanced. They are not making an immediate demand but in the present financial condition of the world we do not know how soon it will come. Meanwhile we have to pay for the accommodation afforded us. Who will come to our help in our emergency? We have received two grants to this end, £200 from Pitt Street Trustees and £250 from the Connexional Insurance Office, and these we gratefully acknowledge.

Let me draw attention to a matter not immediately connected with debt reduction. Circuits are often content if they reach the level of the preceding year. It happens sometimes that that year has witnessed a somewhat low income. Yet the lower figure becomes the standard for years to come. To avoid this we print, at the head of the list for each circuit, the totals for three years. Will the circuits this year take the highest amount and aim a little higher than that? I know that we have entered upon lean times but there is still money in the pockets and banking accounts of the Lord's stewards.

As steps towards the balancing of our accounts we have adopted certain economies. One doctor has been withdrawn. The allocation for the work in the islands for this year is £2,500 less than last year, which means a skimping of equipment and supplies which we are loath to inflict upon our workers there. Further than this, a ten per cent. reduction has been made in all salaries in the home office and on the field. It is feared that these economies are not enough and the Conference has instructed the Board to see what further reductions can be made.

On this I make two remarks:—

1. Reduction of the European staff does not necessarily mean closing down any place where work is being done. It means less white supervision and more responsibility thrown upon the native churches and teachers. Mr. Goldie, while deploring any withdrawal of



workers, points out that the native church is a living thing. The preaching of the gospel, in the power of the Spirit, is the planting of a seed that has the power of self-multiplication and increase. It has often happened that Christian workers have opened the way and have had to withdraw but the work

has gone on. So may it be in the Solomon Islands if withdrawal of some workers is a stern necessity.

2. We hope no one will say: "Salaries are reduced; expenses are less; we may give less." That would leave us just where we are and our economies would be in vain.



Building a Church on Choiseul by the natives. The ridge-pole being lashed in position. Photo: Rev. V. le C. Binet.

The Disciples, when the net brake and they were in difficulties "beckoned unto their partners that they should come and help them." We regard all our fellow members in our church in New Zealand as partners in this work and call them to help us with our breaking net. He Who was

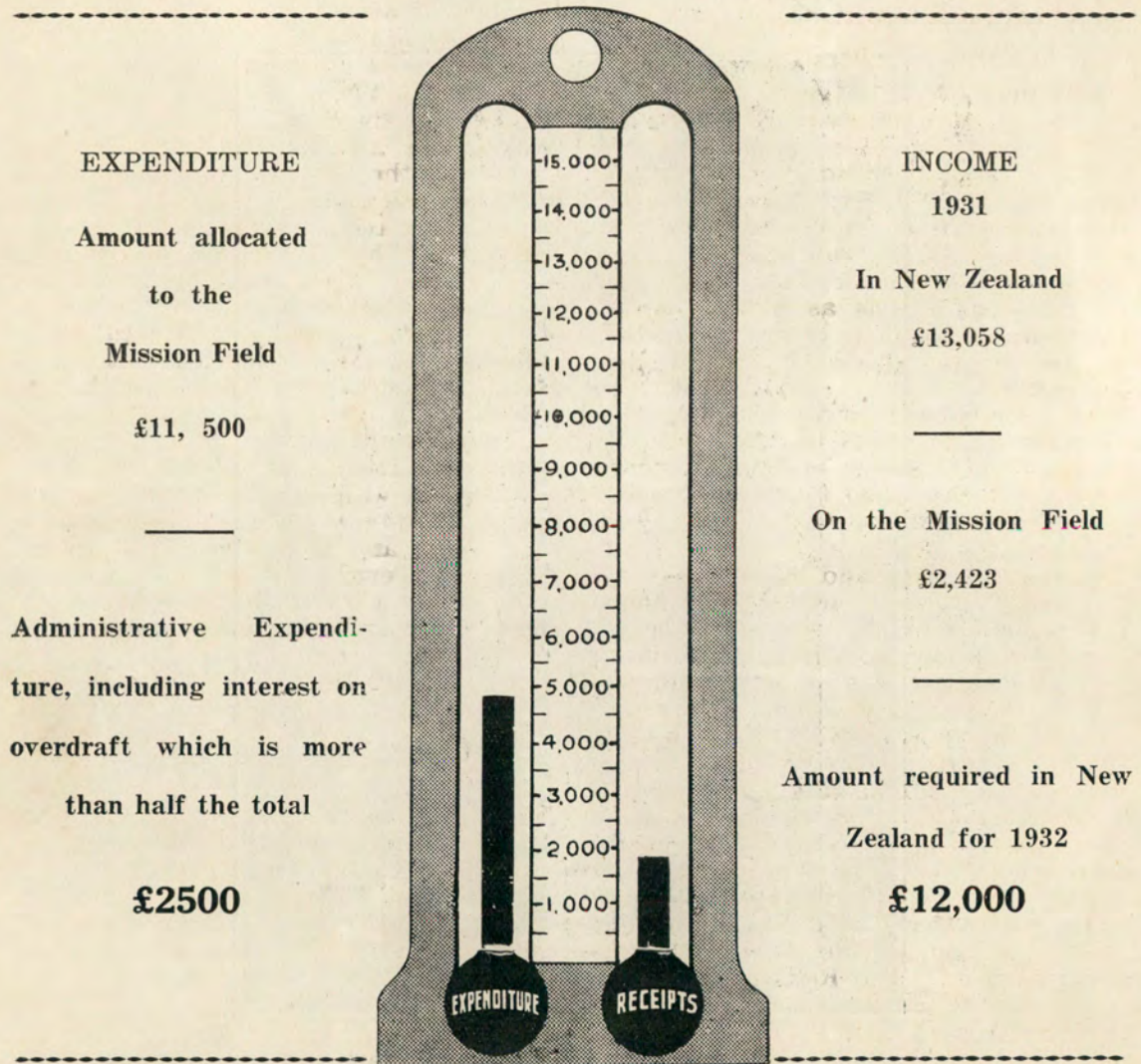
with His disciples then is with us now. That we do not doubt. The situation calls for all human endeavour as in His sight, and soon our toil being over, we shall stand with Him on the heavenly shore.

G. T. Marshall.



# Keep an Eye on the Barometer

## How our Barometer Reads



Help the Barometer to rise on the RIGHT side.

The Missionary Society has to-day grave liabilities and pressing problems. The Board and its officers are carrying a heavy load of responsibility. We have faith to believe that our Methodist people will not fail the Society in this hour of difficulty. Regular subscribers could greatly assist by paying NOW, if possible, instead of later in the year. Circuits can assist by forwarding without delay all money in hand.



## WOMEN'S PAGES

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

### Our President's Letter.

Dear Auxiliary Members,

Greetings to you all, new friends and old, known and unknown; for are we not all friends? having the same big interest at heart—that of missions, home and foreign; do we not meet, although unseen, daily at the Throne of Grace as we raise our petitions to the same Father for the continued blessings for those who labour on the foreign fields as well as in the homeland? This alone brings us together as one big sisterhood throughout New Zealand.

Our Dominion President suggested to me that you all might be interested in a brief account of some of the missionary activities of the recent Conference held in Christchurch, hence my letter.

It was my privilege to be in Christchurch at the time and to be able to attend many of the Conference meetings. The second Thursday seemed to be set aside for missionary reports, business, finance, etc., and was, as a consequence, a very interesting session. The representative of the British and Foreign Bible Society was received by the Conference and welcomed, and he gave a brief address in which he asked for the prayers of all Christian people; he outlined the enormous amount of work done by their society in sending the Scriptures to all parts of the world—some of it had even found its way to Bougainville to help the missionaries there. The Rev. A. H. Scrivin, a returned missionary, bore testimony to their great work and its immense value to all missionaries.

Mrs. Bowron and Sister Mabel Morley were invited to the platform, and received a warm ovation. Mr. Sinclair, in presenting them to the Conference, spoke of the work of the W.M.U., thanked them for all they had done in the past, and prayed God's richest blessing on them in all the years to come. Mrs. Bowron was spoken of as the power-house from which all the

missionary wires were kept alive; for years she had turned on the electric switch and never turned it off. Sister Mabel presented the annual report, adding a few remarks afterwards. She spoke of the work of the Young Women's Bible Class Union and the interest they were taking in the M.W.M.U., adding that to them we were looking for the future workers to fill the ranks. The three planks of our work were Prayer, Fellowship, and Service. They were the centre and circumference of everything we did. Our chief desire is to publish abroad the glad tidings of great joy, and we lose the duty in the joy.

There is a great deal lying before us, so many women were still outside the auxiliaries. The Vice-President, Mr. Voss, who was in humorous vein, said he had been a member of a Ladies' Auxiliary for four years, and he invited all the members of Conference to go and do likewise and so show a practical sympathy, or else this couplet, which he quoted, would apply to them:

"In the thickest of the battle,  
In the fierceness of the strife,  
See the valiant Christian soldier  
Represented by his wife."

Mr. Clark, Principal of Wesley College, Paerata, spoke in the highest terms of the Solomon Island boys under his care. They seemed to possess a gentleness foreign to pakeha boys. They were not in the first place scholastic, but their characters had very much to admire and love in them. He referred to Gina and his winning personality. Coming as they did from an uncivilised country, he had only praise to bestow on them, and now regarded them as truly our brothers.

Dr. James and Sister Muriel were also called to the platform, and were right heartily welcomed. Dr. James, in a few brief sentences, acknowledged his welcome, and deferred his big speech until the evening. He did say, however, how much he regretted the severing of himself from the New Zealand work, but he



thanked God that, although one door had been shut, another one, for similar service, had been opened for him.

And now for the big functions of the day: the successful tea meeting and the wonderful meeting afterwards. The tea was a crowded function, tables beautifully set out in various colour schemes, serviettes to match, food in abundance and daintily and attractively set out, and a bevy of willing workers to attend to the wants of the ever-coming-in folks—a happy, jolly, patient crowd. The tea was arranged by the Christchurch Ladies' Auxiliaries, and right well did they do their work. No doubt they were a very tired band of women after it was all over, but I am sure the duty was lost in the joy of service. For the missionary meeting that followed, the Durham Street Church was filled from floor to ceiling—choir gallery and all. The platform was a celebrated one, on it were seated many experienced missionary workers. Dr. James, Sister Muriel Stewart, Rev. A. H. Scrivin, F. H. Hayman and several Maori deaconesses. The telling of this enthusiastic missionary meeting would require a letter all to itself to pass on all the interesting speeches and information that one listened to on that important occasion.

Rev. Laurenson told a very interesting story of his work in the backblocks, revealing to his listeners the amount of work put in all the year round for the uplift and encouragement and help of those who live so far from the towns and cities. The Rev. F. H. Hayman paid tribute to the great work of Sisters Lina Jones and Ruth Grant, complimenting the Young Women's Bible Classes on the very wise choice in their representative. Much interest was naturally centred in Dr. James and his address. How I wish everyone of my readers could have heard it. It was enlightening, informational, enthusiastic; how we realised his deep concern for the souls of his patients, as well as for their bodies. Our hearts thrilled as he detailed some of his work, and gave us instances of modern miracles. Had I the time and space, you could have been told much of his inspirational address, but space will not permit.

One came away from the gathering feeling as Cecil Rhodes expressed it, "So

much to do, so little done"—yet with the firm determination to use more fully every opportunity for service in the cause of the Master, and to try and spread the glad news of the Gospel, when and wherever possible. Dr. James asked for our prayers in his new venture. Shall we not all remember him and his daily at the Throne of Grace, as our thoughts turn to our own home and foreign fields.

Yours in the Master's Service,  
G. Richards.

\* \* \* \*

#### Auckland Notes.

The Easter meeting of our combined Branches was held in Pitt St Schoolroom on April 8th.

The Schoolroom was well filled with eager listeners, while Mr. and Mrs. Binet sang to us, and Mr. Binet told of their work in Choisuel. What a life filled with ups and downs! Mostly ups though!

Our minds went to St. Paul's letter to the Phillipians—"Even as it is meet for me to think this of you, because I have you in my heart."

These missionaries are naturally optimistic about these dark people, because they "dwell in their hearts." When people only dwell in the suburbs of your regards we soon lose hope concerning them and we easily become the prey of enfeebling fears. But when people have a "warm place" in our hearts the light of hope is never out of our sky. And truly Mr. Binet had much to tell that cheered our hearts and held our interest.

The Easter offering showed the practical interest of Auckland members for even in this year of difficult problems over £80 has now been collected.

Miss Sybil Phillips was a much appreciated soloist.

Mrs. Binet spoke at Mt. Eden and we were privileged to accompany her (in imagination) upon a tour round their Islands calling at several settlements where new churches were opened and much sickness relieved.

Mr. A. Cropp from Buka Passage, Bougainville has also been listened to by many of our members, making us realise more than ever that no one can abide in Christ and not feel the burdensome drain of sacrificial desire.

I think the fact that physical blindness is so prevalent in these Islands has fanned the flame of missionary enthusiasm and who listen to the



## THE OPEN DOOR

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story of lives being won from spiritual blindness are more than ever anxious that the work should continue.

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### Wellington Notes.

The women of Wellington have noted the resolution of the Christchurch W.M.U. Conference and have held a District Convention. Delegates from Masterton, Levin, Upper and Lower Hutt and Petone with local members, numbering about 60 met in the Thorndon Church on April 26 and 27. Tea, followed by Communion Service and dedication of Easter Offering of £30 was held on Tuesday evening, while Wednesday morning and afternoon were devoted to business, study circle and addresses and reports of branches. Luncheon and afternoon tea gave opportunity for social intercourse and hospitality was provided for one night for visitors. All worked well, especially the Thorndon ladies to make the Convention a success.

On 11th April a very bright and delightful entertainment was given by the children and young people of the four town Sunday schools of the Timaru, Bank St., circuit, in aid of the M.W.M. Auxiliary. In spite of the inclement weather the hall was well filled and the funds of that society will be greatly augmented. From the opening chorus "Keep Smiling" by the Kensington junior choir to the last item, "Caller Herrin" so well rendered in character by Miss Olive Roseveare, all the young people acquitted themselves well.

Our President, Mrs. Hill, is honouring our Vice-President, Mrs. T. R. Richards, in asking her to write the letter for our women's page. We welcome this interesting article from the pen of Mrs. Richards and will look forward to the President's letter next issue.

Miss Graham, who was connected with the Indian work in Fiji, giving many years of fine service, has been on furlough in Canterbury. She returns to Fiji shortly to carry on her work independently of any society.

A very remarkable woman died in China this winter, Madame K. T. Soong. She was the mother of six children, all prominent Christians:—Mrs. Sun Yat-sen, widow of the great Republican leader; Mrs. Chaing Kai Shek, wife of the former President of China; Mrs. Hung, wife of the National Minister of Industry; and three sons, one of whom is vice-chairman of the Nat-

ional Government, another Secretary of the Ministry of Foreign Affairs, and another in the service of the Government. All are college bred. Surely it would be hard to beat this record.

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