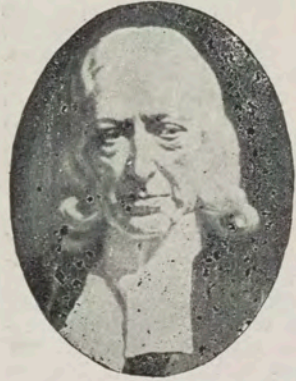


# CENTENARY THANKSGIVING FUND APPEAL.



THE FOREIGN MISSIONARY FUND IS SPECIFIED BY CONFERENCE TO SHARE IN THE GENERAL THANKSGIVING FUND IN CONNECTION WITH THE CENTENARY APPEAL.

Under the altered basis of the APPEAL, donors may now allocate, as they wish, the full amount of their gifts.

Already some generous allocations have been made for the FOREIGN MISSION FUND including the LEPER HOSPITAL.

AS YOU THINK WITH GRATITUDE AND THANKSGIVING OF WHAT THE GOSPEL AND ALL THE PRIVILEGES OF THE CHRISTIAN FAITH HAVE MEANT TO YOU AND YOURS DURING THE PAST CENTURY, REMEMBER ALSO THOSE IN THE SOLOMONS WHO SIT IN THE DARKNESS AND SHADOWS AND CRY OUT FOR THE LIGHT.

*Help us to*

**Evangelise the Solomons**

**Maintain the Doctor and  
Extend the Ministry of  
Healing.**

**Educate the race and give  
to the people God's word  
in their own tongue.**



# The Open Door

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

SEPTEMBER, 1941.



The REV. A. H. VOYLE  
Superintendent of the Bougainville-Buka Circuit.  
(See page 8)

"A Great Door & Effectual is opened unto us"

S. 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 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. USUIA 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.

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## THE OPEN DOOR

Price - One Shilling per Annum  
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SEPTEMBER, 1941.

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## VISION.

Under the title "Dreams" the Rev. T. W. Dodds writes in *The Kingdom Overseas*: "Man is incurably given to gazing into the future. It is part of his nature to look ahead, and the earliest records of history discover him in the act. The Bible is full of it, from the prophets foretelling Israel's blessedness to John of Patmos beholding the splendour of the City of God.

"The Church has its dreams, too. There is no passage of Scripture we quote with more glow of heart, and yet with more longing, than that which foresees a time when "the earth shall be filled with the knowledge of the glory of God as the waters cover the sea."

"We live much more in the future than we sometimes think, drawing thence the inspirations for our present. We are dawn-seekers, every one! Whatever the night of war and trouble in which we move, we look onward to horizons where Heaven comes down to earth, and there is rising a glory of human living that shall sweep away the false ideas that strive pitilessly for mastery over the souls of men. The Missionary Society is one of the great expressions of the faith of the Church that Christ shall reign. The Church has planned His conquest, and the Missionary Society is one of the instruments by which it will be achieved."

"Open Door" readers will agree that the Missionary Society is one of the great expressions of the faith of the Church that Christ shall reign. Let us realise also that that expression can and will be marred if we permit our vision to grow dim, if we cease to dream dreams and thus lose our incentive to bring in the reign of Christ. "Where there is no vision the people perish."

At a recent meeting the Mission Board had to decide the Pre-Allocation upon

which the Solomon Islands Synod may base its Estimates for 1942. A large measure of faith and courage is required as of the £11,000 granted for expenditure on the Field not one penny is in hand. The splendid Gorman Bequest and the Working Capital Fund assure us of certain interest returns when the time comes, but, apart from that, it is altogether a venture of faith — faith in the Home Church and faith in God.

For many years the Board was always justified in expecting a generous contribution, running into thousands of pounds, from the Native Church. These contributions from the Solomons have always been an inspiration to the Board and a challenge to the Church in New Zealand. The total collapse of the market for smoke-dried copra has deprived the natives of almost their sole source of income, and the Rev. J. F. Goldie writes:—"As you know, I am not usually pessimistic, but I can see absolutely little or no income from the Islands District, as the people have no money to give. From Bougainville we may get about the same amount as last year (£240), but in the British Solomons I doubt whether we shall reach £500. I think it wise to give the Board my opinion about this probability." Should Mr. Goldie's fears be realised, the income from the Native Church will be £883 less than the comparatively small total of last year and £525 less than the very moderate estimate. This means, of course, that in order to avoid a deficit on the year's work, and an increase in the still heavy deficit of £4,272, the Church in New Zealand must contribute more.

Remembering our great Christian heritage and the many blessings that are ours to-day—even in the midst of war—shall we not be true to those in such dire spirit-



ual need and to our workers who seek to make known to them the name and love of God? It is a clear vision of what the Solomons will be when won for Christ that will keep us steadfast in this missionary endeavour. In acknowledging the congratulations of the Mission Board upon his recovery of health, Mr. Goldie, the veteran Chairman and pioneer of the Dis-

trict, writes:—"God has honoured me greatly in permitting me to engage in this work. A great deal has been done, and many of my inspired visions of years ago have materialised, but as the view opens up there is no end to the work that has yet to be done." The honour of sharing in that great work is ours. May we also catch the Vision!

## Missionary Giving in War Time.

British Methodism has responded magnificently, in spite of the war, to the appeal for Overseas Missions. The budget figures reveal a generosity which represents a width of vision and a sacrificial spirit auguring well for the future of the Church.

The gross income for 1940 amounts to the astonishing war-time total of £312,022—an increase for the year of £564.

The Women's Work income totals £96,772—an increase of £1,405 on the previous year.

These figures will enhearten all who appreciate the world-wide significance of Methodist missions. In such abnormal and testing times as those in which we live, such a result could not have been expected from a people who have suffered much personal and financial loss during a year of unprecedented danger and distress.

Mr. Dodds says that the officials of the Missionary Society, taking this fact into consideration, anticipated a very different result. For example, they not surprisingly imagined that London with over two hundred churches bombed and some of them burnt out—to say nothing of the evacuation of hundreds of families—would show a reduction of at least £20,000. In fact, the six London Districts are within £5,225 of their total for last year.

Outside London only five of the bombed cities show a decrease—and that under £100. Those which show an increase are up by three figures. As for rural areas, only one is down; the others are ahead

by sums of £100 to £300 each.

The total from the Home Districts is £201,013.

At the Annual Meeting of the National Missionary Council of N.Z. held in Wellington on August 22nd, the financial position as reported by the constituent boards revealed the fact that, in spite of many war claims, people are realising that Christian Missions must be maintained and extended at all costs.

In presenting the Anglican Report the Rev. F. C. Long told of a large increase in giving. The additional 15% asked for was given, and £3,000 more.

Mr. Gibson Young presented the L.M.S. Report. An additional 5% was asked for and 50% given—part of which goes towards the £1,300 allocated to the Parent Committee to the support of 3 Orphaned Missionaries.

The Rev. J. Mackenzie presented the Presbyterian Report. Last year the Budget was met and £8,000 deficit made up. This year no parish has given less.

What shall we have to report as a Methodist Church of New Zealand at the end of our financial year? The magnificent response of British Methodism and a remarkable response of up to 50% increase among our Sister Churches in New Zealand should challenge us to a really worthy effort. What about your Foreign Mission contribution?

SEE BACK COVER

## Gina and the High Commissioner

(Extract from Rev. J. F. Goldie's Letter)

When the High Commissioner was here he spoke to me about Gina. He did not visit Simbo, of course, to inspect Gina's school, etc., but he met him at Gizo. When the young District Officer at Gizo expressed his worry about entertaining His Excellency and party, I suggested that he get Gina to bring his choir and a concert party over. He sent the Government launch for them, and they gave a very effective display on the lawn in front of the Residency. His Excellency apparently was very impressed—in fact he told me so—and had a chat with Gina. The latter, who knows "how to take occasion by the hand," put in a good word for the remission of the head tax for his school at Simbo, and also suggested that His Excellency might back up his appreciation by some allowance for school material. When at Kokeqolo the next day, Sir Harry Luke spoke to me about his talk with Gina, and made enquiries about his educational work. I had to admit that the students prepared by Gina for the District Training School were as well equipped as from other stations in charge of Europeans, although he could not be expected to carry the responsibility of a European Minister. Sir Harry then very wisely remarked that we must not be too exacting with a native teacher. Europeans—especially those not in sympathy with



Rev. Belshazzar Gina.

natives—were blind to their good points and seemed only to note their defects. Yesterday the Resident Commissioner, by order of the High Commissioner, sent me ten pounds to be spent on school material for Gina's school. I am delighted with this recognition of Gina's work by the Government. The amount is small, but it conveys to the native mind an appreciation of Gina's work that is worth a great deal more.

## Still Another Forward Move.

A NURSE FOR NEEDY TEOP.

For some years the need of a Nurse at Teop has been clearly recognised. Dr. A. G. Rutter carried out a medical survey at this North Bougainville station prior to last Synod and strongly recommended the appointment of a nursing Sister as early as possible. Sister Edna White also stressed the need after her visit some years ago. The Rev. and Mrs. D. C. Alley, who have been stationed at Teop for the past 4 years, have frequently pleaded for such an extension of the ministry of healing. Mrs. Alley's health has been

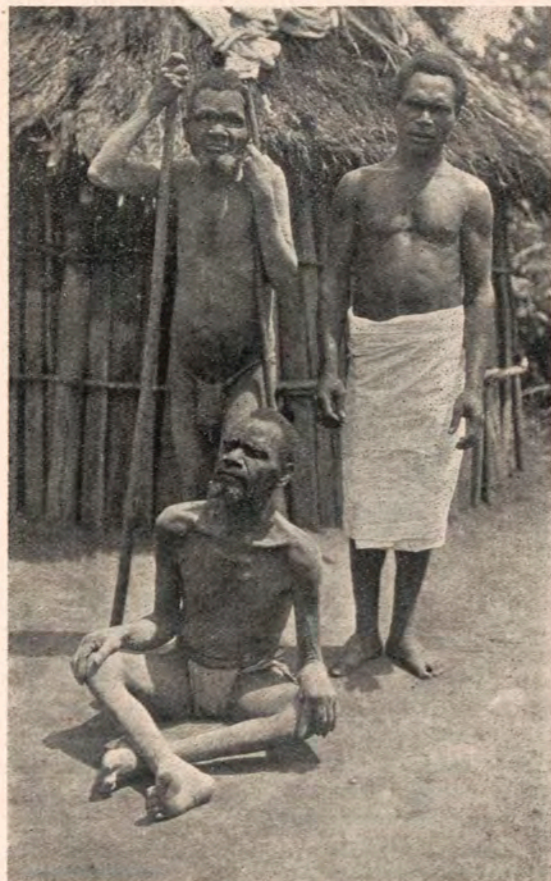
seriously threatened as she has tried single-handedly to cope with the situation.

Sensing the urgency of the situation, the M.W.M.U., at its last Conference, appealed to its members for a special effort to strengthen the hands of the Mission Board in this matter. The result has been most gratifying, and at a recent meeting of the Board, after a generous offer of assistance from the M.W.M.U. President had been read, it was decided to make the appointment as soon as a suitable nurse is available.



## Gospel Triumphs in the Baining Mountains

FROM THE AUSTRALIAN REPORT.



Baining is Changing.

"In spite of anxiety, the Baining section of the Circuit is proving to be a very responsive, active and loyal Church. Their eagerness for the Gospel is tremendous. Their reaction to the Glad Tidings is clear evidence of the profound working of the Holy Spirit amongst them. It is clear, too, that there are places as yet undiscovered in the mountains at the back of Pondo. The story told by our Missionary at Qalivit sounds like the adventures of St. Paul. This missionary has explored several ranges of mountains and discovered new people whom he has persuaded to come together in a more accessible

place, where they will be within the influence of those who bring them the Gospel of Salvation. It is a thrilling experience to face such new people in these days, and preach to them in the Name of Jesus, a Name which they had never heard until a week or so before."

"So our Church pushes out still into the unknown land; her frontiers will move on until there is no place without her borders. This report closes on this note of great gratitude to God Almighty for the love which sent Jesus, whom we proclaim, and to His Holy Spirit for opening the hearts of the people in His Gospel for the relieving of their physical discomfort and intellectual confusion, and for the dispelling of the darkness of their souls."

"The battle with superstition goes on, and we believe that each year our people show a more enlightened and Christian standard of living. Not one person was lost from membership because of the activities of the Dukduk Secret Service."

"Although the responsibility and difficulties of our task often weigh heavily, we rejoice in our privilege of serving our Church on the frontier, and of helping our native people in the complexities of a changing order when they so easily become bewildered by the rapidity of new impacts and lose heart to struggle against the subtle influences which disrupt and degrade them."

"The blind lad who commenced the study and use of Braille prior to last Synod, occupied the station pulpit one Sunday morning in place of his father. He was offered assistance, but refused, and gave his hymn numbers from memory, and recited the first verses preparatory to the singing and also the lesson from John 14. To see him standing at the pulpit with neither notes, hymn-book nor Bible, to see his sightless eyes roving over the congregation he could not see, and to feel that his desire to do something for God's cause was being fulfilled, was an experience not easily forgotten."

## Personal and General.

### M.W.M.U. Conference.

The Annual Conference of the M.W.M.U. will meet in Dunedin from October 14th to 17th, under the presidency of Mrs. C. E. Taylor of Feilding. Special public meetings and a very full business agenda have been arranged. Carefully prepared devotional periods will ensure the fine spiritual atmosphere that always marks these gatherings. All New Zealand Methodists are asked to note the dates and pray for the outpouring of God's Spirit upon the Conference.

### Agricultural Students.

The Rev. E. C. Leadley of Roviana reports a visit from the Government Agricultural Officer. He states: "The Government has begun to send boys to the Agricultural College at Rabaul for training. The idea is to give them training for 15 months in various branches of Agriculture, such as manuring, new crops—especially rice, cattle keeping, etc. Six boys from the Eastern Solomons are due back now and six others are to go. Of these, four are our boys. About 14 of them took the examination some time ago and all did well. Of the best seven, four were selected. Two of them are local boys and two from Choiseul attending school here. They are to leave for Rabaul shortly."

### Rev. J. W. Burton, M.A.

Mr. Burton's many friends in New Zealand were pleased to learn of his election, at the recent General Conference in Brisbane, to the high office of Secretary General of the Methodist Church of Australasia. The Mission Board has sent to Mr. Burton a message of congratulation. Mr. Burton was also reappointed as General Secretary of the Overseas Missionary Department of the Church in Australasia.

### Missionary Broadcasts "From China to Peru."

Modern Christian enterprise is developing the use of wireless, and the Young

Churches on the Mission Field are taking their share of it. Shanghai has its Christian radio organisation, and at Hankow and Hongkong, too, there is Christian broadcasting. But there is a new West as well as a new East. The Young Church is active literally "from China to Peru." Those responsible for "The Voice of the Andes" made the inauguration of an independent transmitting station at Quito a national affair, and Dr. Andres Cordova, President of Ecuador, came officially to the microphone as first broadcaster. This station was financed by a group of Christians with the full approval of the Ecuador Government. Since its beginning in 1931, it has developed so successfully that there is now a 10,000 watt transmitter capable of carrying programmes far afield.

—"The Kingdom Overseas."

### "Fauro Chief."

The new engine for the District vessel "Fauro Chief" has reached the Solomons and, when the last mail left, was being installed at Tulagi. The delivery, owing



"Fauro Chief."

to war conditions, had been long delayed, and we are grateful that Mr. Goldie and those who travel with him will now enjoy the convenience and security that the new engine will give.



## John Wesley's Lotu.

EVANGELISTIC MISSION ON CHOISEUL.

By REV. NATHAN KERA.



Rev. Nathan Kera with his wife and family.

In April the Chairman received word from the Choiseul Quarterly Meeting asking me to go over there to hold Lotu in the villages round the island of Choiseul.

This Lotu we called "John Wesley's Lotu," because we began in 1938, when we celebrated the 200th year of his conversion, and this year they wanted to have it again. When I heard this I thought it would be quite impossible for me to answer the call. However, the Chairman and I talked it over the other day, and he told me to find my own way to Gizo, then across to Choiseul. I replied to him,

"Very well, Sir, I will try my best to do that." From this I began to look for the way.

I thank God, for he made the way open for me and that I could get to Choiseul in time to start this work. We began at Paqoe on May 18th and continued until June 8th. Eight of us took charge of these services, and also we had six helpers. Two of us were from Roviana and the rest were all Choiseul men.

The Paqoe church was packed to the doors. We had five services in the day, perhaps too many for one day though, but everybody enjoyed it very much indeed. We left Paqoe the next day for Kamaga, a village some miles in the bush up a river. Before we left, we talked our plan over with our minister, Rev. J. R. Metcalfe, and he promised to call for us at the river mouth on his way up the coast, which he did.

He came and waited for us from 10 o'clock until mid-day. After mid-day he could not wait any more, as he had to go to some of the villages before dark. We were sorry that we broke our promise to our minister, but it was not because we had forgotten our promise, but because of the sweetness of the services we held with the people at Kamaga.

The day we spent there was so great to us. As we paddled up the river and came near the village we heard the conch-shell, then a few minutes later there came down from the hilltop a sweet voice of "All hail the power of Jesu's name," our hearts were very warm. After they had sung this song, they came down to meet us, shake hands with us and take all our gear up to the Teacher's house. They showed us how delighted they were to have us with them. So you can imagine how interesting were the services we held there. This is the reason we missed the boat and broke our promise. We left Kamaga delighted and with strong hearts, thinking nothing of weariness and hardship. The same day we faced a number of difficulties. The low tide blocked our

way through a passage, and I was afraid that we were going to be late for the next services, because it looked as though we were going to stop there all the afternoon and until the middle of the night, to wait for the high tide again.

Did we do that? Not in our lives; we carried the canoe on our shoulders across the shallow water, cheering and singing as we were going along. As I watched these events throughout our trip, sir, I knew that these services were a great help to the people and to ourselves.

As I sat during the services and heard the testimonies, it made my heart warm, knowing that these people were describing the great change that had come into their lives. In a village not far from the Head Station, one old man named C. Luaboe stood up and said: "You, leaders of these services, chiefs, Teachers, men and women who are gathered together in this church, I'm so glad that I am able to be present, and as I sit here listening to every word of what God has done to the people of the Solomons and Choiseul and also to myself, my heart is warm. I know as well as you people know that I was once a bad and cruel man. I hated to do good things, but I loved to do those which were bad. I remember once when I heard a man erecting a new house on one of my properties I was so angry with him that I went and broke the new house down for him. This kind of thing I have done, but I know well, that there is none can change my life, but God only, and so now I want to try to put all my desires upon Him." Next man to speak was one of us who took charge of these services named Samuela Rove. He stood up and gave an interesting testimony about how he began to know the true God. He said, "Before the missionaries came, I often went with my father, taking offerings and joining in the worship of the heathen gods. The special god we had was called "Foolish God." If one turned away and did not believe him, he would be silly until the end of his life.

I was very afraid of this god. But when the Tongan Missionary came to my village, he took me for a walk one time. As we walked in the bush he saw this wooden

god and asked me what it was, and I told him that it was my father's god. The Tongan Teacher said to me: "Bring me an axe, please"; I brought it to him. He got the axe and chopped this wooden god into many pieces and threw it away into the little creek. My word, when I saw this I was frightened, for it would make me silly and die.

Afterwards my father and the two old men, the owners of this god, heard what had happened to their god. They were disappointed and angry at the Tongan missionary and myself. Soon I returned home. I mentioned to my father that it was not my own fault, but for the Tongan missionary.

My father answered and said: "Well, my son, I cannot help you. You have joined that Tongan man with this and I'm afraid you will get into trouble with him and his family. Now, when this happened, I was surprised to see the daughter of one of the owners get silly and soon die, and afterwards the two old men died also. At this, I realised and believed that the God of this Tongan is true.

This, of course, is how I began to know the true God. Since that I have given up my life to God and for sixteen years now I have been in His service."

Well, sir, there were many interesting testimonies I can assure you, but it is quite impossible for me to write them all. These are just enough to show you that these services were a lot of help to the people and to myself. Before we set off to do this work, our minister said to us: "If you prepare and are willing to serve Him, you will find Him and He will show you the way." At this good encouragement we replied: "Very well, sir," then off we went. At the end of our journey we thank God greatly, because we have not had any trouble at all. I never had such a great time as this in all my life. In all these things I greatly believed as John Wesley said: "God is with us." Now I am back to my own work with happy heart and great joy.

[The Rev. J. R. Metcalfe collaborated with Nathan Kera in the composition of the above article.—Editor.]



## Feeding and Healing the Multitude

FROM REV. A. H. VOYCE'S LETTER.

We have had a very busy time since last steamer. We have been planting gardens, and now nearly the whole of the newly-felled bush is planted up in rice and corn. Besides this, we have got about ten acres down in tapioca, and have our usual large gardens of sweet potatoes and



Back on the Field—Sister Effie Harkness with some of the wee ones who so gladly welcomed her back.

yams and bananas. Also I have got some more land from the natives, and most of the students have started gardens of their own, in plots marked out for them, so that when their gardens come into bearing it will ease the heavy strain on mission

### South Island Foreign Mission Deputation.

With deep regret we report the Rev. A. H. Voyce's inability to reach New Zealand in time to carry out the Foreign Mission Itinerary planned for him in the South Island. Mr. and Mrs. Voyce and Sister Ada Lee reached Sydney on August 29th, only to find that it would be impossible for them to secure a berth on a boat for New Zealand or a seat on a plane before late October. There is some doubt as to whether accommodation will be available even then—all this in spite of the fact that Mr. Voyce had notified Sydney two months ahead of the approximate date of their arrival.

With the generous help of the Revs. A. A. Bensley and W. W. Avery and others, the Foreign Mission Deputation Plan for

gardens. During this and last month we have had huge crowds of sick folk to feed, for they flocked down from Siwai in scores when they heard there was to be a medical patrol. One week, I took a count of patients from Siwai, and the total was seventy-five, but the following week there were nearly double that number, and so it went on for three weeks or a month, and meantime we had to feed them all.

We have carried out experiments with milling corn in the rice mill, with much success, and are producing about half and half of sharps or mealies, and a rice-like broken corn. Both are voted excellent food by the natives and the Europeans alike. Then we have experimented with the manufacture of flour from tapioca, and whilst the machine is rather slow for this, it produces a good flour, which is much relished.

The natives are beginning to take to the planting of rice crops. In Siwai, the villages where we have teachers are planting it for the Missionary meetings. In Buin, some natives have already grown it for sale, and I am buying at 4/- per bag unhulled. This I am selling again through the store. If we can only get them planting on a large scale, there is quite a good thing in it for all concerned.

North Canterbury, South Canterbury, and Otago-Southland is being rearranged. Rearrangements for the Rev. A. H. Voyce's visit to the Nelson District early in November were already in hand owing to his delayed departure from the Islands.

Our sincere sympathy goes out to Mr. and Mrs. Voyce, who are so near, and yet so far from, their two lads from whom they have been separated for three years, and with Sister Ada in this unfortunate delay. We regret also the disappointment in Circuits that were expecting a visit from these fine workers, but are very grateful to those who, at short notice, will so ably take their place and to their circuits for releasing them.

SEE BACK COVER

## KIRIWINA *History*

CONTRIBUTED TO THE SPECIAL PAPUA JUBILEE NUMBER OF "THE MISSIONARY REVIEW."

By REV. A. H. SCRIVIN.

Kiriwina is the only large island of the Trobriand Group and gives its name to the most northerly circuit of our Papua District. The Group is peopled by about 8,500 remarkably interesting natives, among whom the chiefs exercise considerable influence, particularly the two or three paramount chiefs. In no other part of the District, and possibly in no other part of Papua, is there such a highly organised system of chieftainship.

The sorcerer exercises a profound influence—not infrequently greater even than that of the chief. He touches closely every aspect of the life of his village or district. Paramount in material importance to the native is his garden. Failure of the harvest means much sickness and death and loss of prestige. You cannot heap a greater insult upon a Kiriwina than to affirm that his village is a hungry place. At every phase of the gardening process the sorcerer is called. This practitioner of the occult art, after receiving his fee, speaks his incantations and casts his spell over the land and the seed yams. Without these spells, in the belief of the native, no harvest can follow. When a

canoe has been built the owner will not dream of launching it until it has been made sea-worthy by the incantations of the sorcerer. Similarly it would be hopeless to attempt to catch fish with a newly-made net over which the sorcerer had not cast his spell. The highly-organised system of bartering native wealth carried out by Trobriand Islanders is also closely associated with sorcery.

Sorcery is sometimes classed as benevolent and malevolent. If such classification is sound, which is doubtful, the above mentioned would be marked benevolent, as would the efforts to heal the sick by spells and incantations mixed up with a limited knowledge of the healing properties of certain leaves, herbs, etc. But without any shadow of doubt there is malevolent sorcery in the thralldom of which the native of Kiriwina lives. A dark evil thing creating stark and awful fear from which strong men die in a few days. I have seen them die. Fear, in fact, is the basis upon which the sorcerer builds up his undoubted influence and power. To a lesser degree this is true of the chief who, before the advent of the Government, ruled largely by the power of the club.

It was to these clever gardeners, artisans and traders, but fear-ridden and superstitious people, that the Rev. Samuel Fellows went as the first resident Christian missionary in 1894. Samuel Fellows went from New Zealand, to join the pioneer party for Papua, and after rendering excellent service for some years at Panaeati, was chosen as the man to plant the Banner of the Cross in the Trobriand



In a Kiriwina Village.



Islands and establish the Kiriwina Circuit. For six years, until driven out by the dread malaria, he rendered high service. He was one of the best linguists the District has had. Few people understand the language difficulties that confront the pioneer missionary among primitive people who possess no written language of any kind. Gradually he gets a vocabulary and masters the syntax and idiom, the while reducing this newly-acquired language to writing. His next task is to translate portions of the Scriptures, and primers for schools. He then begins to teach the people to read and write their own tongue. Samuel Fellows reduced both the Panaeati and Kiriwina dialects to writing and translated portions of Scripture. Such was his linguistic gift that his *Life of Christ*, made up of extracts from the four Gospels in Kiriwinan, left little need for revision.



OIABIA—Head Station of the Kiriwina Circuit.

Mr. Fellows was succeeded in 1901 by the Rev. Mathew K. Gilmour, another New Zealander, who, with Mrs. Gilmour, then began a great missionary career in Papua extending over thirty-three years. The first seven years of this devoted ministry were spent at Kiriwina, and during that time the Work was firmly established. Both Mr. and Mrs. Gilmour won the complete confidence of the superstitious Trobriand Islanders, and large numbers entered the Catechumen classes in preparation for ultimate baptism and full membership. It is here that the real

power of the Gospel is manifest, and the greatest of all thrills to the missionary is to see these people being emancipated from their age-old fears and superstitions. Think of what is involved when a man for the first time clears his land and plants his seed yams without seeking the aid of the garden sorcerer! His very life, and that of his wife and family, depend upon the success of the harvest which hitherto has seemed impossible without sorcery. Now, however, he puts his trust in the Giver of every good, and it is a great vindication of his new-found faith. That same faith is vindicated again when, for the first time, the native sails out upon storm-tossed seas in his frail craft that has not been charmed by the sorcerer. His trust is now in Him who holds the waters in the hollow of His hand.

To see all this was the increasing joy of Mr. and Mrs. Gilmour as the work of the Circuit was extended and new stations opened up. Some of these new stations were on outlying islands, and in order to supervise them more effectively Mr. Gilmour designed and built the first launch—the "Bulubuvika"—in the District. The building of this little launch marked the beginning of the Technical Training that later was to form such an important part of the work of our Mission. Few other missionaries have been blessed with such ability in this direction. Numerous launches that safely negotiated those treacherous waters for many years; new mission houses; the fine Bromilow Memorial Church at Dobu; and the excellent Technical School at Salamo, all developed under the skilful direction of this gifted man and the craftsmanship of the young Papuans he had trained.

Mr. Gilmour translated St. Mark's Gospel into the Kiriwina Dialect, and in the educational and spiritual work of the head station was greatly assisted by his devoted wife, who was a trained and very able teacher. From the head station at Oiabia students were sent forward to the District Training Institution. Graduating from there they, for the most part, returned as pastor-teachers to Kiriwina, but two of them were of such ability that they were retained as tutors at the District Institution. One of them, Inosi Ugwalubu,

was one of the first two Papuans to be received for the full work of the Ministry.

Following Mr. Gilmour's transfer to Ubuia to assume the Chairmanship of the District, the Kiriwina Circuit was ably and faithfully led by the Revs. G. H. Holland, E. S. Johns and A. J. Davis, for terms rendered all too short by the bad malarial climate. They were succeeded by the present writer who followed in the New Zealand succession of Fellows and Gilmour, and was privileged to serve Kiriwina for ten years after having been at Dobu for seven. The great work of those who had gone before was now beginning to tell more and more. Those won for Christ by Fellows and Gilmour and their native colleagues and trained for the native pastorate were doing really great work, and no monthly meeting passed without abundant evidence of the effectiveness of their preaching, teaching and leadership. They had been trained in the Methodist tradition and policy which, to a striking degree, suit the people of the Pacific. Their schools, classes and preaching plans were well organised and the Leaders' and Quarterly Meetings would have delighted the heart of John Wesley. Every quarter, without fail, the membership roll of each station was carefully revised. At the Monthly Meetings each teacher handed in a written reply, compiled each week, to a set list of about twelve questions dealing with services taken, schools held, numbers attending, conversions, candidates for marriage and baptism, births, deaths, etc., within the villages under his jurisdiction.

It would be difficult to over-estimate the value and importance of the leadership and help rendered to Kiriwina—in fact to the whole of Papua—by volunteers from Fiji and Samoa. Of great devotion, and in numerous cases of outstanding ability, these men and women rank high in the annals of the District which now celebrates its Jubilee. Natives of the Pacific themselves, they have always been able to understand better than any white man ever can, the native point of view and the purpose behind so much that seems strange and difficult to us. Possessed of much more patience and tact than the average white man, and with the love of

Christ burning in their hearts, they have been great colleagues of the European missionaries. Their spirit is typified by the last words of Litiani—wife of the Rev. Wilisoni Lagi, N.M.P.—as she lay dying after twelve years of radiant service in that malarial climate: "I thank God He has permitted me to die for Papua."

The Ministry of the Sisterhood has played a very important part in the development of the work at Kiriwina, particularly in the training of native girls for leadership among their own people and in the educational work at Oiaba—the head station—and adjacent villages which for many years has maintained a consistently high standard. The teachers' wives have also been greatly helped by the leadership and inspiration of this fine band of women. When I first visited Kiriwina in 1915 Misses Ethel Prisk and Margaret Jamieson were stationed there and the tradition of the Sisterhood was high. This level has been maintained through succeeding years, and many in Kiriwina to-day bless the names of the able and devoted women whose ministry has been so effective: Jean Sharp, Elsie Warner, Edith Twyford, Isabel Forrest are among those who have served so long and well, and special mention must be made of Janie Pearce, who has just completed 25 years of outstanding service—most of them at Kiriwina.

Almost the last person to whom I said farewell when leaving the Field was a Rotuman Catechist who lay dying at Salamo. He was too far spent even to sit up, and I knelt beside him, and after prayer and fellowship together bade him good-bye. Still holding my hand, he looked into my face and said "Good-bye, leader; you are going back to New Zealand, back to your children, but I shall never see Rotuma again nor my loved ones there, because I am dying. God calls us to this land and we come gladly at His call, and some of us return to our homeland and our loved ones, and some of us are buried in these far-away places. But O leader, it does not matter: the one thing that matters is that these people should know Jesus Christ."

God grant us all this spirit as, with those on the Field, we face the future of Papua.



## High Service at the Home Base.

APPRECIATION OF MRS. SMETHURST'S WORK AS DOMINION ORGANISER OF THE M.W.M.U. BOX DEPARTMENT.

By MISS E. M. RISHWORTH.



Mrs. Smethurst.

When in 1922 our New Zealand Church undertook the responsibility of the Missionary work in the Solomon Islands, the Women's Missionary Union welcomed gladly the opportunity of helping to support and care for the Sisters on this Field. One of the ways of assisting our workers was by sending out each year boxes containing materials for frocks and loin cloths, soap and towels, school requisites, etc., etc. For the first year these gift boxes were despatched from the various Auxiliaries in a rather haphazard way. But at the M.W.M.U. Conference of November, 1922, it was realised that Mrs. Smethurst of Auckland had proved to be so thoroughly businesslike in her method of gathering up and sending forward Auckland's gifts, that she was asked to formulate a scheme for the work for the whole of New Zealand, and she was unanimously elected Box Organiser for the Dominion.

For nineteen years this devoted, indefatigable woman has carried on her arduous task in conjunction with the packing depots organised in the four main cities. Despite many problems our Dominion Organiser pursued her unflurried way. She always strove her utmost to do the best for each worker on the Field, got the boxes away up to time, and over-rode every difficulty.

Running the Department has entailed much correspondence with Auxiliaries, Guilds and private donors. Then too, detailed lists have to be drawn up for reports, and costs of all goods have to be estimated for the Customs' Officers.

In all the work Mrs. Smethurst has been

wonderfully helped by Mr. Smethurst. Few know of the immense amount of time and energy he has given during the years, in hunting up, at no cost to the Mission, parcels and boxes at various wharves and stations, that have been sent with insufficient address.

I wish that all who are interested could visit the packing room and watch the boxes being opened and the articles sorted and allocated to the workers according to their varying needs. Anything from a sewing machine or gramophone to a packet of needles, from a bolt of calico to a box of soap or a string of tiny beads, will be found there. Then comes the big task of repacking into the Solomon Boxes. A weary, back-breaking task this, but our Organiser takes it with a smile.

From small beginnings the work has grown to large proportions, and last year the goods sent out were valued at £271 3/7.

But Mrs. Smethurst's activities have not been restricted to the Solomon Islands work. Hundreds and hundreds of sacks and parcels of clothing have passed through her hands on the way to our Deaconesses who are working amongst the Maoris. All this work has not been spectacular. It looks impressive only when the cases, boldly labelled, are piled on the lorry to go to the Sydney steamer, yet it has entailed more solid, hard work than any outsider knows.

But Mrs. Smethurst is recompensed by the deep gratitude of all the Missionary workers she has helped so materially during the years. The M.W.M.U. and all Auxiliary members and also the members of the Mission Board have the keenest appreciation of the wonderful service that has been so willingly rendered during the long period of nineteen years, and hope she will be long spared to continue her fine work.

In her first report to Conference in 1923, Mrs. Smethurst ended with the quotation "The finest work oft lies in doing finely a multitude of unromantic things." It is the fine spirit in which Mrs. Smethurst has done these "unromantic things" that has lifted her work to a sacrificial service for God.



Gift Boxes for the Solomons.

## When Schedules become Sacramental.

Few stories are better known than that of the monk who had formerly been a famous juggler. In the monastery there was so little he could do. He could not sing in the choir, or decorate a missal, or carve in wood or stone, and yet he wanted to do something—something special—to the Glory of God.

One night he was discovered in the dim light of the monastery chapel standing before the high altar, keeping countless balls all in the air at the same time.

"Outrageous," said some of his brother monks.

"Sacramental," said the more discerning Prior.

This familiar story was recalled recently, in the little chapel in our temporary Mission House, when half a dozen Home circuit missionary schedules were produced and, as it were laid on the altar before God in humble gratitude to Him, and to His servants and lovers in the Methodist Church who had done a thing which was sacramental for His Kingdom, and that amid all the difficulties of that most difficult year, 1940.

The blank schedules, before they left the Mission House, were made out by a former member of the staff, who retired recently through ill-health, and that work was a labour of love. We remember that.

Each schedule bore the name of a District Treasurer. We honour all such ser-

vants of Methodism and of missions, who do an all-round-the-year job which, during January, develops into an almost all-round-the-clock activity.

On the front of the schedule there is the "Charge" and the "Discharge" as scottish accountants have it. The former summarises and analyses the giving of the individuals, of the churches, and of the circuit. The latter records the remittances made during the year, some (though not all!) indicating that certain real colleagues of ours have consciences super-sensitive about keeping even £5 of missionary money for five hours, let alone for five weeks or five months. Thousands of cheques have been drawn and forwarded by these amateur accountants during the year, and for their faithful work we give Glory to God.

On the front of the schedule appear the names of the circuit missionary officials, and on the back are the names of the local adult and juvenile secretaries. What glorious work is theirs—each a human link between the Church abroad and the Church at home. Craftsmen, craftswomen, some of them working in that most wonderful medium of all, the plastic minds of boys and girls, passing on to them missionary purposes and ideals that will lead them to at present unrevealed acts of service—going, giving, praying—in days to come. Then surely there is no



incongruity in bringing circuit missionary schedules into the Mission House Chapel. "Sacramental," said the Prior in the story. "Sacramental," we also may say, and we say it almost with bated breath as these schedules pass from hand to hand in the Finance Department at the Mission House.

There are, inevitably, certain schedules about which we know more than others. Here, for instance, is one from a London suburban circuit which has been hit very hard indeed, not only by enemy bombs but by removal of adults, and the almost evacuation of countless children. In 1939 the net total given to Overseas Missions by the ten churches in the circuit was £1,298. Would anybody reproach them if in 1940 they were down by 25 per cent? Any decrease less than 10 per cent must surely indicate heroic effort. Actually the net total for 1940 is £1,266, a decrease of only 2.5 per cent, despite the "Blitz" evacuations, "Black-outs"—despite everything. To God shall be the Glory.

Here is another schedule from a circuit high up in the hinterland of North Devon, a circuit of villages, scarcely a railway station to be found within its borders. A "one-man station," formerly entirely a Bible Christian community. £52, the total contributed in 1939, has grown to £73 in 1940. An increase of no less than 40 per cent—twice as much as the 20 per cent

we asked for. "Sacrament" seems not only a right word, but the only suitable word.

Subscriptions, Boxes, J.M.A., Collections, Medical, Mass Movements—those are the headings to the various columns in the schedules. There is, if we stay to study them imaginatively, a human interest on every line, yes, and **between** every line, on every page on every schedule.

Let us not give glory or thanks to man, but let us with deep gratitude give both Glory and Thanks to God.

**Let us Pray.**

O Master Christ, once long ago, Thou didst note one casting into the Treasury of God a sacrificial gift in token of her love. Accept, we beseech Thee, the service and the sacrifice of Thy servants in Thy Church gathered up in these cold, dull, grey schedules before Thee in this Thy House this day.

Inspire all who write and speak and preach on missionary themes, so that all giving may be because all love Thee and their fellowmen. Accept and make useful every penny, and every pound, given by Thy servants in the year that is past, so that in the years to come there may be a harvest abundant and habiding.

STANLEY SOWTON,

—"The Kingdom Overseas."

**SOLOMON ISLANDS DISTRICT  
TEACHER and NURSE  
Wanted Immediately.**

**A QUALIFIED TEACHER** or Nurse is wanted for Sasamanga—the head station on Choiseul.

**A TRAINED NURSE** is wanted for Teop—the head station of the Teop Section of Bougainville.

Here is a wonderful opportunity of high service for the Kingdom of God in the Solomon Islands. Applicants should be under 30 years of age. Further particulars from the Rev. A. H. SCRIVIN, Probert Chambers, Queen Street, Auckland, C.1.

**The Anonymous Donor.**

A part of our privilege in acknowledging a gift, when we know the donor, is that of writing a letter of thanks and appreciation and passing on some information regarding the Work for which the contribution is made. There are many, however, who prefer to remain anonymous, and their generous, and not infrequently regular, gifts reach us under various nom-de-plumes: "Anon," "Helper," "Sympathiser," "Kia Ora," "Tom Bracken," "We Two," "Inasmuch," "Glimpses of the Master," "M," "L," or some other letter or initials, "Widow's Mite," "Show Prizes," etc., etc. In both the "Open Door" and "Methodist Times" we gratefully acknowledge these gifts, but feel constrained just here to add a special word of gratitude for these love gifts that are helping so considerably to bring in the Kingdom of God in the Solomon Islands.

**ACKNOWLEDGMENTS.**

We gratefully acknowledge the following generous contributions:—

**"MAINTAIN THE DOCTOR" FUND.**

	£	s.	d.
North Canterbury Men's Fellowship	25	0	0
Rev. G. I. and Mrs. Laurenson	1	1	0
B. Beaver, Glen Massey	2	0	6
"Kia Ora," Hamilton	1	0	0
"Helper"	1	0	0
Waitara Circuit	10	0	0
Onehunga	2	0	0
"M"	12	10	0
Tuakau-Bombay	1	10	0
Hamilton Circuit	1	0	0
Pitt Street	7	6	
Pitt Street	2	0	0
Epsom	1	15	0
E. S. Slaney, Coromandel	1	0	0
M.W.M.U.	100	0	0
"Kia Ora," Hamilton	2	6	
B. Beaver, Glen Massey	1	18	0
Feilding	1	10	0
E. D. Sinecock, Christchurch	8	5	0
F. Sinecock, Christchurch	8	5	0
Whangarei Intermediate Girls' Bible Class	17	0	
Avondale	10	0	

**GENERAL FUND.**

"M"	5	0	0
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**"SPECIAL LEPER" FUND.**

	£	s.	d.
Previously acknowledged	747	15	10
"Inasmuch" Girls' Class, Dundas St.	1	5	0
A. W. Martin, Cambridge		5	0
"Glimpses of the Master"	3	0	0
Featherston Bible Class	10	0	0
S. Gorman, Nelson	9	10	0
Onehunga	1	0	0
"M"	12	10	0
Waipawa Circuit	1	0	0
Blenheim Circuit	3	0	0
Hamilton Circuit	14	0	0
Waiwhetu Ladies' Guild	1	3	6
Mrs. C. Raynor	5	0	0
"Old Anon"	2	0	0
"Sympathiser," Coromandel	5	0	0
"Glimpses of the Master"	10	0	0
Trinity, Wellington, Junior C.E.	112	14	6
"J.C."	10	0	0
Rev. W. Avery (Bulbs)	11	10	0
"Thankoffering"	2	0	0
Avondale	10	0	0
Feilding	5	10	0
Mrs. T. Hadfield (Senr.), Epsom	10	0	0
Warkworth (Cut Flowers)	1	10	0
M.W.M.U.	41	0	3
Avondale	10	0	0
RG/FJ	1	0	0
"Thankful"	1	0	0
Mr. J. E. Astley (Centennial Gift)	100	0	0
Hastings' Donor (Centennial Gift)	5	0	0
Mrs. A. Gane, Cambridge	2	0	0

Total to date .....£1092 14 1



Back on the Field—Dr. and Mrs. Rutter with native helpers.

SEE BACK COVER



## WOMEN'S PAGES

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

9 Ranfurly Avenue,  
Feilding,  
July, 1941.

My Friends,—

As I write to you I am seated by a cheery fire, with the sun shining outside and peace all around! What a lot we have to be thankful for these days. Are we remembering to count our blessings or are we just taking them as a matter of course and forgetting even to say "thank you." I feel that these days of such peace in our own land and such turmoil in other parts of the world should stir in us, not only a spirit of deep thanksgiving for all our own comforts, but should also deepen and enlarge our scope for intercession on behalf of others so much less fortunate.

"So many souls have need of prayer,  
Beloved, let us pray."

**Sisters:** I am writing about the time workers. Let us call them to mind and set for our regular prayer for all our workers. Let us call them to mind and try to sense their individual needs. In the Solomons, Sister Vera has gone back to Choiseul to take temporary charge of Sister Ethel's family till such time as another Sister is appointed. Sister Joy has shown a fine spirit of self-forgetting in offering to delay her furlough to allow Sister Vera to go across to Choiseul, and we deeply appreciate her unselfish action. She has carried a heavy load of responsibility during the Doctor's and Sister Merle's absence and has special need of prayer. Sisters Lina and Grace are faithfully carrying on their work and looking forward to welcoming Sister Effie "home" again. Our thoughts and prayers have been much with Sister Ethel McMillan as she left the Solomon Islands a few months earlier than anticipated because of the illness of her mother who passed away before Sister could reach home. I know you will all read with responsive hearts, the appreciation of her life and work

which Miss Rishworth has so ably written at the request of the New Zealand Executive. Our Home Sisters, of whom we seem to see and hear so little, are faithfully carrying on their good work, and we always remember them in our prayers. We pray for Doctor and Mrs. Rutter and children travelling mercies and also for Sisters Merle and Elizabeth as they return to the Solomons at an early date. We feel under a debt of deep gratitude to all our workers who have so enlightened and inspired us while on furlough.

**Conventions:** Happy fellowship and enlarged vision have been the outstanding results of very worthwhile Conventions held at Auckland, Hamilton, Te Aroha, Hawera, Palmerston North, Wellington, Christchurch and Invercargill, and we thank all so who cheerfully undertook the organising of them. We know they were more than rewarded for all their careful and prayerful planning.

**Conference:** October with its Conference dates 14-17 will soon be here, and we bespeak your prayers as we plan and prepare, and we hope for a very representative gathering at Dunedin to consider our growing work with its needs and problems. Each Auxiliary may send two officers and one for 100 of membership.

**Kurahuna Booklet:** This informative and interesting booklet is finding its way into many a home, thus helping to deepen the interest in our School. Have you read it? Copies (price 6d. including postage) may be had from Miss D. Pengelly, 2 Awahuri Road, Feilding.

**Here and There:** Since last I wrote to you I have had the privilege of visiting Pahiatua Auxiliary and also Taihape and Carterton where Auxiliaries are being formed. At the latter place, Greytown was represented and we welcome them also into our Union. Featherston was represented, too, and went home with their first gleaners' boxes. We rejoice to

hear of other new Auxiliaries at Opunake, Onepoto Valley, Tuatapere, Rotorua and Wairoa. Special greetings to all these new members in our family. Branches have also been formed at Newmarket and Marton.

**Challenge:** In closing, I feel I must share with you the good news from England — how, for the war year ending January 31st, 1941, the income from the Methodist Women's work for Overseas Missions showed an increase of £1405! How was it done? Only by a great faith in the God with whom all things are possible, and by a self-sacrificing love for Him and for His children.

"Oh God to us may grace be given  
To follow in their train."

Lovingly yours, ISABEL TAYLOR.

**Christchurch** reports that their income is over £30 greater than that of last year. Well done, Christchurch! Their newest branch, **Bryndwr**, is progressing well under the enthusiastic Presidency of Mrs. Liversidge, and the **Junior Group at Addington** are most loyal in their attendance at weekly meetings. A new **Junior Group** has been formed at **East Belt**. We deeply regret that Mrs. Frank Thompson, through illness, is unable to continue in office, and we would like to pay our tribute to her valuable work and the personal help and inspiration she has been to our members.

**Dunedin's** Annual Report showed increased membership, financial advance and a true spiritual atmosphere. A birthday league has been formed and is proving profitable. Good reports were received from **Mosgiel, Roslyn and Abbotsford**, Dunedin Council members having visited these branches during the year. A special programme is being arranged for September, the 39th anniversary of the Dunedin Auxiliary. **Roxburgh's** annual meeting was addressed by Rev. Beckingsale on "By Love Serve."

**Wellington** held their Annual Meeting recently. £122 was raised for Home and Foreign Missions during the year. A presentation was made to Mrs. E. O. Blamires, who is retiring from the Presidency after three years' loyal service.

### MANAWATU DISTRICT.

**Rongotea-Taikorea:** Reports good attendance of members and sister denominations at special meeting when Sister Elizabeth Common gave the address. A Bring-and-Buy stall proved successful.

**Pahiatua:** Working quietly but steadily. At June meeting a welcome visitor was Mrs. Taylor, Dominion President, when gifts were received for Annual Box. At a Bring-and-Buy stall 25/- was raised towards sending a Nursing Sister to assist Rev. and Mrs. Alty.

**Woodville:** Good attendance at meetings. Dominion President's letters prove helpful.

Gifts and money received for Solomon Island Box. An enjoyable reading by the President entitled "A Story of an old Fijian Bible."

**Feilding:** An address in May by Mrs. Taylor on her experiences while visiting auxiliaries in South Auckland and her success in forming new branches. Parcels of clothing for Maoris, also gifts and parcels for Foreign Mission Box were received. At June meeting, Sister Elizabeth Common was the speaker, and in July, Sister Merle Farland.

**Palmerston North** reports good work by Gleaners' Secretary, Mrs. McIver, distributing 17 boxes to date. Mrs. Fisher reported collection of 51 towels at towel afternoon. At June meeting a gift of £25 was received from the will of the late Miss Overton, who has been one of our most valued members. This amount was allocated as follows: Doctor's fund, £5; Leprosarium, £5; Girls' School, £5; Sister for Teop, £10. At July meeting £55 was allocated to various funds and gifts were received for Annual Box.

### HAWERA DISTRICT CONVENTION.

**Hawera.**—Thirty-seven delegates representing nine Auxiliaries gathered for the Convention on May 28th. Mrs. E. D. Patchett conducted the opening devotions, her theme being "The Burning Heart." Sister Evelyn Marriot told of her work as Principal of the Rangitea Maori Girls' School, and of the life of the school. In the afternoon Miss Bates spoke on "Our Nation" and the part we women should be taking in national life. Sister Effie Harkness delighted all with the address on her work in the Solomons. She also showed photos and specimens of native handiwork. The members of the Evening Branch were responsible for the programme at night, the main item being the play-reading, "Good Friday," by John Masefield. Sister Effie also spoke again. On Thursday morning, 29th, a few gathered for a brief devotional period beautifully led by Mrs. C. M. Goldsmith, Dominion Treasurer. The Convention concluded with a short time of discussion on Auxiliary problems, and ways and means of improving and extending the work.

### TARANAKI - WANGANUI DISTRICT.

**New Plymouth:** The June meeting was held in the evening, when members of the Evening Branch and the men of the church were entertained. There was a splendid attendance. Following the devotional period, the Auxiliary ladies presented a series of tableaux adapted from "What God hath wrought," the Pageant given at the Auckland Church Conference. In July a Saturday afternoon gathering was held to hear Mrs. C. E. Taylor, Dominion President. Her visit was a real inspiration and joy to all.

**Gonville:** Two socials held in aid of Special Objective.

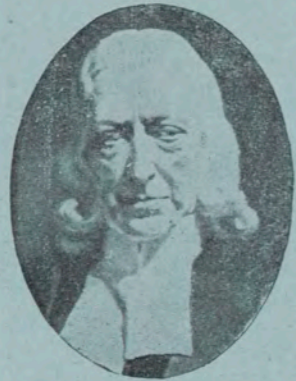
**Stratford:** Good year in spite of difficulties. Increased attendance very encouraging.

**Hawera District** has greatly benefited by Sister Effie's visit. All the Auxiliaries report increased interest and steady progress.

Three new Auxiliaries have been formed—**Raetihi, Opunake and Taihape.**



# URGENT and IMPORTANT.



**Foreign Mission Accounts  
for this year  
Close on December 15th.**

ALL MONEY SHOULD REACH THE TREASURER,  
PROBERT CHAMBERS, AUCKLAND, C.I., BY THE  
ABOVE DATE.

TOTAL COLLAPSE OF THE MARKET FOR SMOKE-DRIED  
COPRA HAS SERIOUSLY AFFECTED THE SOLOMON ISLANDS'  
INCOME AND THREATENS A GRAVE FINANCIAL SITUATION  
FOR THE MISSION BOARD. THIS IS A SPECIAL CHALLENGE  
TO THE HOME CHURCH. WE COUNT ON YOU!

AS YOU THINK WITH GRATITUDE AND  
THANKSGIVING OF WHAT THE GOSPEL AND  
ALL THE PRIVILEGES OF THE CHRISTIAN  
FAITH HAVE MEANT TO YOU AND YOURS  
DURING THE PAST CENTURY, REMEMBER ALSO  
THOSE IN THE SOLOMONS WHO SIT IN THE  
DARKNESS AND SHADOWS AND CRY OUT FOR  
THE LIGHT.

*Help us to*

**Evangelise the Solomons**

**Maintain the Doctor and  
Extend the Ministry of  
Healing.**

**Educate the race and give  
to the people God's word  
in their own tongue.**



# The Open Door

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

DECEMBER, 1941.



A Study in Black and White.  
Lisa, whose mother is a leper, and  
Ngaire Silvester.

"A Great Door & Effectual is opened unto us"

ST PAUL