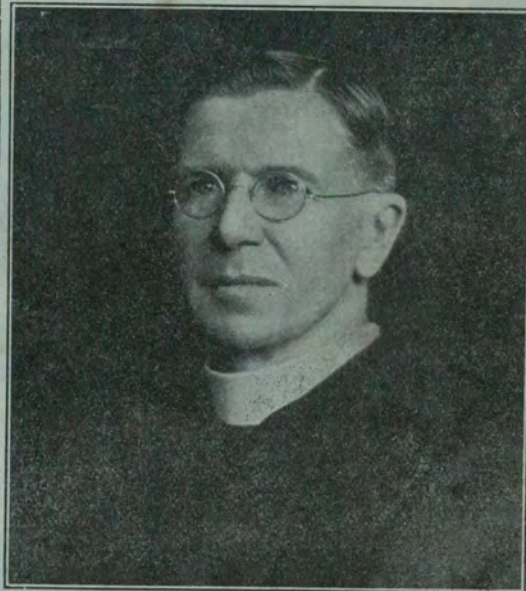


The Open Door

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

SEPTEMBER, 1932.



REV. J. F. GOLDIE,
Founder of the Mission, 1902-1932.

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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.
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Rev. A. H. CROPP	Buka Passage, Bougainville, Mandated Territory of New Guinea.
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Rev. F. H. HAYMAN	Roviana. British Solomon Islands.

MISSIONARY DOCTOR.

Dr. E. G. SAYERS	Gizo, British Solomon Islands.
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Nurse LILIAN BERRY	Roviana. British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
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New Zealand. . . .

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SEPTEMBER, 1932.

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Missionary Work in the Pacific.

STRIKING STATEMENT BY GENERAL SIR GEORGE RICHARDSON.

"In the course of an address given recently at the Mt. Eden Methodist Men's Fraternal on "World Problems with special reference to the Pacific," General Sir George Richardson paid a very warm tribute to the value of Missionary enterprise among the Native peoples of the Pacific. Writing in reply to certain inquiries arising out of that address, Sir George has made the following valuable statement for publication about Missionary enterprise in the South Seas.

During my regime as Administrator of Western Samoa (1923-28) I was deeply impressed by the splendid and self sacrificing efforts of the missionaries not only in my own Territory but in the many other islands of Polynesia and Melanesia where it was my good fortune to visit.

No tribute I can pay would do justice to the workers in these various Mission fields where men and women are to-day sacrificing themselves and building upon the splendid foundation laid by those devoted Christian men who a hundred years ago left their homes and the comforts of civilisation to risk their lives in spreading the gospel of Christ among a primitive people living in a stone age and a state of spiritual darkness and superstition.

Having read many criticisms against the work of missionaries I was inclined to believe that it would be better to allow these primitive people to work out their own salvation in their own way, but this idea, based on ignorance, was quickly dispelled by my subsequent experience and close co-operation with the missionaries.

I found that missionaries are only too keen to assist the government in its efforts to promote the true welfare of the people and furthermore I learned to know that those missionaries who had lived longest amongst the natives were the best advisers on native matters.

But for the work of the missionaries, good government of the natives in the

South Seas would be impossible.

The policy I endeavoured to carry out may be briefly expressed as—

1st Health—To eradicate diseases, to teach child welfare and so save life—and to educate the people in sanitation and the laws of health.

2nd Education—To educate all by the establishment of schools and in co-operation with missionaries to endeavour to make the education suited to their needs and not to copy European systems.

3rd Agriculture—To teach the natives that their material welfare could only be enhanced by their own industry and the proper use of their lands.

In all these matters the missionaries gave me the fullest support and I shall ever be a champion of the missionaries in the South Seas—to whom we are all indebted and whom we should support as far as lies in our power.

My only regret is that the work of christianising the natives has been carried out by so many denominations—in areas where one only would achieve the same object with less misunderstanding. From the point of view of a layman I would prefer the heads of the different denominations to get together and to arrange to teach Christianity free from "isms" or to carry on their work in separate areas as is done in certain other mission fields, but I fear it is now too late to do this.

Thirtieth Anniversary Solomon Islands Mission.

By the Rev. J. F. GOLDIE, Founder of the Mission.

IT seems but yesterday—that day thirty years ago when the old steamer "Titus" arrived at Roviana, and we stepped ashore to begin our work amongst the Solomon Island people. Yet as we look back what standard is there by which we can measure the actual distance? "The measure thereof is longer than the earth, and broader than the sea." The distance between darkness and light, between life and death, between heaven and hell. It is easy to compute mere numbers, and say that where the name of Christ had never been heard of thirty years ago there is to-day a living vigorous Church of seven thousand baptised believers, and thousands more attending God's house. We can estimate without difficulty the thousands of young people being trained in our day schools; we can record with thankful hearts the crowds who have been blessed and healed of their bodily ailments by our doctors and nurses in their Christly ministry. But these "things which do appear" are the "evidence of things not seen"—and greater things still. For who can tabulate the beginnings and progress of spiritual life, the gradual unfolding and development of all the powers of intellect and will—the transition from ignorant, filthy, degraded savages to Christian gentlemen. To estimate the difference Christ makes when a people receive Him. The coming of Christ is the greatest event in the history of these Solomon Island people. This year is to them A.D. 31. All time dates from "before the Mission," or "after the Mission." This is found in many official records of court proceedings and land enquiries. It is not surprising, then, that the people of Roviana were determined to make these 30th anniversary gatherings the most successful ever held—and they certainly succeeded.

The Sunday services were an inspiration to both preachers and hearers. It fell to my lot to take charge of the services at 7 and 11 a.m., and the Rev. Tom Dent preached at 3 p.m. Not only was the church itself packed, but as I stood on the

rostrum I could see through the open doors and windows hundreds sitting on the grass outside who could not get in. As I looked into the hundreds of eager upturned black faces my heart was strangely stirred. On my right, sitting with the chiefs and teachers, was Samuela Aqarau, the only member of the original pioneer mission party left besides myself. Near by sat Boaz Veo, one of the High Chiefs, who was opposed to the establishment of the Mission, but who is to-day one of our most regular and devout worshippers. In the choir his son is sitting, a fine Christian lad, who is also a tutor in the college. The first Christian convert and his sons are there. Old Belebenara, the Roviana god-maker, and hundreds who once worshipped the gods he made, now bend with lowly reverence at the feet of the Conquering Christ. As the strains of Handel's great masterpiece roll through the building—the massive bass voices of the men sounding like a great pipe organ—it is almost too wonderful to be true. I am overcome by emotion, and sit with head bowed. My mind leaps back through the years. I see again the filthy savages, often with faces distorted by savage passion and lust of blood until they appear more like beasts than men made in the image of God. The wonderful healing touch of the Christ. As I lift my head again and look into the faces of this intelligent, reverent, Christian congregation, and hear the choir singing "The Kingdom of this World is become the Kingdom of our God and of His Christ," my heart realises how literally true it is, "To-day is this Scripture fulfilled."

Monday, the 23rd, was another great day. At the service at 7 a.m. again the crowd was so great that many could not get into the church. After the service the day was given up to games. The girls, led by Sister Ruth, had a great basket-ball match. After that native dances, games, flag drill, march past, etc., ending up with a grand concert at night. At the concert the chief item on the programme was a

sketch arranged by the college students representing the landing of the first missionaries and their reception thirty years ago. For this a large stage had been erected. I must confess that when I learned that this had been arranged I was a bit afraid that their sense of humour might lead them into something grotesque, but as the play proceeded, it was seen that there was nothing to worry about. It is true that there was no lack of humour, as the lad who represented the J. F. Goldie of 30 years ago had his interviews with well-known chiefs, and also as the early congregations made well-intentioned efforts to sing, but there was nothing farcical about the whole thing, and, to the delight of all, this cleverly produced his-

torical scene was set before us with seriousness and reverence and in the spirit of worship. As the various stages of progress were illustrated we could not help but be thankful for the wonderful results of the preaching of the Cross, of which even the drama itself was a significant witness. It was cleverly conceived and arranged, and set before us by born actors.

Thirty years is but a short span in the evolution of a race. The infant Church is just beginning to feel her own powers and resources, and we pass this thirtieth milestone in full confidence that:

He Who hath given us grace,
Yet more and more will send,
He Who hath sped us in the race,
Will speed us to the end.

Gandhi and Christian Missions.

THE Rev. G. E. Hickman Johnson, one of the secretaries of the British Wesleyan Missionary Society, recently made the following statement with respect to Gandhi and his relationship to Christian Missions:—

(1) Gandhi is a person of deep spirituality and is an ally, rather than an enemy, to Christianity in its battle against materialism and secularism in the East.

(2) Gandhi's influence over the majority of his fellow-countrymen has been won, not by political statesmanship but by impressing upon India his saintliness, as India counts saintliness—viz., by his ascetism and his reliance upon spiritual as opposed to material forces.

(3) Many of the qualities which have brought to Gandhi the unequalled sway which he has held and still holds over his fellow-countrymen are qualities which are reminiscent of the Lord Himself, e.g., his reliance upon "soul force," "truth"; his persistence in maintaining days of silence for communion with the unseen; his pursuance of fasts in the effort to suffer when his friends sin, even as he does for his own.

(4) By his own life and by his references to Jesus, Gandhi has led literate India to read the Gospel stories of our

Lord's life, and has helped them to an Eastern understanding of it.

(5) The outstanding wonder of the Swaraj Movement of late years is the restraint of the millions embroiled in it from the use of physical force. Outbursts there have been, unnameable atrocities have been performed here and there, but the marvel is the fewness of their occurrences. Gandhi is the only human being in history who has been able to persuade millions of his fellow-creatures to pursue a political revolution mainly by spiritual means, by a certain form of pacifism.

(6) There is a proselytism which is not of Christ; any evangelism which is tainted with patronage and the sense of superiority is not Christian, but too often it has passed as such, and we repudiate it, as does Gandhi. Notwithstanding, we believe that our high calling is to preach and teach Christ crucified. Gandhi would confine us to other Christian services, and we cannot consent—nor would the increasingly influential Indian Christian Church, which may be trusted to safeguard the position of missionaries without the doubtful support of a section of our English Press, whose political desires lead it to assume an interest in the conversion of India.

The Anniversary of Peace on Choiseul.

By the Rev. V. le C. BINET.

I GLANCED casually at the calendar this morning, and the date at once seemed to stir some sub-conscious association with what I saw before me: "August 8th."

"August 8th!" I quickly procured from the book-shelf my copy of our Bamatana Service Book, and opened it at the "Preface."; and this is what I read: "The feud between the tribes of Choiseul, which was responsible for about 25 years' inter-tribal warfare, has been happily brought to a termination, and was a fitting culmination to our prayers, and the efforts for peace which were originated by the Chairman, the Rev. John F. Goldie, and finalised by the Rev. John Rudd Metcalfe, at the Mission Station, Bamatana, on August 8th, 1921. Amos Tozaka, a Christian native teacher, did signal service, being the intermediary between the parties concerned, crossing rough seas in a frail canoe, and, unarmed, climbing the barricade of one of the villages in order to dissuade the chiefs from their murderous intentions."

I confess that when I realised that to-day was the anniversary of that auspicious event, my heart went up in gratitude to God—for it is only those of us who have actually seen a native people in a state of war who can fully appreciate the coming of peace.

When the representatives appointed by Conference, the Rev. W. A. Sinclair and Mr. J. W. Court, visited Choiseul twelve years ago, they entered one of the barricaded vilages, and saw hundreds of people prepared, and preparing, for war. Owing to the efforts of the Missionaries, both black and white, war was prevented. A native teacher, mentioned above, played an important part in the peace negotiations, and his story, told in his own words, may be interesting:

Liliboe and I both belonged to the same tribe of Vurulata, but whilst he had remained a fighter on Choiseul I had gone to the Mission and became a Christian, and I was at the time of the fighting a teacher



The Rev. W. A. Sinclair and Mr. J. W. Court inside the barricaded village, Choiseul.

at Varese. God put it into my heart to go to Vurulata to find out the feelings of the chiefs and people, and with a companion I crossed the island by foot, then walked along the shore, over a distance in all of 30 miles. We told the minister of our intention, and he offered to go with us, but we thought the presence of a white man might make the people suspicious, and so we procured a canoe, and after a trip of 30 miles by sea we reached the village. We two had gone unarmed. We knew that we were on God's service, and that He would protect us. We were not afraid.

But when we came to the village we saw quite a large number of people, who thought at first that we were enemies, but when they saw that we were unarmed they concluded that we were God's servants. They then put down their weapons. After a little general talk I told them that we missionaries were all very anxious that they should now make peace with their enemies, and make war no more. "We must think things over," they said. But after waiting a couple of days, they informed me that the time was not yet ripe for peace. "The big Chief's death must be avenged," they said. And then they produced a long piece of string with 60 knots in it, each knot representing a kill made by their enemies. Then they showed me another piece of string with 30 knots and they said that they had only been able to kill 30 of their enemies. Then they produced another string with another 30 knots, and said they still had to kill another 30 of their enemies before they could think of peace. We were very disappointed indeed, and I asked them if they would go with us to Bambatana and see the minister. They consented to do so, and they went in their large canoe and we two in ours. But it was stormy, and our small canoe got upset, and we were capsized. The people came to our help, and so we were able to proceed, and they told the minister the same story which they had told me. Mr. Binet tried to persuade them to make peace, but they would not listen. They wanted to get even with their enemies, they said . . . I went back to my village very disappointed, but we continued to pray for peace. One day we

heard that the Vurulata people had killed a man, and wondered if they would now be satisfied, although they had not got their 30 heads. So I decided to go to see them again.

I wished to go by myself this time, so I borrowed a small canoe, and it took me two days to get to Vurulata, because it was very stormy weather. I arrived at last at the place where the people had erected a barricade all round their village.

It was early morning, and there was no one about. The gates were shut. I feared



The sad face of heathenism.

to knock at the gates lest they might pounce upon me without warning. Then I looked for a good place to climb, but I had to be careful, because there were many pits dug around, with sharpened sticks, into which the unwary could fall and be dreadfully spiked. The openings of these pits were concealed by coconut palms and ferns, so that these traps were hidden from view. Then there were sharp sticks and sharp, razor-like shells placed on the ground which could easily pierce my feet—for we black people in the Solomons do

not wear boots and shoes like you do in your country. It would not do for me to be disabled now that I had come so far.

At last I found a suitable place where I thought I could climb over the high barricade. But first I bowed my head and prayed for help and guidance: "O Lord, help me in my undertaking. Blind the eyes of these people that they may not see me when I climb the barricade. Amen."

Then I caught hold of one of the posts. It was about ten feet high, but I was able to pull myself up to the top, and then I dropped over the other side. No one saw me.

Then I walked right into the centre of the village, and then I was seen. Armed men came up to me, and then they said in a most astonished tone of voice: "Where did you come from?"

"I came over the barricade," I answered.

"Well, you must be Divinely protected, for no one saw you. God must have hidden you from our sight."

"True," I answered, "God hid me from your eyes. . . . I have come again to ask you if you are now willing to make peace with your enemies."

"We must consider it," they said.

And so they talked and talked among themselves for three days and nights, and at last I said: "Well, what have you decided to do?"

"If our enemies at Senga are willing to make peace with us, well, we are willing, too," they said.

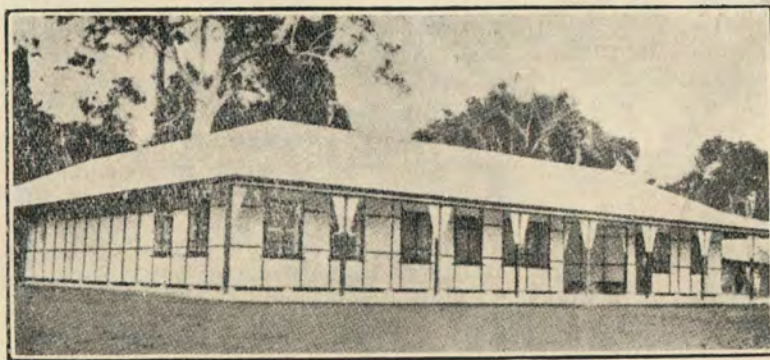
"Oh, how glad I was to hear that. I paddled back as hard as I could to the minister's station, and told him the good

news. Then we got a big canoe, and paddled for a hundred miles—it took us three days to do it.

It was dark when we arrived, and when we went to a canoe house one of the men inside pushed his gun through the doorway and one of my companions felt its cold muzzle against his heart. He pushed it on one side, and said: "We are friends." I then asked for Joni Hopa, the native teacher, and he brought the chiefs together, and after a lot of talk, they agreed to make peace. They decided to go to Bambatana on a certain date to make formal peace with their enemies.

Then we paddled back to Bambatana, and I told the Minister, Mr. Metcalfe, that the Senga people were willing to make peace with the Vurulata people, and so I went again to Vurulata, and we brought the chiefs and people to the Mission Station, and all the Senga chiefs assembled there also, and in the presence of a British Government official, who happened to be visiting the island at the time, the two leading chiefs each placed a shell armlet on the ground and crunched it into the sand with his heel, to signify that all their past differences were now stamped out; and then they picked them up again, and each took the other's armlet and wore it on his arm.

And then they shook hands, and the long-standing feud between the two tribes of Senga and Vurulata was at last over, God having heard our prayers, and His people are now rejoicing in the light and peace of the Gospel of His Son Jesus Christ.

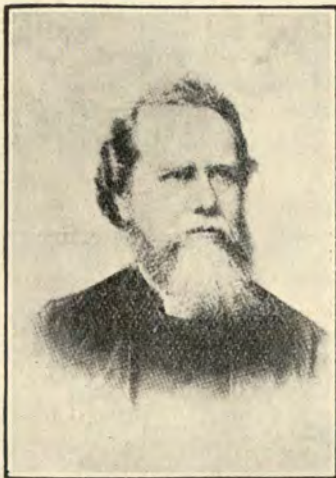


The Stewart Hospital, New Britain.
Dr. Clifford James is the Medical Superintendent.

The Hudson Taylor Centenary.

In 1853 Hudson Taylor, then a youth of twenty-one, went to China. At that time there were only five cities in China where foreigners were permitted to live—all coast towns. The burden of the vast inland provinces was laid upon his heart, and in simple faith in God he prayed for two missionaries for every inland province of that great land. The first band of workers landed in Shanghai in 1866. As the years passed, province after province was entered. The records of devotion and heroism are amazing. In 1881 they asked God for 70 new missionaries—and got them. In 1886 they prayed for 100 new missionaries—and God sent them, and funds for their support. When Hudson Taylor died in 1905 his prayer had been abundantly answered and the China Inland Mission had 849 missionaries stationed in over 200 Chinese cities. To-day the C.I.M. has in China 297 stations, 937 missionaries, and 74,000 Chinese communicants.

THE centenary of the birth of Hudson Taylor, the founder of the great China Inland Mission, is of special interest to the Methodist Church. His great-grandfather, James Taylor, was the first to welcome John Wesley and his cause to Barnsley; his father was a much respected local preacher, and his mother was the daughter of a Wesleyan minister. Spiritually, also, he was the son of the Methodist revival. It is interesting to note that he was born on May 21st, 1832, the anniversary of Charles Wesley's conversion. How fully he entered into the spirit of Charles Wesley's hymn, "O for a thousand tongues to



J. Hudson Taylor, 1832-1905.

sing," written to celebrate May 21st, his (Charles Wesley's) spiritual birthday. The lines—

"My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad
The honours of Thy Name"—

were the prayer that was ever on Hudson Taylor's lips. This was the great passion of his life. How to fulfil it exercised his youth, for he did not know how he was to get abroad. Writing to his sister, he said:

"Who is to send me? The Wesleyans have no stations in China. . . . The Established Church have one or two; but I am not a Churchman, and would not do for them. The Baptists and Independents have stations there, but I do not hold their views. . . . The Chinese Association is very low in funds. So God alone is my hope, and I need no other."

One is sometimes inclined to wonder what would have been the course of his life if the Wesleyans had had work in China in those early days. But God had a work for him to do which could hardly have been fulfilled within the limits of one Church. Like William Booth, the founder of the Salvation Army, he was to find his mission outside the Church of his youth, though not wholly divorced from it, for the China Inland Mission is an interdenominational organisation as well as an international one.

This is not the place to tell the story of his life. Burdened beyond measure with the spiritual need and claims of China, he found no escape from the pressure of God's Spirit to found a special organisation for the evangelisation of Inland China. For some years he endeavoured to avoid this, but months of prayer and many unsuccessful efforts to persuade existing societies to launch out into the unoccupied interior, compelled him to surrender his life to become the leader of a new effort in this direction.

The first time the name "China Inland

Mission" appeared was when he opened a bank account in the London and County Bank in that name. The sum with which this account was opened was £10! To start a missionary society with a bank account of £10 may raise a smile. But the act was characteristic. It was just that step of faith which God justified. In a striking article on "Militant Atheism: Its Challenge to the World," published by Professor J. Y. Simpson last February, he says: "God in His universe responds to our spiritual trust as surely as He does to our practical trust in His laws of gravitation. When will the new era of venturesome faith begin?" The story of Hudson Taylor's life proves to the hilt that God does respond to spiritual trust. Since that £10 was placed in the bank in 1865, a sum now approaching £5,000,000 has passed through the books of the China Inland Mission, and this without any authorised collections or appeals for funds. The story may seem incredible, but it is true. Such a policy of faith may appear to some Utopian, but seventy years of life's hard school has proved it sound and practicable. "Faith," said Hudson Taylor in his sententious way, "laughs at impossibilities, and obedience raises no questions."

Hudson Taylor had an almost ruthless way of facing facts, whether they were contained in Christ's commands or in God's promises. "When will it dawn on the Lord's people," he wrote to a friend, "that Christ's command to preach the Gospel to every creature was not intended for the waste-paper basket?" The very question is almost a stab. He could compel men to think. There was no middle path with him, either in the matter of obedience or of trust in God. God must be Lord of all, or not at all. And yet he was no unbalanced enthusiast. No man was more sane or more level-headed. When asked to discuss the relative merits of itinerant and localised work, he replied: "As well might we discuss the relative merits of land and water, of mountain and plain, of animal and vegetable. All exist, all are indispensable; the one does not supersede the other, but supplements it, and is its necessary complement."

But if there is one truth more than another that characterised Hudson Taylor

it was his unshakable faith in Almighty God. God was to him life's great Reality. He loved to dwell on the certainty of Divine things. The last words the late Baron von Hugel dictated for his last book, "The Reality of God," began thus: "What a happiness, what a joy it is to be quite sure that there is a God." And he closed that joyous final testimony by speaking of the fundamental assurance "of a reality, of the Reality, one and harmonious, strong and self-sufficing, of God." This was also the triumphant note throughout Hudson Taylor's life. It is the only explanation of his career. He was a man who knew his God and did exploits.

Dr. J. R. Mott, whose knowledge of missions and missionaries must be unrivalled, has in his recently published book, "The Present-Day Summons," borne this testimony to Hudson Taylor:

"In all my study of the lives and work of Christian leaders, I have known none more abounding in activity and more fruitful, but at the same time more stayed on God, as is shown in his unruffled poise and peace."

In these days of world-wide unrest and of almost overwhelming difficulty, has not Hudson Taylor's emphasis on Christ's words, "Have faith in God," a special message for us all?

—("The Foreign Field.")



A Solomon Island Church, typical of many.

—Photo: Rev. V. le C. Binet.

Mostly About People.

Nurse Edna White on account of family claims has returned to New Zealand. She has given four and a half years of magnificent service in connection with the Helena Goldie Hospital and her retirement from the Mission Field is much regretted. Her place will be hard to fill. She will now, however, be able to do good work at the home base by presenting the claims of the medical work to the people in our churches.

The Revs. J. F. Goldie, Chairman of the Mission District, and the A. H. Voyce are due for furlough next year. Mr. Goldie expects to arrive in time to attend the Annual Meeting of the Board of Missions and also the Conference. Mr. Goldie wishes to be relieved from deputation work. Mr. Voyce will be the deputation in the South Island.

The Rev. A. H. Cropp has returned to his station at Buka after furlough. This was Mr. Cropp's first real furlough although he has spent ten years on the mission field. He was accompanied by Mrs. Cropp and their three children.

Kera, who was a student at Wesley College, Paerata, Auckland, for some time, has been appointed to a station at Varese on the Island of Choiseul where he is already doing good work.

Belshazzar Gina has been appointed to Bambatana, the mission station on Choiseul where the Rev. V. le C. Binet has been stationed. He will remain there during the absence of the European Missionary. Sister Ethel McMillan is the Sister stationed there.

The Revs. V. le C. Binet and F. H. Hayman are at present busily engaged in deputation work in the South Island where they are being well received. Later in the year Mr. Binet will visit the northern part of the Auckland district. After Synod he will be joined by a party consisting of the Revs. Dr. Ranston, W. Walker and W. W. Avery. This will permit of meetings be-

ing held in places seldom visited by a missionary deputation.

The Women's Missionary Union has undertaken to find £150 for the erection of a semi-native house for Sister Elizabeth Common and her large family of girls. This is a most urgent need and Mr. Cropp returned to his station delighted that he was authorised to proceed with the building of the Sister's Home.

Dr. Clifford James who has been appointed by the Methodist Missionary Society of Australasia to take charge of the Stewart Hospital in New Britain, left Sydney on August 11th with Mrs. James and their young son for their new appointment. We wish Dr. and Mrs. James a happy period of service in New Britain.

Sister Ethel McMillan, who is in charge of the Mission Station at Bambatana, Choiseul, writes: "I have a friend staying with me and we have visited quite a number of the villages. It is most encouraging to notice the progress the people are making. Their villages and homes are different from what they were when I arrived in the Solomons in 1914. It is a great joy to visit the people as they are always so pleased to see you.

Although several nurses have offered for service on the Mission Field an appointment has not yet been made. There is every possibility that a suitable appointment will be made at the next meeting of the Board of Missions.

The question of the appointment of a successor to the present General Secretary of the Missionary Society, the Rev. W. A. Sinclair, who retires next year, will receive consideration at a meeting of the Board of Missions which is to be held on Thursday, September 22nd, at which the President of the Conference, the Rev. M. A. Rugby Pratt will preside. The appointment will be finalised by the Conference which is to be held in Auckland next February.

Church Opening at Kubokota, Ronongo, Bilua Circuit, Solomon Islands.

By Rev. A. A. BENSLEY.

THERE was a stir on the morning of June 13th, 1932, at various parts of the Vella Lavella circuit. As the dawn broke the "Tandanya" could be seen standing out beyond the entrance of Bilua, waiting for light sufficient to come in and anchor. The Chairman of the District had agreed to come over and bring the band on the occasion of the opening of the new church at Kubokota. Though this is the season of southerly breezes, and when they blow Wilson's Strait is not a pleasant piece of water to cross, the weather was perfect for the occasion, and the "Tandanya" and "Bilua," well laden with passengers, were escorted to the Kubokota anchorage by two large canoes that had raced out for the purpose. The "Tandanya" came in with band playing, and the beach was thronged with native people, who had gathered from all round the island.

Kubokota has been without a church for some years. The local natives are a fairly difficult and unresponsive people. When the original church fell into disrepair nothing was done by the people to replace it. A new teacher erected a large house for his own requirements, and service and school were held in his large room and on the verandah. This state of affairs obtained for a considerable time. Some time later, Boaz began his work at Kubokota, and he concentrated all his energies on the erection of a fine church. When the Church was half built there was an interruption, and Boaz very nearly died with pneumonia. After two or three months he went back and took up the task again, and at last the church was completed. The people had not hurried over the work, and it was splendidly done. While we do not wish to deprive the people who built the pyramids of any glory connected with their stupendous task, we would also state that it was no light matter for these few people to bring the heavy timbers for miles round the coast, towed behind their small canoes.

It was a beautiful day, and the proceed-

ings passed off happily. The Chairman opened the new church and then the people crowded inside the building, which could not contain a quarter of those who had assembled. There were a number of baptisms, singing by the various choirs, and music by the band. The Chairman spoke happily and was full of encouragement to the people "to go on." He pointed out that the evidence of their conversion and change of heart was now made visible in this work of love and that they must strive to grow in grace. He told of the difficulties the Church at home was experiencing and urged them to come to the help of the Home Church in an abundant gift at the time of the anniversary. The Rev. A. A. Bensley also spoke briefly and urged the people to work hand in hand with Boaz for the general betterment of the village life.

Then there was further music outside and Gina and party supplied some items. After that, well, what could it be but a real Methodist tea. The tea took the form of baskets of beef and native foods. The people had bought two bullocks from a neighbouring planter, but it must be remarked that they are not quite as successful as cooks as they are as church builders. However, the fowls cooked in coconut milk for the white visitors were pronounced excellent. After this there were farewells and the "Tandanya" spread her white wings and sailed off in the brilliant sunshine of late afternoon. We loaded extra passengers on to the "Bilua," bringing our total up to something like 80, and we, too, turned homewards.

* * * *

Spread the Light! Spread the light!
Till earth's remotest bound has heard
The glory of the Living Word;
Till those that see not have their sight;
Till all the fringes of the night
Are lifted, and the long-closed doors
Are wide for ever to the light.

Spread the light!

—John Oxenham.

News from the Mission Field.

Helena Goldie Hospital.

Mr. Bensley writes:

People have been coming from far and wide to receive treatment. Most planters and traders are only too willing to give sick folk a passage when they are passing along the coast. The Government vessels bring patients along and the Chairman usually brings some sick ones from Roviana when he comes this way. An Adventist pastor brought an advanced T.B. case—one of our Choiseul teachers from Bougainville—with his wife and child and all their belongings all the way from Bougainville to the Hospital. His boat was a very small one and the weather was far from good.

The doctor has just returned from a visit to Simbo. The District Officer was going that way making his inspection so he took Dr. Sayers with him and he was able

to see most of the people on Simbo, take the Sunday services there and bring back several patients to the Hospital.

A New Translation.

Mr. Bensley writes:

We had a fine service a few Sunday mornings ago when we dedicated our new translation to God for the work of spiritual enlightenment among the people. I refer to the Acts of the Apostles. I told as simply as I could something of the authorship of the book and also its purpose. All the people are eager to possess themselves of a copy.

Native Self Sacrifice.

One of the teachers, a native who displays a very fine Christian spirit in all his work, came for his quarter's stipend and he said: "I do not want that. All I want is half the usual amount."

A Loyal Native Helper Gone.

THE Rev. A. A. Bensley pays the following tribute to a faithful native helper:

All the white workers throughout the District knew Alu, and the visitors who have come from overseas knew him. Missionaries who have returned home or who have gone to other fields will remember him. White planters and traders knew him well, for he has helped many of them and has sometimes towed their drifting vessels to safety. For years he had been in charge of the Bilua vessel and has taken missionaries and workers over thousands of sea miles during long years of service, and he never had an accident. Ever since we first knew him he has been a diligent and earnest Christian, and has been a regular witness at our Class meetings, always testifying to the wonder of the love of the Saviour. The sorrows he has had might well have broken him, but he faced them with strength and fortitude.

Alu was a fine sailor and pilot, and he knew every inch of the coastline for miles around. It was during a storm that he was at his best. He laughed as he jumped to haul at a halyard or to steady the

boom over. It was almost uncanny how he could see and bring the vessel to her anchorage in the pitch black of a nasty squall at night. The engine received most of his attention, and he kept it in fine order and readiness for work.

This work was to him the call of the Master, and he loved the round-the-circuit trips, when we met the teachers in the midst of their work on the outstations. During our last furlough Dr. Sayers remarked on the faithful and cheerful way he had conducted him on long, and not always pleasant, trips.

On Thursday, June 16th, we laid him to rest along the beach, not far from the "Bilua's" anchorage. Dr. Sayers had worked tirelessly with him for weeks and Sister Edna had "specialed" him, but some virulent malady had got hold of him and he died. A few weeks previous to his illness his sparkle and joy seemed to depart with the death of his one bonny little daughter, Jean. I am sure many New Zealand and Australian friends who have met him will be sorry at his death, as we are.

Australia's Missionary Problem.

The Rev. E. P. Blamires supplies the following notes of missionary matters at the General Conference of the Methodist Church of Australia.

The New Zealander, Rev. J. W. Burton, as General Secretary opened the missionary secession by stating the need for re-thinking missions. A secular western civilisation was working a mighty impact upon the native peoples. The standard of equipment of Government men appointed for administration and education had greatly advanced. European domination was passing from many lands, and there was need for the comrade-missionary rather than the leader-missionary. Their appeal was not to the hell-fire motive but the sharing of privilege in a sportsmanlike manner.

There are huge financial problems. Yet the past year saw a reduction of £11,000 in the deficit. A reduction of £4,000 in the reserve fund, a book entry accounted for a share of this; but the most gratifying feature was that the Victorian Conference had raised £6,413 above its estimates.

The Rev. A. W. Amos, of Melbourne, wants the words 'withdrawal' and 'retreat' expunged from the missionary vocabulary.

He does however accept retrenchment.

The Ex-President-General, Rev. Principal Lade, who visited several island missions during the year advocated a budget based upon the average annual income of a period of 3 or 4 years.

A warm discussion took place on Educational policy, especially as applied to Fiji. The church accepted state aid for schools among Indians in Fiji, but the grants now go also to Hindu and Mohammedan schools. Moreover the Fijian government has had to retrench. The Mission Board is to gather data, thoroughly investigate the position and produce a policy on educational work.

The big debate of the Conference was on the question of withdrawing from the mission in India to concentrate upon the Pacific. I will refer to it later.

At the public missionary meeting our Dr. James gave a very vivid description of his medical missionary experiences in the Solomon Islands, and quite captured the imagination of the audience.

Here There and Everywhere.

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.

* * * *

Dr. C. Y. Cheng, General Secretary of the National Christian Council of China, writes in "China Her Own Interpreter": "Christ needs China and China needs Christ. China needs a Christ who is simple and not hopelessly entangled in creeds and dogmas; . . . China needs a Christ who saves and will be her friend unto the end. Such a Christ has never been rejected in the past and will not be rejected in the days to come. The cry of the Greeks who came to Jerusalem, 'We want to see Jesus,' is the voice of many

thoughtful Chinese to-day."

* * * *

Striking Statement by the President of The Chinese Republic.

The President of China says:

"Responsibility for saving the world rests on religion. It is the task of religion to keep alive the consciences of men and to save mankind from destruction.

"Christians must show that there is power in their religion which can be brought to bear upon actual problems and difficulties such as we now face. Now is a time of great peril throughout the world. There is no hope for mankind except as men's spiritual lives can be purified and strengthened. This in turn is impossible apart from religion."

Building a Papuan Church.

A COLONIAL GOVERNOR'S STORY.

Sir Hubert Murray, the Governor of Papua (and brother of Professor Gilbert Murray), is in many respects a remarkable figure in the long line of British Colonial Governors. The annual reports

sorbing if gruesome native customs. His annual report which has just arrived in London is no exception, with its ritual murders, kidnapping and sorceries, but sandwiched in the report this year is a story of quite a different character—the building of a Church.

The story is told in support of the contention of Sir. Hubert Murray that the Papuans are not the indolent, incapable, selfish savages that some people like to depict them.

The decision to build this church was taken many years ago. Its object was to give a church to the district of Boianai capable of accommodating the whole population of the village, which numbers about 700. The natives of the village decided that they would make no appeal for a monetary grant to the Australian Board of Missions, but would do everything themselves and they began a church building fund from quotas of monies obtained from the sale of native food-stuffs. But it was some years before the fund even amounted to £100. When it reached the figure of £100 they decided that the building should be commenced. The village people gathered together and chose fifteen boys by lot, to whom it was agreed to pay wages at the rate of 8s. 6d. a month. In addition to this the village undertook to feed the workers day by day on a communal system and also on a communal system to maintain the gardens of those who were at work on the church.

The work began in 1925 and took four years of incessant labour. It was completed in the year 1929. Those fifteen boys dived into the sea for live coral, and stacks of wood were cut for burning the coral into lime. But they were then confronted with the difficulty that they had no sand to mix with the lime. This they overcame by borrowing a whaleboat, and for months on end these boys rowed the whaleboat fifteen miles bringing back their cargoes of sand. They cut the logs by pitsaws, and the villagers dragged the timber to the church overland. The task of making the concrete blocks was under-



A Buka Boy and his hat.

issued by Sir Hubert Murray are now the valued treasures of all anthropological bodies and most Colonial Libraries, for they invariably contain accounts of ab-

taken by large numbers of women volunteers who carried the necessary shingle in their cocoanut leaf baskets day after day a distance of 300 yards. The boys at the same time carried, in kerosene tins, the necessary water for making the concrete.

So the work went on, Sir Hubert Murray tells us, year after year. Each year a fresh gang of boys was chosen by lot. Perhaps one of the most remarkable features was the decision of the first gang of boys, followed by subsequent gangs. They refused to keep the money they had been paid, and by some means secured another £5, which was paid into a communal fund for the payment of the taxes of boys engaged on the work. Each gang retained only a token of this payment, namely, 2s. each for one year's work. Sir Hubert Murray depicts the difficulty of the villagers, who were frequently at their wits' end to keep the building fund in credit, but managed to do so by the sale of food-stuffs. During the building of the church they had one windfall. An old miner had so admired the enterprise of these villagers

that he left them a legacy of £50.

The church, to use the words in Sir Hubert Murray's report: "stands as a permanent witness to the persistence and enterprise of the Papuan native, as a proof that he is able to appreciate and assimilate Christian teaching, and as a denial of the foolish statement that the Papuan is lazy and never works for nothing."

—The Christian World.

THE HINDU PRIEST'S ANSWER.

Not long ago, an Englishman in India was watching the great ceremonial in a Hindu temple. When it was over he said to the priest:

"How long has this worship been going on?"

"Twenty-five hundred years."

"And I suppose it will go on for another twenty-five hundred years?"

The priest said, "No."

"And why?" asked the Englishman.

Then the priest raised his eyes and spread out his hands and said one word: "Jesus!"

World Missions not Foreign Missions.

"GAMBLERS FOR GOD."

Dr. Kagawa is probably the best known Christian Japanese of to-day. He is author, preacher, lecturer and social worker. He inaugurated the Kingdom of God Movement in Japan which aims to win a million souls to Christ and to apply the principles of Jesus to the social, economic and other phases of life in that Empire.

AT a recent luncheon, given to Dr. Kagawa in New York and attended by leading representatives of national and international Christian organisations, the guest of honour expressed his deep conviction that now is the time of greatest crisis in the world. It is a time when, as in the days when Christ was on earth, we are called to leave all and follow Him if we would spread His Kingdom among men. We should be "gamblers for God," putting all we have and are on His altar and devoting all to His service. "Being a lukewarm Christian is not interesting or profitable," said Dr. Kagawa. He emphasised the fact that the Kingdom of God Movement in Japan is based on the teachings of Christ and on prayer. "Where there is true

prayer the Church grows." We must take Christ and His programme seriously and put His principles into practice if we would win the battle against communism and against atheism, against sin and selfishness.

The missionaries of Communism who come to Japan do not speak of themselves as "foreign missionaries" but as representatives of "The Third International." The missionaries of Christ are the representatives of the "Heavenly International" to all peoples. The time has come to drop the word "foreign missions" and adopt the term "World Missions." Advance the cause of Christ anywhere and help to advance it everywhere.

Keep an Eye on the Barometer

How our Barometer Reads

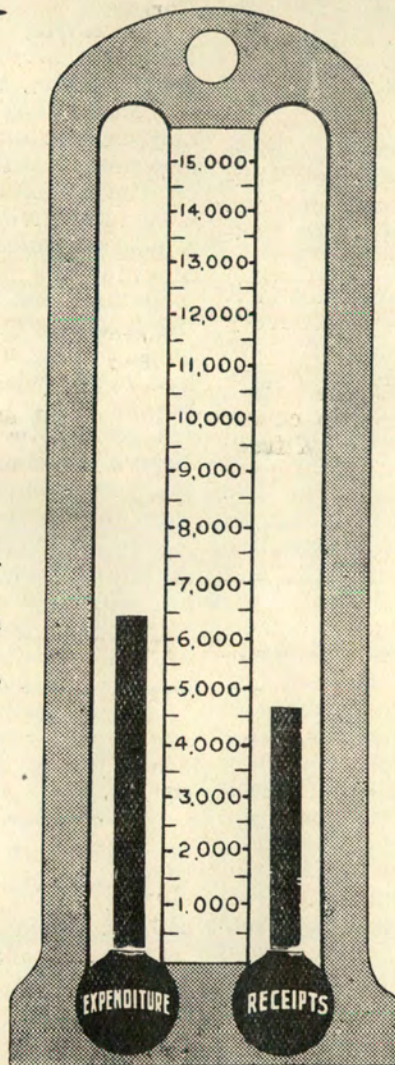
EXPENDITURE

Amount allocated
to the
Mission Field
for 1932
£11, 500

Administrative Expendi-
ture, including interest on
overdraft which is more
than half the total

£2500

Expenditure 1932:
£6469.



1932

Amount required in New
Zealand
£12,000

Estimated income from the
Mission Field, £2500.

INCOME
1931

In New Zealand
£13,058

On the Mission Field
£2,423

Income 1932:
£4777.

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.

Wellington, August 20th, 1932.

Dear Readers,

Ten months have passed since a representative gathering of missionary enthusiasts met in Christchurch and the time draws near for the 18th M.W.M.U. Conference.

All roads will lead to Wanganui and it will be a memorable occasion if every Auxiliary is represented there, if, even the small Auxiliaries can send one representative.

The devotional periods are uplifting and heartening and the whole-hearted enthusiasm of the speakers helps us all to take fresh courage, and delegates should be able to take back to their respective Auxiliaries reports of real interest and helpfulness. All aspects of the work the women are doing will be under consideration, both in New Zealand and the Methodist Missionary Field in the Solomon Islands, but, perhaps the promise made to finance the building of a house for Sister Elizabeth Common in which she may train native girls in the ways of Christianity with its attendant virtues, is the outstanding decision of the year and one which the M.W.M.U. Executive believe will have the unanimous support of Conference. A letter received from the Rev. A. Cropp expresses delight at the proposition and we know that Sister Elizabeth's heart will be warmed and she will be encouraged to carry on.

We have the hope that the little house at Buka will mean as much to Solomon Island girls as 'Kurahura' means to our Maori girls. As this home will be entirely provided by N.Z. Auxiliary members, we may surely, be permitted the privilege of naming it. Suggested names should be sent to Conference to be submitted, later on, to those in the Solomons best able to judge of its suitability.

Our loving thoughts are with Sister Eleanor Dobby who has been in an Auckland Nursing Home. That the doctors' prediction of renewed strength and vigour may be the outcome is our sincere hope and prayer. May she be spared to carry on the splendid work to which she so cheerfully gives her strength and talents. She is convalescing at the home of Mrs. Smethurst.

Sister Ethel McMillan says she has had the privilege of opening two new teachers' houses. The natives of Pandi built a fine leaf house where they meet together for prayer every morning and evening. The village and the people are a credit to the Native Teacher and speak eloquently of the power of the gospel and of the fine work of this devoted Sister.

Sister May Barnett has been living very quietly since her retirement. The climate of Canterbury has been so great a contrast to the Solomon Island climate that Sister May has been practically a prisoner, her outings consisting almost wholly of visits to the Church and to the doctor. Long, sunny days are needed to help her regain health after her eleven years on active service.

The M.W.M.U. Executive will be specially busy with preparations for Conference itself and finalising business afterwards. My year of office will close then. As I shall be residing some twenty miles from Wellington, this will mean the election of a new president. She will find as her co-workers, those who are well fitted to carry on—we have all gained experience during this first year which will stand those who remain in good stead. I believe they will have the consciousness of the continued prayers and fine co-operation of members throughout the Church.

With my best thanks to all who have helped in any way throughout the year,

Very sincerely yours,
Lilla Hill.

THE OPEN DOOR

Auckland Notes.

Auckland has suffered a great loss in the sudden passing of Miss Jean Buttle. The Auxiliary has lost an ideal Secretary one who was a perfect reservoir of helpful ideas, and ever ready in carrying out the suggestions and advice of others. Her service to the Women's Missionary Auxiliary cannot be estimated; twice Secretary of Auckland and joint Secretary for three years of the Union Executive when in Auckland, her work was marked by thoroughness in every detail, sound common sense and a vital interest in everything that would further the Missionary cause. She put herself into her work and promised to be one of the leaders in the coming days.

Those who knew and loved her will long miss her practical sympathy, radiant personality, and a voice of power and beauty.

Another member of the Union Executive as Literature Secretary was Mrs. Stanley Newcomb, who has also been called to a richer and higher service. A quiet follower of her Master who "went about doing good." Mrs. Newcomb was an ever present help in time of trouble; intensely interested in the Mt. Eden Branch, her advice was always sound and helpful, and her home was a model of what a Christian home should be.

Mrs. Allen, wife of Rev. J. H. Allen, is another worker who is missed much; her high personality, ready sympathy, and deep interest in Missionary and Bible Class work have been an inspiration to many.

* * * *

Wellington.

The opportunity of meeting the Rev. A. H. Cropp when on deputation was much appreciated. A large number of Women met in Wesley Hall to listen to his talk about the people and work on Bougainville. Deeper knowledge means deeper interest.

On Tuesday August 9th Wesley Hall was arranged with small tables and bowls of flowers the occasion being the reception of the annual thanksgiving offering from all branches. Mrs. H. J. Rowe (Pres.) occupied the chair. Representatives from each branch presented their donation to the Treasurer with a fitting quotation. These were dedicated by Mr. J. Voss, Vice-President of Conference, the gifts amounting to over £60.

* * * *

Dunedin

The Bible Class Union and Women's Auxiliary are closely connected. We greatly appreciate the interest in Mission Work of the young women in their support of Ruth Grant. The amount they

have raised is amazing, and is not done without self-sacrifice.

The loss that our Auxiliary and Church have sustained through the death of Mrs. E. A. Rosevear is referred to by Mrs. Bowron and Mrs. Liggins, both paying a tribute to her memory. Mrs. Bowron says:—"One of the early leaders of the M. W. M. Auxiliary, Mrs. Rosevear passed away on May 15th 1932. She served her church with conspicuous ability until laid aside by ill-health. One of the founders of the Dunedin Women's Auxiliary she filled various offices, and rendered exceptionally valuable service as Secretary and President in due time filling the wider sphere of Dominion President of the M.W.M.U. We are indebted to the outstanding Missionary knowledge and zeal of our dear friend who has recently passed to her reward."

Mrs. Liggins adds her word of appreciation:—"I worked with Mrs. Rosevear for two years as President of the Otago W. M. A. and a more conscientious and devoted co-worker one could not wish for. She had a keen sense of duty, a thorough grip of her work and a heart devoted to her Master's Service. During visits paid to her later, one marvelled at her sweetness and patience under suffering, but patient endurance to the end."

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