

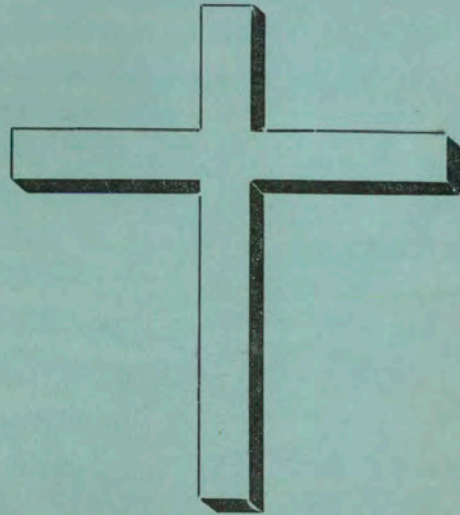
*Appreciation of Mr. Pacey
sent to Mr. Roberts*

Miss Rishworth

The Open Door

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

SEPTEMBER, 1939.



"And I, if I be lifted up, will draw
all men unto Me."

"A Great Door & Effectual is opened unto us"

ST. PAUL.

Price: ONE SHILLING Per Annum.
Posted, One Shilling and Threepence.

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. J. R. METCALFE	Choiseul, via Gizo, British Solomon Islands.
Rev. A. H. VOYCE	Kieta, Bougainville, Mandated Territory of New Guinea.
Rev. E. C. LEADLEY	Roviana, British Solomon Islands.
Rev. A. W. E. SILVESTER	Gizo, British Solomon Islands.
Rev. D. C. ALLEY	Teop, via Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. C. T. J. LUXTON	Buka Passage, Bougainville, Mandated Territory of New Guinea.

MEDICAL MISSIONARY.

Dr. A. G. RUTTER, M.B., Ch.B., F.R.C.S., Edin., D.T.M.&H., Lon.	Gizo, British Solomon Islands.
--	--------------------------------

MISSIONARY SISTERS.

Sister ETHEL McMILLAN	Gizo, British Solomon Islands.
Sister ELIZABETH COMMON	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Sister LINA JONES	Roviana, British Solomon Islands.
Sister GRACE McDONALD	Roviana, British Solomon Islands.
Sister ADA LEE	Kieta, Bougainville, Mandated Territory of New Guinea.
Sister VERA CANNON	Roviana, British Solomon Islands.
Sister EFFIE HARKNESS	Roviana, British Solomon Islands.
Sister MERLE FARLAND	Gizo, British Solomon Islands.
Sister JOY WHITEHOUSE	Gizo, British Solomon Islands.

NATIVE MISSIONARIES.

Rev. PAULA HAVEA	Roviana, British Solomon Islands.
Rev. ERONI KOTOSOMA	Teop, Bougainville, Mandated Territory of New Guinea.
Rev. USAIA SOTUTU	Buka Passage, Bougainville, Mandated Territory of New Guinea.
Rev. BELSHAZZAR GINA	Roviana, British Solomon Islands.
Rev. NATHAN KERA	Choiseul, via Gizo, British Solomon Islands.
Rev. JIONI AFU	Roviana, British Solomon Islands.

Add "Methodist Mission" to every Address.

"THE OPEN DOOR"

Editor: Rev. A. H. SCRIVIN,
Probert Chambers,
Queen Street, Auckland.

Copies are supplied by appointed agents in the Circuits at 1/- per annum, single copies posted at 1/3 per annum.

Orders and remittances to be sent to
Rev. W. A. SINCLAIR,
Probert Chambers,

Queen St., Auckland, C.1.

Will agents kindly remit direct to Rev. W. A. Sinclair and thus prevent confusing these sums with those intended for the General Fund.

The New Zealand Children's Missionary Paper.

"THE LOTU"

Editor: Rev. V. le C. BINET.
Methodist Parsonage, Waiuku.

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

Apply to

Rev. W. A. SINCLAIR,
Probert Chambers,
Queen St., Auckland, C.1.

THE OPEN DOOR

Price - One Shilling per Annum
Posted, One Shilling & Threepence

The Missionary Organ of
the Methodist Church of
New Zealand.

VOL. XVIII., No. 2.

SEPTEMBER, 1939.

PUBLISHED QUARTERLY

War and Christian Missions.

We go to press with this issue of "The Open Door" under the shadow of War. The grim tale of battle, air raids and sinking ships is already being told. No words can express the agony of it all, but greater still—so great as to be beyond human conception—is the agony of Him who came to bring peace and goodwill to men. None can deny the almost super-human efforts of Mr. Chamberlain and some of his colleagues to stay the hand of the aggressor and preserve peace. The fact that they failed is abundant evidence of the urgent need of Christian Missions both at home and abroad to foster and develop the spirit of the Master and hasten the day when war shall be no more. Only when individuals and nations open heart and mind to the Spirit of Christ can that day come.

In view of the present European tragedy and the equally tragic situation in the Far East, Isaiah's statement that nations "shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" fills our hearts with wondering wistfulness. We are, however, inspired by the knowledge that the Gospel we preach has still its ancient power and is able to turn the hearts of men from war to peace. Striking evidence of this is the visit to New Zealand of the splendid team of Fijians, whose photograph appears on another page of this issue. The great-grandfather of the captain of the team was Ratu Cakobau, who led with ruthless savagery the worst cannibals in the world. A century ago Fiji was a desolation of inter-tribal strife, but to-day there are no more friendly and peace-loving people in the world than the Fijians, nearly 90%

of whom are members or adherents of the Methodist Church.

The same convincing evidence of the truth of Isaiah's words is to be found in the Central Solomons where our pioneer missionaries landed 37 years ago. Island waged war upon island and tribe upon tribe. It would be hard to conceive a more cruel and treacherous savagery. Yet because of the coming of the Prince of Peace into their hearts these men to-day dwell at peace with each other.

We have recorded before how, during the last Great War, people in our Papua District, who but a few years before had been inveterate enemies among themselves, united to send substantial relief to the starving population of the Balkans—people of whom they had never heard before and who lived thousands of miles away. This amazing change was wrought by the love and constraint of Him who calls men to the ways of Peace.

In times of war our minds are apt to become obsessed with the conflict and its immediate tragedy and claims. We must not, however, forget the claims of our Work and workers in the Solomons. It is at times like this when so-called Christian nations are at death-grips that we must stand by the young Native Church and so seek to guide her that her feet may not slip. When the passions and prejudices of war prevail there is the more urgent need to keep the Cross of Christ before the eyes of those to whom we have gone with its message. The sick and suffering will need our medical service more than ever when no other help at all may be available, and the voice of the children crying for our guiding hand is clamant.

Stirring Appeal by the Vice-President.

It is a vibrant, triumphant couplet that heads the 1938 report of the Foreign Mission Department. Here it is:—

“God is with us, God is with us,
So our brave forefathers sang”—

and I take it this couplet was suggested to the mind of the Secretary as he read the reports and data sent in by the Chairman and Staff of the Solomon Islands District and proceeded to select the material to be embodied in the Annual Report to Conference, and certainly the notes of Joy, Thankfulness, Inspiration and Assurance contained in the couplet are applicable to the wonders God hath wrought through the labours of His servants in the Solomon Islands, as revealed by the report of 1938.

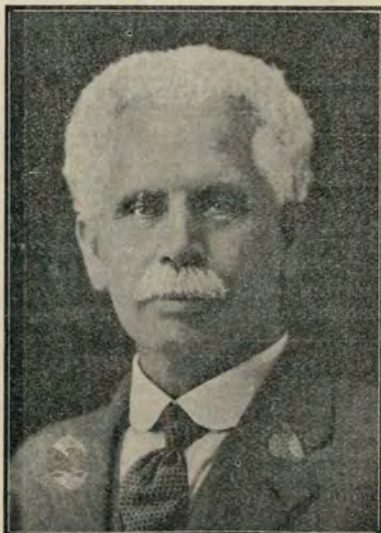
May I call attention to the outstanding features of the report:—

First, the affirmation of the Chairman, Rev. John F. Goldie, that:—

“Our people are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

The record of substantial increase of members, Sunday and Day Schools, Native Catechists and Local Preachers.

The ordination of the first Solomon Islands Minister, Rev. B. Gina.



Mr. Mark Kershaw.

The re-establishment of the Medical Unit.
The building of two new Hospital Wards and a Sisters' Home.

The training of 66 Theological students.
Inauguration of a scheme for extension of Village Schools and development of Industrial and Technical work.

Surely we have in this summary of effort and results just cause for grateful acknowledgment of God's blessing upon the work of His labourers in the Solomons and the use by the Secretary of the couplet from W. J. Matham's hymn.

We all acknowledge that the primary objective of the Mission to the Solomon Islanders is to reveal Christ to them and win them for Him, but generally I think we do not fully realise the contrast between the work of the Home and Native Church involving as it does the responsibility of caring for the sick, educating and training its adults and youth in the principles of craftsmanship and citizenship, which added responsibility calls for sustained prayerful interest and generous giving from the membership of the Home Church.

It is pleasing to note that the Treasurer's report shows a small credit balance on last year's working, in spite of the fact that owing to the low price of copra, the income from the Mission District shows a decrease of £1816, compared with the returns of 1937, which fact indicates that the Native Church cannot financially support the work to the extent that it has so generously done in the past when copra prices have been good, so the position creates a challenge to the Home Church to meet the position of decreased income from the Field and maintain the work in hand to the fullest extent.

I have for some years wondered why the Church has not yet been able to inaugurate a Men's organisation to promote the interests of Missions.

I understand that some Men's Fellowships have included support of some particular Fund or Worker on the Field, within their ambit of service, and I heartily commend such an objective to Fellowships that at present have not such an objective in their programme.

Dedication of Name Plates at Helena Goldie Hospital

A very interesting little ceremony was held recently at the Helena Goldie Hospital, Bilua, when a number of commemorative name plates were unveiled. When the two new hospital wards were completed, nothing was more in keeping than that they should be named the Clara Matilda Gorman and the Samuel Gorman Wards. To this end brass name plates were prepared and sent to the Solomons, so that for all time the names of the founders of the splendid Gorman Bequest may be visibly associated with the work their vision and generosity have made possible.

A further name to be thus borne in remembrance is that of Miss Emily J. Martin, from whose bequest in 1921, of £1000 to the Foreign Mission Fund, £500 was allocated to the Medical work and helped to make possible the erection of the central hospital block.

Beautiful memories linger round the name of Gladys Chivers, who gave her life for the work at Roviana.

At that time a sum of money was collected by the Young Women's Bible Class Movement in order that a ward or cot should be dedicated to her memory.

A further cot was endowed by Mrs. A. Liversedge to be known as the Dolly Ives Cot in remembrance of one she had loved and lost.

The erection of permanent hospital wards to replace the leaf buildings that have served hitherto created a suitable occasion for fixing the name plates. The following is Dr. Allen Rutter's account of the unveiling ceremony:—

Name Plates.—The plates have been duly placed according to your advice, and are certainly an addition to the look of the place. We had a little unveiling ceremony after the down steamer, Mr. Goldie coming over for the purpose. Mr. Mackinnon, a planter from some distance up the coast, who is also a member of the Advisory Council, and very sympathetic to our work, was also present. Mr. Goldie told them briefly, partly in Roviana, and partly in English for Mr. Mackinnon's benefit, the significance of the service, and I fol-

lowed with an explanation, in Roviana, of who the donors were. We sang a couple of hymns in Roviana, and Silas Lezutuni led in prayer. The whole thing was quite short, but effective. My boys had screwed the plates into position, and had covered them with wreaths of Antignum and other flowers. This was their own idea, and quite a good one, I thought. Mrs. Rutter unveiled the plate on the Men's Ward, Mr. Mackinnon that on the Women's, Sister Merle that on the cot,

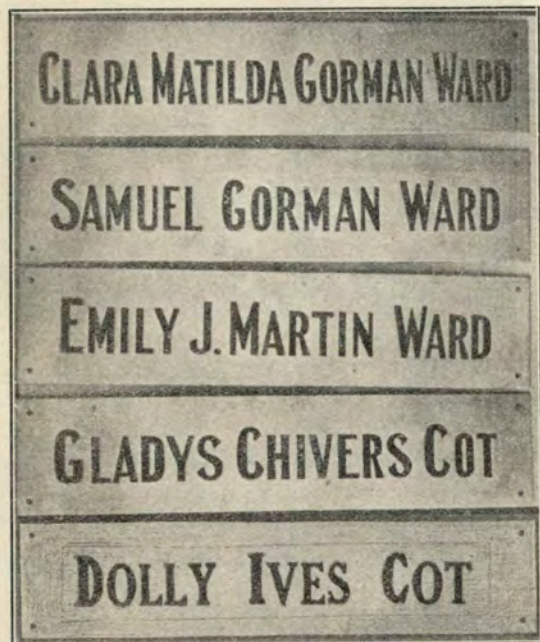


Photo: Mr. O. L. Gilmore.

and Sister Joy that on the administration block. I then explained to them that while we honoured those whose names were written on the plates, they must not forget the thousands of others, who, though not able to help in such a big way, were yet thinking of them and helping them to the limits of their power. The doxology closed the little service, and as it was Thursday, most of the folk went up the hill, where Mr. Goldie held the usual class meeting.

The Bible on the Mission Field.

HOW METHODIST MISSIONARIES HAVE HELPED TO TRANSLATE, PRINT, AND CIRCULATE THE SCRIPTURES.

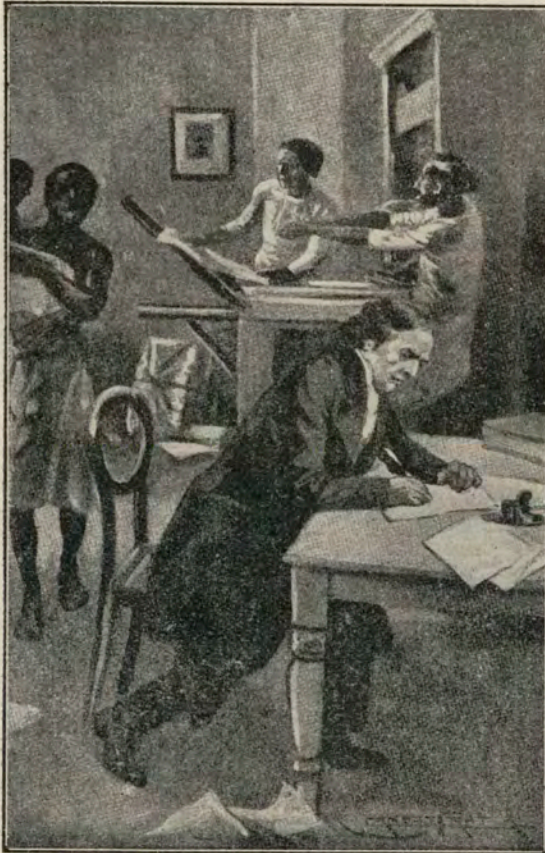
From the very beginning, the Scriptures and Overseas Missions have been inseparably linked together. All missionaries going out from our shores to carry the Gospel Message to the peoples of distant lands have carried with them the Sacred

and spoke a curious pidgin-English. It was not necessary for our pioneers in that field to learn a strange new language and translate the Scriptures into it. Their task was to open schools and teach both the slaves and their children to read the English Bible, and in time it became inexpressibly dear to them.

In 1813 our great missionary apostle, Dr. Coke, led out our first mission party to Asia. Knowing full well that the languages of Asia would have to be learned, and the Scriptures printed in them, he took out with him a small printing press. This was duly set up in the city of Colombo, and one of the first band of missionaries, Benjamin Clough, devoted himself to it. Within four years, with the help of two converted Buddhist monks, Clough published a Sinhalese New Testament in two large volumes — the first Scriptures produced by Methodist missionaries in a foreign tongue. The "Colombo Press," thus founded, still holds a place of usefulness and honour in our Ceylon mission.

From land to land our heralds of Christ went, and many strange languages had to be learned. Sinhalese and Tamil were the first, but many others followed in rapid succession. Brave pioneers struggled with new tongues in South Africa, West Africa, New Zealand, the Friendly Islands, Fiji, and Canada. In all these places the people had never conceived the idea of committing their languages to writing, and the missionaries were the first to do it for them, and to teach them to read it. In the ages to come hundreds of tribes will record the historic fact that it was a Christian missionary who first taught them to write their own language. To learn a language never before learned by strangers, to discover its structure and grammar, and then to reduce it to writing is a task not to be fully understood except by those who have attempted to do it.

The fact that the languages of pagan Africa and the South Sea Islands had never been written down gave missionar-



Dr. Coke took out to Ceylon, in 1813, a small press for printing the Scriptures. In 1818 Daniel John Gogerly took charge. Gogerly is here seen correcting proof sheets.

Volume in which it is enshrined.

From the very beginning, more than a century and a-half ago, our preachers overseas took it for granted that they must give their people the Bible. Our earliest missions were to the Negro slaves of the West Indies, a people who, in captivity, had forgotten their mother-tongues,

ies the chance of writing them phonetically in Roman letters. In one instance James Evans devised a very simple new script for the syllabic language of the Cree Indians of Canada. Sixty years later, Samuel Pollard devised a somewhat similar script for the Miao of South West China. These are the only two instances of our missionaries inventing new scripts.

In many cases the missionaries were afraid to hasten the printing of Scriptures lest the numerous mistakes should do harm; so they produced first tentative little books, like grammars, catechisms, hymn-books, reading books, that could easily be revised, and then, when they had made more sure of the language, they ventured to bring out a Gospel, or some other part of the Bible, and even then revisions had to be published from time to time, as errors were discovered.

When our work was extended in India, China, and Burma, our missionaries had to struggle with the complex and often difficult scripts of the highly-organised languages of those lands—all the import-

ant Asiatic nations having their own ancient writings in curious characters. Here the problems were very difficult, but the supreme purpose was the same—to enable every man to read in his own tongue wherein he was born the wonderful works of God.

As the years have passed, mistakes—sometimes very serious ones—in the earlier translations have been discovered. That is no dishonour to the heroic men who first struggled with difficult languages, but it means that from time to time revised versions are necessary. Nowadays, this work of revision is usually undertaken by committees of language specialists, representing different churches, and this is usually done under the aegis of the British and Foreign Bible Society, to whom all Missionary Societies are deeply indebted.

The Bible Society also renders tremendous and highly-specialised help in the printing of the Scriptures and in their distribution in many lands.

—“The Kingdom Overseas.”

Still Pioneering.

By Rev. JOHN F. GOLDIE.

Gaudalcanar.—I have just returned from a trip to this new station. The people of Auki on Malaita wrote me, and sent a special deputation to ask that I extend my visit to Malaita, but I assured them that it was really out of the question. Our teacher is established at Aota in a purely heathen village, at the request of the people who have been appealing to us for the last twelve years. I made sure that no other Mission had ever had services or established themselves there. In spite of the fact that the Melanesian Mission has been established there for 80 years, the R.C. Mission for nearly 40 years, and the S.S.E. Mission for 33 years, this village had never been influenced, and remained heathen. I have for years tried to get them to accept assistance from either the Melanesian or S.S.E. Mission, and even got the agents from these Mis-

sions to try with my encouragement and support to visit them for services. This being the position we felt that we ought to give them some assistance. Both these Gaudalcanar and Malaita people delighted me with their frank acknowledgment of their reasons for desiring our Mission. They all made the same confession that it was the lives of our native people which influenced them. They said that they could not read in books, but they could read the lives of the Native Clerks, the Native Medical Practitioners, the Native Police Sergeants and Policemen who were nearly all Methodists. My heart was very full of gratitude to God as I listened to these simple, honest testimonies of lives influenced by these Living Epistles quietly and without ostentation setting forth the beauties of the Christian Life.

Pre-Allocation.

At a recent meeting of the Foreign Mission Board, the amount was fixed, upon which the next Solomon Island Synod must base its Estimates. This Pre-Allocation is decided each year by the Board, and for a number of years past has been in the vicinity of £11,000 for general expenditure with extra amounts from special funds for specified purposes. Thus last year £1,500 was expended for the erection of two hospital wards and a nurses' home, and this year will see heavy expenditure from the Equipment Fund amounting to nearly £5,500.

Apart from available special funds the Pre-Allocation is a great act of faith in God and in Methodism in New Zealand and the Solomon Islands, as it is an amount that has to be raised the following year. The rapidly-changing economic conditions and the discouraging vagaries of the copra market serve to emphasize the measure of faith involved, as does also the important fact that if the income proves to be less than estimated the expenditure has occurred before that sad fact is known.

FAITH IN GOD.—When the Board considers the expenditure of such a large sum of money every penny of which has to be raised in the future, it remembers that the Work in the Solomons is God's, and that He who has called us to it will bless us as we seek ways and means. The history of the past 37 years is eloquent of God's eager response to sanctified service in the extension of His Kingdom. A striking example in recent years is the re-establishment of the Medical Unit. When this matter was under discussion at the Annual Board Meeting of 1936, the opinion was expressed by some that it was highly improbable that we should ever be able to take up again the medical service so ably begun by Dr. Sayers. But faith in God prevailed, and it was decided to definitely aim at re-establishment as soon as Dr. Rutter returned from England. God's reply to that act of faith has been apparent in the way He has made it possible for the medical party to sail for the Solomons. The results achieved since then are ample evidence of His continued blessing.

In countless ways by the building up of His Kingdom, God is vindicating our faith in Him.

FAITH IN THE NATIVE CHURCH.—The Pre-Allocation also involves faith in the Solomon Islands Church. This year we have estimated that the Native Church will raise £2000 in spite of the continued low price in copra. This is a large sum under existing conditions, but we are confident the response of our Native brethren will demonstrate, as in past years, how eager they are to share the privileges of extending Christ's Kingdom. Nothing in the history of the Mission has been more inspirational than the way the Native Church has gladly assumed such a large measure of responsibility for its maintenance and extension. In addition to the generous figures that appear on the annual statement of income and expenditure, the native Christians build and maintain all the village churches and teachers' houses. The students, by their own labour, largely maintain themselves during their training and in numerous other ways generous service is rendered.

FAITH IN THE NEW ZEALAND CHURCH.—Faith in the New Zealand Church is also implied in the Pre-Allocation. The love and interest of the Methodism of this country in missionary enterprise have been such that we are entitled to believe that its support may be relied upon in the future. There have been some really great gifts and bequests, and many of the smaller amounts have been the sacrificial expression of a love for Missions that will never die. Some of our important church trusts are realising more and more that the Solomon Islands District with its 16,350 members and adherents, and great opportunity of developing its evangelistic, educational and medical work, is an increasing challenge. The continued able service of district and circuit Foreign Mission secretaries; the devoted service of the M.W.M.U.; continued missionary interest and support on the part of Bible Classes and Sunday Schools, and the prayerful help of every church member, are all factors in the faith out of which the Pre-Allocation is born.

The Fiji Rugby Union Team.

Every member of the Fiji Rugby Union Team which has just concluded such a successful New Zealand tour is a Methodist. Six of the team are members of our Jubilee Church choir in Suva, two are teachers—one assisting Mr. W. Donnelly and one Sister Inez Hames, one works at our Methodist Printing Office, and one is a choir leader at our Davuilevu College.

Before sailing, every member of the team, and Mr. Taylor the manager, were presented with a New Testament by the committee of our Suva Church. Speaking at the farewell service, Mr. Taylor said he realised the honour of Fiji

rested upon the team. How worthily that honour has been maintained both on and off the football field, all who have met them will know.

The players have been accorded a warm welcome by their fellow Methodists in New Zealand, and they have helped to lead the worship of a number of churches with their harmonious singing. They have proved themselves great footballers and Christian gentlemen, and we are prouder than ever of the great missionary enterprise of our Church in Fiji.



—Courtesy "N.Z. Herald."

Women's Work.

REPORT OF SPECIAL GROUP AT TAMBARAM, 1938.

At the Jerusalem meeting ten years ago there were forty women present, a small number of whom were delegates elected by the national councils. In planning for the Madras meeting the Ad-Interim Committee of the International Missionary Council urged the presence of a representative number of women. Sixty women were elected by the official bodies and ten were co-opted. They have shared in the work of all sections and groups. We acknowledge with appreciation the growing opportunity for women to participate in the work of the Church.

In innumerable ways women have loved and served the Church in every land and generation. On the mission field particularly, their gifts and consecration have been freely exercised in the proclamation of the Gospel, the nurturing of the young converts and the upbuilding of the Church.

The Christian Home.

For the great majority of women, the place of greatest opportunity and service is in the home. To make that home Christian and to bring up the children in the knowledge of God and the fellowship of Jesus Christ is a task demanding woman's full devotion. In view of this fact, it is of vital importance that Christian women everywhere be urged to take seriously the building up of the truly Christian home, sparing no effort and no sacrifice, and using all the means at their disposal to train themselves for this important task.

Women in the Church.

We are concerned that in some lands the younger married women and large numbers of business and professional women are drifting away from the Church. By the loss of the former the Church is losing its hold on the younger generation. For lack of the latter the Church is deprived of experienced women, many of them capable of outstanding service.

For many years the Church was the sole agency for reconstruction in the community; but in modern civilisation there are many agencies working outside the Church for this end. These agencies

afford to women large scope for their varied abilities. In the official life of the Church, women are offered relatively few opportunities which call forth their full allegiance and command their abilities and energies.

We recognise with gratification that women in a number of countries have rendered constructive service as ordained ministers, elders, deaconesses, members of Religious Communities and lay readers. We believe that more women should be included in the membership of administrative and executive boards and councils of the Church. It is the conviction of many that ordination into the full ministry of the Church, on terms of equal status with men, should be opened to women of mental ability, spiritual gifts and devotion to the call of Christ.

In these, as in other spheres, women should be trained in order to make the fullest use of their talents and opportunities. Christian institutions, educational and theological, should be opened to women.

Christian women are urged to assume their full responsibility and to prepare adequately to meet it. The unity of the Church can never be fully realised until all members of the Church—women as well as men—share more fully in its task.

Co-operative Action.

Women of the Churches are called upon to co-operate in promoting Christian action in reference to great common causes. They are summoned to united sacrificial service in the cause of world peace. By the influence they exert upon children and young people they may train a generation of peace lovers and peace makers who shall have a passion for world friendship and brotherhood.

We believe in the power of united intercessory prayer and in the strength derived from a sense of unity. We, therefore, urge women of all nations to join in the observance of the "World Day of Prayer" on the first Friday in Lent and to promote it in every city, village and hamlet throughout their various countries.

Missionary Teachers' Return to Bougainville.

Much of the pioneer work on Bougainville was done by British Solomon Island Teachers. A dozen of these answered the call to "come over and help" in the Teop section several years ago and rapid progress was made. In time some returned to their homeland because of ill-health, others laboured beyond their full term and



Some of the British Solomon Island Teachers who have returned to Teop.

then went on holiday. Two died in the work. Hence it came about that only three were left when the work was rapidly expanding. Then came a change in the policy of the Government for the territory of New Guinea. They would not let new teachers cross the border, but old ones could return for three years. The challenge was made to five of those who had gone home. Most of them had given up all thought of breaking the home ties again, but all felt it was a call from God and they must obey it. At first ill-health kept them back, and it is a significant fact that one of the first urgent operations performed by Dr. Rutter at Bilua Hospital to save a life was a blood trans-

fusion, and thereby Pandapio was restored to health and able to come back to his village and area. He is one of the most senior teachers in the work and ably takes a leading part.

Four of these men are again in the active work and doing what the local teachers cannot yet do nearly so effectively—leading village communities rapidly from the old to the new way of life. They have a different background coming from the oldest centre of our Mission Field and carry an authority born of experience and education. Last steamer brought two of these men, and the people of Teop District were greatly enheartened and deputations came appealing for them to go to the old villages.

Happiest of all were the members of the Teop prayer meeting, where for many months they had been helping to clear away obstacles by the power of prayer. At the Class Meeting the answer to their prayers stood before them and declared how the way had been opened so that, what they at first had never thought of doing, had now been done.

All credit, too, must be given to the wives who probably feel the separation from their homeland the most. We should realise that these people do get homesick. One teacher and his wife, Micah and Jessie by name, have now served eight years without a holiday. Micah recently spoke of the heaviness of his heart. So many of their friends and near relations had died since they left. They had put off going home to help this work, but only this steamer they had learned that no more would they see some members of their families. Two of their children, too, had died the last year. It is on such occasions that we must bring to their remembrance the assurance of immortality.

All honour to these men and women of the Solomons who have caught the Missionary spirit. —D. C. ALLEY, Teop.

(Continued from Page 8.)

To give Effect to the Madras Meeting.

It is recommended that appropriate measures be taken to convey the messages of the Madras meeting to all church mem-

bers. On them ultimately rests the creation of the consciousness of a universal Church and the maintenance of its fellowship.

Maintain the Doctor.

Since the last issue of the "Open Door" we have been greatly encouraged by a further splendid gift of £1,500 from Mr.

S. Gorman for the Special Medical Fund. The total of the Clara Matilda and Samuel Gorman Bequest now stands at the noble figure of £10,000, and the whole Church will join in gratitude to God for putting into the hearts of His servants such love and understanding for the needs of His Church in the Solomons.



Mr. S. and the late Mrs. GORMAN, founders of the noble bequest mentioned above.

At last Conference the total of the Special Fund was £12,881, and we are anxious for the total to reach £25,000 in order that a long-term medical policy may be framed with confidence. Even then we shall have to draw some £750 per annum from the General Fund for medical purposes.

Mr. Gorman has consented to our publishing his splendid gifts in the hope that others may be led to share in this beautiful task.

WILL YOU HELP US
PLEASE BY A SPECIAL
GIFT NOW OR IN YOUR
WILL?

We also acknowledge with gratitude the following generous contributions:—

C. L. S. Green, Wellington South ..	£2	0	0
Mrs. B. Cooper, Hutt ..	2	6	
"Grey Lynn" ..	2	0	0
"Kia Ora," Hamilton ..	5	0	
"Methodist," Geraldine ..	2	0	0
Rotorua Circuit ..	3	0	0
Papakura Circuit ..	1	0	0
Women's Missionary Grp., Pleasant Pt.	1	0	0
Bombay-Tuakau ..	1	2	0
Leeston Circuit Ladies' Guild ..	13	14	1

"Anon." Wanganui ..	10	0
Mrs. E. Ross, Carterton ..	10	0
"Grateful," Auckland ..	50	0
Hastings ..	5	0
Thankoffering, Epsom ..	1	0
Coromandel S.S., per "Bosun" ..	10	0
"Jewellery" ..	1	7
Pitt Street ..	1	7
E. H. Logan, Geraldine ..	2	0
Onehunga ..	1	0
M.W.M. Union ..	100	0
Per T. W. Rowe, Napier ..	10	0
Feilding Circuit ..	8	10

Greetings from Skotolan, Buka.

FROM THE REV. C. T. J. LUXTON.

We arrived here about a fortnight ago. A slight delay prevented our arrival here a week earlier. Mr. Metcalfe came up in the Ilehe to transport us from Kihili—engine trouble delayed his arrival, and we therefore missed connecting with the "Mako," by which Mrs. Luxton and I were to travel. Mrs. Luxton had then to stay in Kieta, while Mr. Voyce, Mr. Oldridge, Mr. Metcalfe, myself, four carpenter boys and a crew of six journeyed to Skotolan by the Ilehe.

The Mission people of Skotolan, Petats, and neighbouring villages gave us a royal welcome. I have felt very much "at home" here—am greatly impressed with the work that has been done, but also am fully conscious of the great task that still remains.

Unfortunately, I somehow got an ulcer on my right foot soon after we had moved into the new house at Kihili, and I had to lie up while Mr. Oldridge put the finishing touches to the house. I arrived on crutches, but have now discarded them and will be able to take my place as a carpenter next week.

The foundations of the house are about completed, and we will be able to make

a good start on the assembling of the building as soon as the timber arrives—about Saturday next. We are not building on the old hill-top site—we considered it too small for the building. However, we chose a site near to Usaia's house—it does not command the same view as the hill top, but is an infinitely better building site, and I think, much more convenient.

Last week, Mr. Voyce, Mr. Metcalfe and I had a trip up to the North coast—saw something of the villages where our teachers are working, and had a conference with all the teachers up that way. This week I hope to see something of the north-west coast of Bougainville. We are having a meeting of all teachers in this area so that we can discuss the work and plan for the future.

Mr. Voyce has been a tower of strength—willingly assisting and advising me in the multitude of matters in which I have sought his guidance. Usaia, too, has been most helpful.

Sister Elizabeth seems now to be fully recovered from her recent indisposition. We are expecting to see Mr. Goldie on the next Malaita.

Earthquake Relief Fund.

Previously acknowledged	58	10	5	"Grateful"	5	0	0
C. L. S. Green, Wellington South . . .	3	0	0	"Inasmuch," Thames	1	0	0
R. C. C. Burton	5	0	0	Mrs. Hall, Okato	5	0	0
Mrs. L. E. Heldt, Queensland	1	0	0	Johnsonville Circuit	10	0	0
Mrs. B. Cooper	2	6	0	"Under Orders"	5	0	0
S. D. H. Pearce, Colyton	2	0	0	Miss Fenshaw	1	0	0
Devonport	10	0	0	"Sympathiser," Hastings	1	0	0
Ngaio Sunday School	7	0	0	S.Y.M.	5	0	0
"Anon"	10	10	0	"Anon," Wanganui	10	0	0
J.E.S., Timaru	10	0	0	Mrs. Ross, Carterton	10	0	0
Morrinsville Bible Class	5	0	0	Hastings	5	0	0
Horrelville Friends	10	0	0	"Thankoffering," Epsom	1	0	0
Mrs. Stewart, Waihi	2	0	0	Epsom Women's Auxiliary	3	0	3
A.C.R., Christchurch	1	0	0	Cambridge Circuit	2	0	0
Miss C. Cresswell, Upper Moutere . .	1	0	0	M.H.W., Aramoho	5	0	0
Women's Missionary Grp., Pleasant Pt.	1	0	0	"Grateful"	1	0	0
"Anon," Hastings	1	0	0	Horrelville Friend	1	0	0
J. A. Gifford, Petone	5	0	0	M.W.M. Union	15	14	9
Mrs. J. A. Skinner, Grey Lynn	10	0	0	Rev. and Mrs. J. Dennis, Levin	12	6	0
An Auxiliary Member	1	0	0	Trinity Junior C.E. Society	2	0	0
"Sympathiser"	5	0	0				
A. P. Lucas, Nelson	10	0	0				
				Total	£153	10	5

Mrs. H. E. Pacey

AN APPRECIATION BY MRS. T. H. STEVENS, MISS E. M. RISHWORTH AND
MRS. T. R. HODDER.

The passing of Mrs. H. E. Pacey has robbed the Church in New Zealand of one of its foremost women workers. Her earliest experience in Christian work was gained in the Helping Hand Mission, Auckland. Later she was the leader of a Young Women's Bible Class at St. John's Church, Auckland.

When the Missionary Auxiliary was commenced in Auckland in 1908, Mrs. Pacey was elected President, which office she held for 11 years, until she moved to Palmerston North. She was a great leader and had the gift of encouraging



The late Mrs. H. E. Pacey.

others to serve. For years she was a valued member of the Foreign Mission Board and helped greatly on the Orphanage Board.

Then, too, her help was given to many organisations outside our church, notably to the Y.W.C.A. For some years she was President of the Auckland Association, and later served on the National Board in Wellington.

After about 12 years in Palmerston North she moved to Wellington, where again she gave whole-heartedly of her talents to the building of God's Kingdom on earth. She was soon elected President of the Wellington Auxiliary, and to her came the honour of being chosen for a second term as Dominion President.

This was during the difficult depression years, and her sure faith and inspirational leadership meant much to the Mission Board and to the work of the Auxiliary.

To have been associated with Mrs. Pacey in church work for some twelve years, during the residence of the family in Palmerston North, and to have had the freedom of her home during all that time, I count one of the great privileges of my life.

For two of those years she acted as Dominion President of the M.W.M.U., and as Secretary under her I had ample opportunity of realising her comprehensive grasp of the business, her quick understanding of every situation, her large sympathies and wide-embracing friendliness. Her personal knowledge of the workers on the field and their individual needs made her opinion valuable and her judgment reliable.

Whether as mother or hostess in the home, chairing a meeting, or in whatever capacity she served, efficiency and sympathetic understanding marked her out. She was a welcome member of any organisation, connected with church or otherwise, and her opinion sought with interest. The girls of Flock House claimed a large share of her thought and interest while a member of that Board in Palmerston North. Though her first loyalty and work were given to the church, all movements which made for the uplift of society had her help and sympathy.

But now she has gone from us, all too early — as it seems to us, and while we mourn the loss of her devoted work and example, let us be inspired to increased work and sacrifice in the service of our Lord.

Personal and General.

Boaz Suna.—With a sense of deep sorrow and loss we report the death of Boaz Suna, who visited New Zealand years ago with Mr. Goldie. The latter writes as follows:—

Sorrow.—You will be sorry to learn that our friend Boaz Suna has passed away. They had just finished reading the burial service at Haivo when I arrived. It was a staggering blow to me as I had brought him up from a lad of 9 or 10 years of age. His brother came to me with his Bible, diary, and last messages the next morning. When I last saw him three weeks ago he was very ill, but we did not expect his death. He said I am very weak, Mr. Goldie, but as long as I can crawl up the hill to do the books (he was my native book-keeper) I will do so. He was a high chief, but did not disdain to do the most humble task for Christ. His last message to his brother as he passed away was, "Tell Mr. Goldie I tried to wait until his return, but I could not." I shall write something about him later.

Centennial Exhibition.

For certain periods during the Centennial Exhibition in Wellington the Foreign Mission Department will be responsible for the Methodist Section of the Church Court. Our workers in the Solomons are doing their best to help make the display a striking witness of our work in that group. The Rev. E. C. Leadley writes regarding this as follows:—

"I am at present getting the boys and girls to do some work which will be suitable to show at the Exhibition. The best samples will be sent down next steamer, and will show some of their arithmetic, English, writing, drawing and map drawing. I am making everything as much Solomoni as possible. For instance the maps sent will be of the Solomons, and the drawing will be of tropical shells or curios, etc. I have also got the boys to start work on the making of as many articles as it is possible to make from a coconut tree. All will be purely native, and we have a list of 40 articles. These should make an interesting display, I think, and I will have them sent down

next steamer. Mr. Goldie tells me that you wanted a model village. Sister Effie will try to do something in that line, but it is difficult to ship. Mr. Goldie is sending something, I understand, but I don't know just what it will be."

Sister Lina Jones.

Looking remarkably well and eager to resume her beloved work at Roviana, Sister Lina Jones sailed from Auckland on July 31st. Representatives of the Mission Board and the M.W.M.U. were among the many friends who bade her bon voyage.

Rev. and Mrs. D. C. Alley.

Mr. and Mrs. Alley and their small son reached Auckland on August 7th and will spend some five months in New Zealand. Mr. Alley commenced deputation work in Christchurch on September 3rd, and after six weeks in the North Canterbury District will complete his itinerary with two weeks in Southland. Mr. Alley will also be one of the speakers at the M.W.M.U. Conference at Christchurch.

M.W.M.U.—Semi-Jubilee Conference.

The coming M.W.M.U. Conference, to be held in Christchurch from October 17-20 inclusive, marks the Semi-Jubilee of the Union of Auxiliaries in New Zealand. Special features will be:—

The participation of our President, Rev. A. McBean, also Rev. A. H. Scrivin, G. I. Laurenson, W. A. Burley and R. Dudley.

The Semi Jubilee Celebration on Tuesday night, when Mrs. Bowron will give the "high-lights of the past 25 years."

A special Thank-offering subscribed to by all Auxiliaries to be dedicated by Mrs. Thompson.

Mr. and Mrs. Alley will tell of recent doings in the Solomons, and a group of former Solomon women workers will give sketches of Mission life as they knew it.

The Home Field will be represented by Sisters Madeline Holland and Atawhai Wilcox.

Greetings have already been received from England, Australia and Solomon Islands.

Central things in Conference to be—Praise, Gratitude, Renewed Inspiration, and Rededication.

One Hundred Years of Christian Work in Rotuma.

By Rev. C. M. CHURCHWARD, M.A.

Grenville Island, now better known by its native name, Rotuma (pronounced ro-too-ma, with the stress on the second syllable), is a small island, with an area of fourteen square miles and a population of about 2,500, lying three hundred miles to the north of Fiji. It was first discov-



A native of Rotuma, the Island that has just celebrated its Centenary of Christian Missions.

ered by Europeans in August, 1791. The discoverer was Captain Edwards, his ship being a frigate named the "Pandora." But Melanesian and Polynesian adventurers, in their crude but strongly built native canoes, had beaten the Europeans to it by centuries.

In Rotuma, as in Fiji, the first efforts towards evangelisation were made by native teachers, belonging to a Polynesian race, under the auspices of the London Missionary Society. For, on 5th November, 1839, Rev. John Williams, aboard the brig "Camden," left Samoa for Erromanga, in the New Hebrides, and, calling at Rotuma en route, he turned aside to land three Samoan teachers—Sako, Reatane,

and Sakopo—the first two of whom were married, and had their wives with them. That was on the 12th. On the 19th the "Camden" reached Erromanga, where Mr. Williams and his companion, Mr. Harris, were murdered immediately on landing. Owing to these and other murders in the years that followed, Erromanga (now a Christian country) has become known as the Martyrs' Isle.

In 1842 the Wesleyan Missionary Society sent three Tongan teachers, with their wives, to Rotuma. Their names are said to have been Heskaiia, Ravaka and Paula, though the second name looks Rotuman rather than Tongan. It appears that the Tongan teachers were more successful than the Samoans; and in April, 1845, Revs. A. W. Murray and Dr. Turner, of the London Missionary Society, visited Rotuma in the first "John Williams," and removed the Samoan teachers, pursuant to an arrangement entered into by the directors of the societies concerned.

In the years that followed the work was carried on by native agents, some Tongan, some Fijian, with an occasional visit from a European missionary. The work met with varying fortunes: the Rotumans were by no means easy to win, but after many years the number of professed converts was about two hundred. Then a period of persecution and almost of eclipse intervened. One of the Christian teachers, Eliezer by name, aroused the ire of the chiefs, it is said, by his uncompromising denunciation of certain customs in connection with the installation of the Rotuman "sau" or king, which, he declared, were immoral, and therefore incompatible with the Christian religion. The chiefs are said to have responded by having all the churches closed and by compelling the offending teacher to leave the island. Sad at heart, Eliezer returned to Fiji. But the interests of the work at Rotuma were still close to his heart, and, encouraged by Rev. Joseph Waterhouse, then stationed at Rewa, he set to work to translate the Gospel according to Matthew from Fijian

into Rotuman. That was in 1857. (According to Rev. A. W. Murray's "The Bible in the Pacific," Rev. R. B. Lyth, M.R.C.S., of our Mission in Fiji, with the assistance of a Rotuman native, had already arranged the Rotuman alphabet and had translated a Scripture catechism on "Faith and Duty," and a booklet entitled, "Rules of Society," by Rev. John Hunt.) Eliezer's translation of "Matthew" was taken by Rev. Joseph Waterhouse to Hobart, where it was printed. The printed copies were then shipped in two cases to Rotuma. In the meantime, as a result of the opposition and persecution which had broken out, most of the professed converts on the island of Rotuma had drifted. A few, however, remained faithful. Among the faithful was a man of chiefly rank, named Zerubbabel, who lived at Noa'tau, the leading district on the island. This man, refusing to be intimidated by the actions and threats of the ruling chiefs, continued to hold family prayers, and thus to bear his witness. By and by the two boxes of Gospels arrived from Tasmania, addressed to Zerubbabel. Some of the chiefs tried to prevent these books from reaching the addressee, but finally Zerubbabel got them and began to consider the best way of using and distributing them.

Providentially, it would seem, just at that time a number of young men, Rotumans, who had been abroad, arrived back at Rotuma. These men had been to Australia, and thence to the Torres Straits, where they had been employed in diving for pearls. On their travels they had been greatly impressed by the white man's progressiveness as compared with the backwardness of their own people. So, on returning to Rotuma, they recounted their experiences, and endeavoured to show their fellow-countrymen, and particularly the young men, how important it was that they should wake up and seek the education, which was obviously the secret of the white man's progress and prosperity. "And the first step in education," they added, "is to learn to read and write one's own language."

The young men were impressed, but who was to teach them?

Finally they decided to ask Zerubbabel. Zerubbabel consented, and soon regular

reading lessons for these young men were in full swing. Every lesson was opened with prayer: their teacher saw to that; and when the pupils had made sufficient progress, the Gospels were distributed and from them they read. Before long the more thoughtful ones began to realise that this book had a message for them, and asked Zerubbabel to explain it. Like a true Christian, he seized the opportunity, and soon the reading lesson became a Bible class. By and by some of the pupils made their decision for Christ. Naturally the classes grew and the interest spread, till even some of the chiefs came under its spell, and finally they decided to withdraw their opposition to the Christian religion. The churches were re-opened; the Gospel was freely proclaimed; Zerubbabel himself went from village to village, calling on people to repent and believe in the Gospel: the re-awakening had come at last.

In the midst of this revival Rev. James Calvert, the Chairman of our Mission in Fiji, paid a visit to Rotuma. The outcome of that visit was that, in the following July (1864), Rev. William Fletcher, B.A., with his wife, sailed for Rotuma, and thus became the first resident European missionary on the island.

In 1870, Mr. and Mrs. Fletcher, with their family, left the Mission field and returned to Sydney, where Mr. Fletcher saw through the press his translation of the whole of the New Testament. Mr. Fletcher also translated the Psalms, but these were not published.

J. W. BURTON, ACTING SECRETARY-GENERAL.

The Rev. W. H. Jones, Secretary-General of the Methodist Church of Australasia, recently passed away, and the President-General has appointed the Rev. J. W. Burton, Acting Secretary-General. We heartily congratulate Mr. Burton on this appointment.

MRS. J. ARMITAGE AND MRS. WHITE, MOTHER OF SISTER EDNA.

A severe loss has been sustained by our Church in the deaths of Mrs. J. Armitage and Mrs. White of Auckland. Mrs. Armitage belonged to an old Missionary family and was active in many departments of Church life and work. Mrs. White was the mother of Sister Edna White and was a devoted Church worker. We desire to express our sincerest sympathy with all the sorrowing relatives.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

63 Manukau Rd.,
Epsom, Auckland,
August, 1939.

Dear Fellow-workers,—

We have sad hearts because of losing Mrs. Pacey from amongst us. She has been a devoted and outstanding leader, giving herself unstintingly and often at great physical cost, and we would pay tribute to her fine life. She held office in many organisations, but her mission work was her greatest joy. With far-seeing vision and sure faith she planned for the progress of the Auxiliary. She had the deep love and humility which put self aside and drew others into the circle of service. To the younger members she was always such a kindly "encourager," and many of us owe her a great debt. But she is not lost to our work. As Ruskin puts it, "A noble life leaves the fibre of it interwoven forever into the work of the world." So through the fabric of our Auxiliary will continue to gleam this shining thread. An appreciation, written by Mrs. Hodder, will be found on another page.

Auxiliary News.—The past quarter has been a busy one. Dunedin, Wellington, New Plymouth, Napier and Feilding have all held Conventions. Many Auxiliaries have carried out the recommendation sent from the Church Conference of having an Open Evening Meeting, when the various activities of our organisation could be put before all church members. Several places have held birthday celebrations, inviting neighbouring Auxiliaries and members of sister churches. I was privileged to take part at Matamata, Te Awamutu and Cambridge, and it was good to note the live spirit of fellowship in each of these combined groups.

Once more we have the joy of telling of extended borders — Hauraki Plains, Rawene, Balclutha and Pleasant Point are our newest Auxiliaries, and Ashburton and Mt. Eden have started evening branches.

To each of these groups we give a glad welcome.

This has been the month of annual meetings. Few of us will feel that we have done all that we might, but there will be thankfulness for what has been achieved. This will act as a spur to yet greater efforts in the coming year.

"Whenev'er a noble deed is wrought
Our hearts in glad surprise, to higher
levels rise."

Semi-Jubilee Conference.—This is to be held in Christchurch from October 17-20 inclusive. Special celebration and thank-offering on Tuesday night—Mrs. Bowron, first M.W.M.U. President, giving "Highlights of the past 25 years." Our President, Rev. A. McBean, Revs. A. H. Scrivin, G. I. Laurenson and D. Alley, will all be taking part. Also Sisters Madeline Holland and Atawhai Wilcox, and we hope quite a group of past Solomon workers. A souvenir of the past 25 years has been prepared and will be on sale. Price 1/-.

We are praying for a Conference that will so inspire us that we may set out on the next 25 years with a deeper knowledge of God's greatness and all-encircling love, and the assurance of His ultimate victory. Auxiliaries—try to send at least one delegate to Conference!

Solomon Items.—Mr. Goldie writes: "My visit to Guadalcanar was a great success. These heathen people gave a fine testimony to our work. When I asked them why—rejecting all other Missions for so many years—they had appealed to the Methodists—they said, "The lives of Methodist clerks, police boys, etc., had interpreted to us the meaning of Christ, and we will be led by Methodist teachers and no one else. They had seen these servants of Christ on Government stations and been impressed with their quiet witness of Him."

Sister Lina has started back on her fifth term, 15 years of wonderful service has she given. This furlough has not been

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.



MRS. H. E. PACEY,

President N.Z. Methodist Women's Missionary
Union.

OUR PRESIDENT'S LETTER.

Dear Friends,

OUR Church is about to commemorate the semi-jubilee of its work in the Solomon Islands. It is almost twenty-five years since the first missionary party landed there and commenced its assault upon the powers of darkness. It was a party small in numbers but big in faith, and its achievements have added lustre to the pioneer missionary work of the Pacific.

Others will tell of the part played by the Rev. J. F. Goldie, Rev. and Mrs. R. Rooney and others, but I particularly wish to pay tribute to the work of Helena Goldie, wife of the Rev. J. F. Goldie (Chairman of our Missionary District) sharer of his pioneering dangers, helper in his early difficulties, and throughout the years bearer

with him of the ever-increasing responsibility of a growing work.

Mrs. Goldie is a frail woman, with a radiant courageous spirit, a big heart which throbs with a great desire to save and help the women of the Solomons, and to bring them to Christ. She found that the conditions and sufferings of these women were indescribable. They were the burden-bearers, slaves of the men, and haunted by fears and superstitions.

Undaunted by difficulties and discouragements, Helena Goldie determined to bring to these women happiness, deliverance and freedom from their fears, and to-day many rise to call her blessed, for she "loved them into the Kingdom."

We rejoice with her in changed lives, happy homes and happy children.

We remember, too, that this devoted woman was the pioneer of our medical work. Picture her, amputating fingers, extracting teeth and treating dreadful ulcers and other tropical maladies.

Our Church will shortly have the privilege of establishing a Hospital in the Solomons to perpetuate the memory of this heroic lady, which shall be known as the "Helena Goldie Hospital."

What about us, the Methodist women of New Zealand?

There are to-day still thousands of women in the Solomons in the same sad condition; their very hopelessness is making strong appeal to us for help and deliverance; it is *our responsibility*, and we must face it.

Let us catch the self-sacrificing spirit of Helena Goldie, and by our love, service, gifts and by constant prayer, let us faithfully do our part, remembering the words of our Master, "Inasmuch as ye have done it unto one of the least of these ye have done it unto Me."

Yours sincerely,

M. W. PACEY,

Palmerston North,
March, 1927.

Our President—An Appreciation.

MRS. H. E. PACEY.

Converted while in her teens, Maggie McKenzie spent her youth as a worker in the Helping Hand Mission, Freeman's Bay, Auckland. She there became a student of human nature in its highest and lowest forms, and helped in the work of making and mending many pieces of broken earth-ware.

At Christian Endeavour meetings, at Cottage meetings, out with the Band in the Open Air Service, and in Evangelistic meetings in the Hall, she served her apprenticeship in public speaking and prayer.

Shortly before her marriage, when leaving her place of business, one of the heads of the firm placed in her hand an envelope, saying: "Here, Maggie, is a reference that will take you to the very gate of heaven. It depends on yourself whether you will get any further."

But marriage did not end her usefulness as a worker in all good causes. She took a lively interest in the orphanage work of the Methodist Church, was a member of its Board of Management and Selection Committee; was an ardent worker in the local Y.W.C.A., and when she left Auckland for Palmerston North had to resign the Presidency of the Association.

The British and Foreign Bible Society also numbered her amongst its members and missed her counsel and help when she left Auckland.

The Prohibition Party showed their appreciation of her worth and excellence by electing her to the position of President of the Dominion Women's Crusade, which worked so successfully a few years ago in purging the electoral rolls before one of our Local Option polls.

Last, but by no means least of her activities was the Methodist Women's Auxiliary. At its inception in Auckland Mrs. Pacey was elected its first President, which position she filled for fourteen years, and only when she left the Queen City for her present home did the mantle fall from her shoulders. Hence it is a graceful and fitting thing that now the M.W.M.U requires a president to lead and guide their councils, this lady should be the chosen one.

Mrs. Pacey has proved the truth of the poet's words:

Written Feb 1927.

"Inspiration is good, but with it alone,
Life's battles will never be won,
Perseverance you'll need, if you would succeed,
And get the world's work well done."
A.E.S.

Extracts from "Letters from the Front."

Bambatana, Choiseul,
28/8/26.

"I hasten to send a few words of thanks for the box which arrived safely last week. . . . Everything was very much appreciated. . . . I am always glad to get material, as I have fifteen girls in the Home and I like them to cut out their dresses and make them up. We are also very glad of as many made garments as we can get for the out-stations. We hope that in time those girls also will know how to sew. . . . I was glad, too, of the soap and medicine. . . . A beautiful cake also came as a great surprise. Some friends who were only married a fortnight ago, brought the box, so I opened the cake in their honour and we all enjoyed it so much. It was indeed kind of the Canterbury ladies to send it, and I wish them to accept my heartfelt thanks. It is almost three months since I returned from furlough. I had the pleasure of travelling with Rev. and Mrs. Voyce, Mr. Chivers and Miss Crespin; I was also present at Miss Crespin's wedding; she looked so sweet, and, of course, they both looked very happy.

"I spent three weeks on the Bilua station with Sister May Barnett and Sister Lily White. . . . The Bilua people are old friends. I was stationed there for thirteen months when I first arrived in 1914; then later I relieved Rev. Mr. Bycroft for ten months, so it was quite pleasant meeting the people again. Mr. Goldie brought Sister Lily White and me across to Choiseul in the *Tandanya* last month, and I feel it good to be back again. Sister Lily was a great help while she was here; she is now stationed at Senga. Most of our people went down with the 'flu' soon after Mr. and Mrs. Metcalfe left, and quite a number along the coast died. It is still bad in some of the villages, so our prayers are with the people. They have so little comfort when they are sick. I made cough mixture till I ran out of golden syrup. I must close with Christian love and greeting.

Yours in the bonds of love,
S. ETHEL McMILLAN."

THE OPEN DOOR

the time of rest it was hoped to be, on account of illness in the family, but Sister has greatly appreciated the home companionship and spiritual renewals. She was sorry that she was able to do so little deputation work, but the West Coast was privileged in being able to have her and hear of the work being done in the Solomons. All good wishes and much gratitude go with our little Sister as she again sets out to steady the feet of those who have started on the Christian way, but are finding the road steep and full of pitfalls.

It will be good to welcome Mr. and Mrs. Alley and wee Don, and we hope that they will have a happy furlough.

Sister Ada is rapidly enlarging her family. The latest addition is a one-month-old babe, brought in by a teacher. She and Mrs. Voyce are busy women. They have had a time of great strain, as 'flu has been prevalent. The station folk mostly went down to it. It is a terrible grief to them that their most valued teacher, Simione, died, and they also lost one of the little boys in the home. Mrs. Voyce herself caught the germ and had a sorry time.

As we look forward to a new Auxiliary year, I would pass on as a personal challenge to each one, a quotation that Mrs. Pacey used in her last Presidential address:

"I heard Him call — "Come, follow," that was all.

My gold grew dim, my soul went after Him, I rose and followed, that was all—

Who would not follow if he heard Him call?"

All good wishes from the Executive and from
EMILY RISHWORTH.

* * * *

One-day Convention at Feilding.

In beautiful sunshine, Auxiliary women from many parts from Wanganui to Levin, gathered in Feilding for a One-day Convention. There were between 60 and 70 visitors from 12 centres, and these were welcomed by Mrs. Darragh, following devotional exercises.

Responses to the roll-call revealed fresh methods of stimulating interest and increasing incomes. There was given a survey of M.W.M.U. activities both in regard to Solomon Island and

New Zealand work, photos and maps being used to illustrate the talk.

In silent prayer, a vote of sympathy was passed to the relatives of the late Mrs. Pacey, for so long a tower of strength in our Missionary Movement.

The afternoon session opened with a Communion Service conducted by Revs. J. H. Allen and A. H. Scrivin, the latter giving the Pre-Communion Address. One hundred and twelve women partook of the sacred emblems. At the close of this helpful service, Mrs. Whitlock, of Wanganui, spoke of the service that women can render to God in a quiet yet most effective way, each one having some gift to consecrate to God. A solo by Miss N. Guy and an offering of £9/7/6 gave added joy to a happy day.

Napier Convention.

The long-cherished dream of a District Convention being held in Napier materialised on June 25th and 26th. Members of Hastings Auxiliary and Fireside Circle, with Mesdames Hodder and Boyes of Palmerston North Auxiliary, Mesdames Darragh, Taylor and Goldsmith of Feilding Auxiliary, and Mrs. Flavell of Feilding Fireside Circle, met with the Napier members on the first evening and enjoyed a time of happy fellowship at the Welcome Tea. In extending a welcome to the friends gathered at the evening meeting, Mrs. J. H. Oldham, the local President, expressed the hope that the Convention then in progress was the forerunner of many more. Sister Lina Jones, on a brief visit to relatives in Havelock North, arrived unexpectedly at this meeting and was accorded a warm welcome. Devotions were led by Rev. Werren of Napier and Rev. Olds of Hastings. Mrs. C. E. Taylor, of Feilding, capably presented a thought-out address—"A Survey of M.W.M.U. Activities" under the headings, "Who we are?" "What do we do?" and "How do we do it?"

Many who in the past had been content just to follow on—taking things for granted—felt the challenge to go forward to further, individual effort in M.W.M.U. enterprise.

Spiritually refreshed after the morning Communion Service led by Mr. Werren, on the second day, Convention members met in the Sunday School for the roll-call of Auxiliaries represented. Reports on the main activities of each proved both interesting and enlightening, and many were the note-books eagerly brought into commission. Helpful fellowship was experienced in the study groups occupying the latter part of the morning, the subject under discussion being, "How to face life without worry."

An innovation in the afternoon was the hour of prayer and praise based on hymns from the New Hymn-book. The reading of extracts from letters from Dr. and Mrs. Rutter portraying their life and work at Bilua and the dispensing of afternoon tea terminated a happy, instructive and helpful Convention.

Foreign Missionary Income 1939.



DECEMBER 15th

IS THE LAST DAY ON WHICH MISSIONARY MONEY FROM CIRCUITS AND HOME MISSION STATIONS CAN BE RECEIVED TO BE INCLUDED IN THE INCOME FOR 1939.

£11,000.

THIS IS THE AMOUNT BUDGETED FOR TO BE SUPPLIED BY THE HOME CHURCH IN NEW ZEALAND FOR THE WORK OVERSEAS. £850 IS ALSO ESTIMATED IN ADDITION FOR THE MEDICAL WORK.

Every Church Member a Subscriber.

THIS IS THE OBJECT AIMED AT—A SUBSCRIPTION LARGE OR SMALL—FROM EVERY CHURCH MEMBER AND ADHERENT.

Forwarding Money.

MONEY SHOULD BE SENT TO THE REV. W. A. SINCLAIR, GENERAL TREASURER, PROBERT CHAMBERS, QUEEN STREET, AUCKLAND, C.1.

SPECIAL:

Will all Ministers, Home Missionaries, and Circuits assist by forwarding money in hand immediately and when the effort is complete by supplying a detailed statement for the Annual Report.

Form of Bequest.

The following FORM OF BEQUEST may be used by persons who wish to bequeath a sum of money to the Fund of the Methodist Church of New Zealand:—

I give to the Treasurer or Treasurers for the time being of the Methodist Foreign Missionary Society of New Zealand, the sum ofpounds sterling to be paid out of my personal estate in aid of the said Foreign Missionary Society of the Methodist Church of New Zealand, and for which the receipt of such Treasurer or Treasurers shall be a sufficient discharge.
