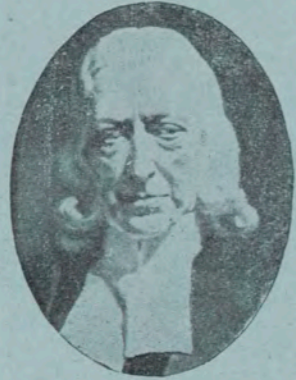


URGENT and IMPORTANT.



**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

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.

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.

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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.

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"THE LOTU"

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

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THE OPEN DOOR

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

The Missionary Organ of
the Methodist Church of
New Zealand.

VOL. XX., No. 3.

DECEMBER, 1941.

PUBLISHED QUARTERLY

The Semi-Jubilee of Methodism on Bougainville

by the REV. A. H. VOYCE.

Bougainville, the largest island of the Solomon Group, is politically part of the Mandated Territory of New Guinea. When in 1902 the Rev. J. F. Goldie commenced missionary work at Roviana on New Georgia, Bougainville formed a part of Imperial Germany's colony known as "Deutsch Neu-Guinea," comprised of a large portion of the island of New Guinea, the Bismark Archipelago, and the two northern islands of the Solomon Group.

Between Bougainville and the other islands of the Western Solomons therefore, there has for many years been a line of demarcation politically, but until comparatively recent years, when Bougainville became part of the Mandated Territory of New Guinea, administered by Australia, freedom of passage for both Natives and Europeans was the recognised thing, and therefore constant travelling to and fro was the order of the day, so much so, in fact, that inter-marriage was exceedingly common, and free trade relations closely bound the natives of Southern Bougainville with other ethnically related groups in the Shortland and Treasury Islands of the Western Solomons.

Hence, when the people of Treasury Island and Fauro Island became Methodist Mission adherents, it was only natural that frequent visitors from Southern Bougainville, observing the enlightening effects of religion and education, should desire that to their people also should be declared the "Good News." In course of time, the frequent requests of Bougainville chiefs were related to Mr. Goldie, in the form of a Macedonian cry, "Come over and help us."

Came the time when Mr. Goldie, accompanied by the then General Secretary for Foreign Missions, the Rev. J. G. Wheen, paid a visit to Buin and Siwai Districts on

Southern Bougainville, when the natives' oft-repeated desire for teachers was investigated and the possibilities for opening up work were explored.

Later some native teachers, selected no doubt because of their family connections with Siwai, were sent out as pioneers. They, travelling unaccompanied by any European Missionary, sought out openings for missionary work in that District, and there laid the foundations for a fine work for Christ that many have helped to consolidate in more recent years.

It was during the years of the world war, that Methodism advanced her far-flung battle-line against Bougainville's heathenism, by sending to Siwai those first native teachers, for from brief diary

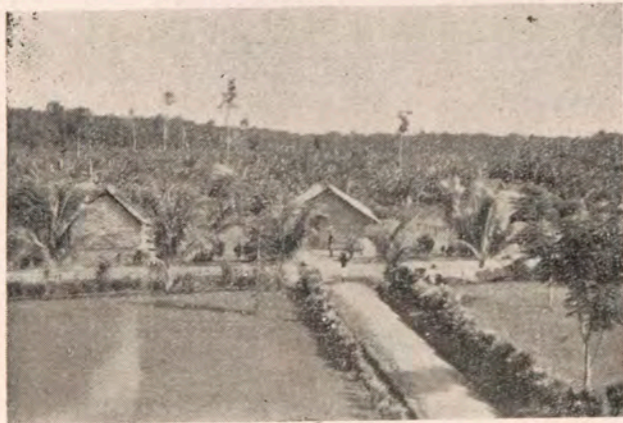


The REV. A. H. VOYCE—who has led the Work in South Bougainville for 16 years and established the new head station at Kihili, some pictures of which appear in this issue.

notes kept by those pioneers we learn that the initial Christian Services were held in Siwai in 1917.

The Districts of Southern Bougainville are very populous. There are no good harbours on the coast, nor yet any encircling reefs. The foreshores, apart from being stormy and repellant, are generally swampy and unhealthy. The people are therefore largely forest dwellers. Very little contact is made with civilised conditions as is common in most other areas. But during the last 20 years the districts of Southern Bougainville have been important areas from which natives have been recruited to work on plantations and townships all over the Territory of New Guinea.

For some years the pioneer teachers laboured alone, but in 1921 the Rev. A. H. Cropp crossed the borderline from the Solomons into Bougainville, looking for a place to establish a centre from which more intensive Methodist Mission work could be carried on. Though he later decided to settle on the island of Buka to the north, he nevertheless established initial contacts with the pioneer teachers of Southern Bougainville, and during the years intervening until 1926, he paid regular visits to those areas, and was instrumental in placing teachers and opening up work, in some untouched areas. He maintained his contacts by periodic visits—sometimes accompanied by the Rev. H. G. Brown, who was stationed at



KIHILI—native buildings and some of the land cleared and planted.

Teop from 1924 until 1926.

At that time, the writer was appointed to Siwai. On arrival in Bougainville, the new minister was taken by Mr. Cropp to see his sphere of labour. What a trip that was!! The journey was taken down the stormy west coast, then ashore through Siwai's raging surf, followed by a week's trip through the forest in hard marches over rough tracts, and thus for the newcomer initial contacts were made with conditions that in later years were to become common experiences, namely, almost daily tropical downpours, mud and swamps, muggy heat of the forest, bush odours, flooded rivers, the "wait a bit" vine, stinging ants, leeches snakes, and rough "overnight" accommodation in native huts; but initial contacts were also made with Siwai's friendly native people.

During that trip arrangements were made with the Chief and people of Tonu in Siwai for the building of a house for the Missionary and his wife, and a further exploratory trip was made six weeks later to see how building operations progressed, and some weeks later still the missionary and his wife "moved in."

Thus the first resident European missionary came to reside on Southern Bougainville. He found he had a native staff of five teachers, several hundreds of native adherents, five native churches, and a district wide and primitive, and a people fear ridden and unenlightened.

During ensuing years, midst many vicissitudes, the Kingdom of God spread and grew, very slowly at first, but later with gathering momentum, until to-day on Southern Bougainville there are scores of Methodist Churches, where day in and day out, groups of natives are ministered to by 70 to 80 teachers of various types. Many are locally trained, almost illiterate lads, but doing a fine job of work; others again in increasing numbers are enjoying the privilege of training at our District College at Roviania, on New Georgia, and are then returning as preachers and teachers to their own people.

During those years, inspiration and a wider outlook have been brought to the isolated peoples of Southern Bougainville, first by the visit of Mr. J. W. Court, who

was the only member of the 1927 Deputation to visit that area; later by the visit of the Rev. A. H. Scrivin, who spent five weeks traversing widely-scattered areas on foot; and lastly, by Southern Bougainville's first Synod, held at Kihili, the new central station, in November, 1940.

The South Bougainville Quarterly Meeting is planning semi-jubilee activities of a wide nature during 1942, when it is hoped that the mission's impact will be a deepening one. We plan and pray to enlist more active co-operation of our native people in the work of the Church; to seek a greater ingathering into fellowship and membership; to extend and intensify our spheres of influence. To this end the Quarterly Meeting sent a remit to Synod asking for the appointment of a native Minister to assist in the work of the District, or, in the event of a native Minister not being available, of a Fijian teacher trained in Tropical Agriculture, such appointment to take effect at the



KIHILI—side lawn and aviary. Young coconut palms beyond.

time of the Jubilee celebrations planned for the latter part of 1942. We plan to make Jubilee year a time of great inspirational impetus for our people, and pray for consolidation of all our plans in those areas.

A Sense of Call.

The following clear witness of God's call to service in the Solomons is given by a nurse whom we hope to appoint as soon as her training is completed. May others catch the vision and respond to the call that the need of the Work makes so insistent.

"My sense of call may be considered as under:—

1. A vision of the need.
2. The equipment.
3. The "inner witness."

1.—The Need.

(a) To live and preach the gospel of the redeeming love of Jesus Christ, Who alone can liberate those in the darkness of superstition and evil.

(b) To assist in the sacred privilege of bringing in the Kingdom of God on earth.

(c) To help build up the existing Church that the fruits of salvation might be to the glory of God, and the complete evangelisation of the Islands people.

(d) The urgent need of the body, as well as of the soul and the fight against disease.

2.—The Equipment.

(a) A sure and joyful knowledge of the love of God for me as revealed in Jesus Christ by His Holy Spirit.

(b) An urge to preach the gospel and ability to give consecrated medical aid.

(c) A working knowledge of the teaching of Jesus Christ as set down by the Methodist Church.

(d) A love for the people.

The Inner Witness.

The peaceful assurance within my heart that the Lord has called me to this joyful service and that I have been saved to serve.

Women's World Day of Prayer

FRIDAY, FEBRUARY 20th, 1942.

Please note this important date and join with the women of the World in intercession for the coming of the Kingdom.

The Chairman at Tulagi.



Rev. John F. Goldie.

the Mission Board in January and the Conference in February.

It will be forty years next May since this great pioneer missionary landed in the Western Solomons. What a wonderful story the record of these forty years will make! We earnestly hope that Mr. Goldie will soon give us that story which would be assured of a large circulation. He will receive an abundant welcome at both Mission Board and Conference and throughout New Zealand.

Mr. Goldie writes very appreciatively of much courtesy and kindness extended to him during his prolonged visit to Tulagi, capital of the Solomons, for the installation of a new engine in the District boat. He states:—

“The people of Tulagi have been wonderfully kind to me, and literally showered invitations to stay with them. The Commissioner and his good lady wanted to insist that I should stay at the Residency, and the Bishop of Melanesia said that there was always a room at my disposal. The attitude of the leading officials, such as Mr. Marchant, Judge Hyne, and others, has made my visit here a real pleasure, and in the particular job we are doing the Public Works Dept. has been very helpful.

“The Bishop and I formed a deputation, together with the unofficial members of the Advisory Council, to the Commissioner

re the Native Tax. Here again the friendly attitude of the present Commissioner revealed itself. Instead of looking upon this as an unfriendly action, he showed himself as eager as any one to assist the Native in these hard times. He radioed our petition on to Fiji, and in a couple of days the High Commissioner sent word that for the present the Native Tax would be reduced by half. If any natives had already paid their tax, the half would be refunded to them.

“At the request of the Bishop I took part in the Church of England service in their church last Sunday. A few nights later at dinner the Administrator remarked that in spite of the differences between the denominations there was essential unity in the Christian Church.

“Mr. Norman Deck, the head of the South Sea Evangelical Mission, read a letter to me from his missionary at Aola. His chief concern was to know our intentions, but the letter made plain a good deal more than that. I quote from memory of course, but it was a quite undesigned tribute to the work of our teacher at Aola. The letter said: “we are waiting here to see Mr. Goldie, who is expected daily. His teacher at Aola is a real live wire, and a fine christian lad. He has gathered together a day school of about 100 young people, and the result is that many villages in the hills which we were hoping to enter have now decided to wait and see whether they can get a Methodist Teacher.” I was able to give Mr. Deck the assurance which I had already given the Bishop, that we had no intention of extending our work on Guadalcanar, but were very pleased to have this unsolicited testimony to the work Tuzukana and his good wife are doing. I have instructed our man that we cannot extend our work to villages which would compete with other Missions, but in order to help them we are ready to extend our work **in that village** and build up a really strong Christian centre there if the other villages are prepared to link up.”

Missions and Colonial Policy.

A new department of activity, embracing the welfare of the native races of the British Overseas Dominions, has recently been introduced into the University of Aberdeen. It is one that breaks through all tradition and precedent. In order to link the education and training of natives with the mission organisation of the Christian churches, a Bureau of Missions and Colonial Planning has been set up under the direction of several of the university's professors. Professor Piddington, formerly of Sydney and now lecturer in anthropology in Aberdeen, is, with Professor Graham of the Theological Faculty, primarily responsible for the startling innovation. But it is surely an unmistakable sign of the times that in a Scottish University, a citadel of the ancestral inheritance, a professor of a long, established chair of theology should collaborate with a professor of modern scientific research in promoting the welfare of native races. The new departure owes its origin to the decision of the British Government to embark on a comprehensive development scheme which embraces British colonial territories in every part of the world. Two months before the resignation of the Chamberlain Government, Mr Malcolm MacDonald, then Colonial Secretary, announced that the British Cabinet had decided on an expenditure of £50,000,000 to promote the advancement of native races within its jurisdiction. In spite of the life and death struggle in which the Empire is engaged, the new policy received the immediate endorsement of the Churchill Government and the empowering legislation passed through all its stages in the Houses of Parliament.

The Bill pledges the British Government to make the welfare of colonial native races a paramount consideration, and in order to hasten the accomplishment of such an important enterprise, the Bureau of Missions and Colonial Planning has been called into being. Its main objective is to assist the agencies in the territories

—Government officials, missionaries, and scientists—in contributing their maximum effort. No longer is the high-sounding catch-phrase “the white man's burden” to be regarded as jingoistic imperialism, but it is to be a pledge that the progressive development of colonial native races will henceforth be a sober reality, for the attainment of which the forces of medicine, education, agriculture, and anthropology are to be organised to collaborate in a definite and co-ordinated campaign. It is a bold experiment, and though it has for its immediate objective the moral and economic interests of the native races, it should ultimately prove a powerful instrument in safeguarding the peace and security of the world.

The aims of the bureau are set forth in a brochure by Professor Piddington, the preamble of which defines the policy of the British Government and its attitude towards missions. It pays a striking tribute to missions, and also recognises the important part that they are expected to play in any large-scale programme of post-war colonial expansion. With a view of making a comprehensive survey of the entire field and promoting the all-round development of the native, the bureau proposes to convene a conference of administrators, scientists, and missionaries from every part of the British dominions to deal with their common problems in a spirit of mutual collaboration. In his treatise, “Anthropology and the Future of Missions,” Professor Piddington states that in the education of the mission school the effort to produce a literate Christian community has been largely directed towards enabling the natives to read the Bible. But in a properly re-orientated education the ability to read will be emphasised as an indispensable instrument by which native peoples will be enabled to bring the resources of European scientific knowledge to the solution of their material and social problems.

—“Otago Daily Times.”

Sunday School Demonstrations in Fiji

By SISTER INEZ HAMES.

Fiji Synod, 1940, decided that whenever possible, at the time of Quarterly Meetings, Sunday School demonstrations should be held for teachers. In March and September, 1941, this was done at Richmond, Kadavu.

At 9 a.m. one day in March native ministers from the seven sub-circuits of the Kadavu Circuit, lay representatives, Sunday School teachers, Rev. A. C. Cato, the Sister and the junior section of the Richmond Sunday School all gathered together in one of the schoolrooms, for Adi Tokasa Toroca, Fijian lady teacher, to conduct opening of Sunday School and tell the story of the Pool of Bethesda.

Perhaps you think you can picture the scene. Well, I think it extremely unlikely that you can.

A thatch building, cement floor, doorways and window-spaces but no doors nor windows, seventy children crowded into twelve long school desks or on the cement floor, views through the doors and windows of sea and tree and grass and gardens.

Adi Tokasa told the story well. Then we all followed her and the children down the path to the beach and watched while five porches and the bathing pool and the whole scene of the miracle were built up in the sand of the beach.

Senior Sunday School followed with assembly in the church and with classes under mango trees. Then, after the children were dismissed, a forum was held for discussion in methods of Sunday School teaching.

What native materials are suitable for different kinds of expression work, the suitability of charcoal for drawing when funds are low, the possibility of dry banana leaf instead of drawing paper, size of classes, dramatisation—when to be prepared beforehand by the children and when to be impromptu, the value of prayer responses and of unison prayer, prayer topics, the difficulty of securing Sunday

School teachers, training classes for teachers, how to get Scripture pictures—these were the main subjects discussed. The most humorous incident was that of a Senior native minister, after expressing admiration of the story-telling by Adi Tokasa and respectively listening to the sister's remarks as she led the discussion, solemnly declaring that he would not ask women to teach in his district, as "women can't teach Sunday School." So slowly do old prejudices die.

In September we tried to introduce new activities. For expression work we again took the children to the beach; but this time the three senior girls who helped, led three different groups, each group making in a long line of white shells along the beach the sentence: SA LOMANI IRA NA GONE KECEGA KO JISU. The spectators seemed to like the idea. The children carried out their part very happily, and we all felt that they would not forget that "Jesus loves all children."

After classes in senior Sunday School, some of the boys gave a prepared drama. We had had difficulty in persuading them that all drama is not comedy. Burlesque they adore. But they did get the idea. And it was an impressive moment when Pharoah put a ring on Joseph's finger, clothed him in fine linen and put a necklace about his neck, even though the effects were familiar as personal property.

This time there was not a long discussion. But Rev. Maika Tora's concluding prayer was a masterpiece: "We have been enjoying ourselves, O our God," he said, "watching the children express Thy teachings and stories with happiness. Help us as we go back to our tasks, and enable us to remember that the great aim of it all is to lead them to know Thee."

The day was wearing on, and soon the members of Quarterly Meeting were all sailing in their canoes and small boats back to their own sections of the circuit to carry on their duties among the twelve hundred children in their care.

Personal and General.

Christmas Greetings.

We extend to all our readers hearty greetings and best wishes for a truly Happy Christmas and a New Year rich with God's blessing.

Amid the tragedies of war we celebrate again the Advent of Him who came to bring peace and goodwill to men, and pray that His Gospel may be so spread abroad in the Earth that the purpose of His coming may prevail.

Our Boys Overseas.

Many of our boys in the Forces overseas and in New Zealand camps are interested in the Missionary work of their Church. We suggest that you post this and subsequent copies of "The Open Door," when read, to those you know. As they strive bravely for fundamental principles of justice and liberty, our missionary magazine will keep them in touch with the work of the Church on other frontiers.

Welcome Home!



Sister Ada Lee.

After a long delay in Sydney the Rev. A. H. and Mrs. Joyce, and their little daughter Jean, and Sister Ada Lee, reached New Zealand on Oct. 3rd. They were followed on October 19th by Sister Joy Whitehouse who had the good fortune to make a quick connection in Sydney.

These workers have received a warm welcome in New Zealand, both for their own sake and for the outstanding service rendered by them in the Solomon Islands District.

In this issue appears a very interesting article from the pen of Mr. Joyce on the semi-jubilee of our work on the great island of Bougainville.

Ways and Means.

It is doubtful if any part of our great Empire has suffered more severely economically as a result of the War than the



Sister Joy Whitehouse.

Solomon Islands. Our missionaries and the Native Church are facing the situation with a fine spirit and trying to offset the loss of income by reduced expenditure.

The Rev. E. C. Leadley has worked out a scheme for substituting sweet

potatoes and coconuts for rice at Roviana that he hopes will save some £200 per annum in the food bill.

Rice is being successfully grown at Kihili & smaller quantities at Teop & Buka.

We reported some time ago that soap and oil for lamps were being manufactured at Buka from coconut oil.

This effort to reduce expenditure in order that the great evangelistic and healing ministries shall suffer as little as possible should challenge New Zealand Methodists, who still live in comparative luxury, to do their utmost to support our self-sacrificing workers on the Field.

Go thou and do likewise.

We have been greatly cheered by a splendid gift from Addington of £30. The donor, having received payment of an insurance policy, decided that God must have His share. How better could that share be used than in the extension of His Kingdom among those who know not His name?

The Rev. A. A. Bensley writes from Greymouth: "On the Sunday night after the evening service of our Foreign Mission Anniversary, one of our people went home and wrote out a cheque for £5 and brought it round. He said he himself had never known sickness and could not bear to think of the folk in the Solomon Islands with so little help."

Report of 27th Annual Conference of M.W.M.U.

Trinity Methodist Church, Dunedin, was made beautiful by loving hands who so artistically arranged the wonderfully beautiful flowers which grow in Dunedin. Many tired eyes were gladdened and rested as the 27th Annual Conference of the M.W.M.U. was held from October 14th to 17th inclusive.

Representatives from 33 Auxiliaries attended — a total of 76 members, 33 of whom were attending for the first time. A social gathering was held in the Central Mission Hall on Tuesday night, at which the Rev. L. B. Neale presided. Rev. W. A. Burley, M.A. (President of the Conference), Mrs. Taylor (M.W.M.U. President), Mrs. Flavall (Secretary), Mrs. Goldsmith (Treasurer), Miss Rishworth (one of the Vice-Presidents), and Mrs. Prout (President of Dunedin Auxiliary) were on the platform. Mrs. Prout welcomed members of the Conference on behalf of Dunedin members. Rev. Metson welcomed visitors on behalf of Trinity Church. Mrs. Taylor spoke in her forceful and happy way, calling us to greater service and to use all opportunities for Him. The ladies on the platform were presented with lovely posies. This social gathering gave visitors the opportunity to renew old friendships, and truly the bond of Christian friendship is great. The first meeting was the Communion, when more than 100 remembered His request, "Do this in memory of Me," and we "who met with one heart and one purpose"



THE DOMINION EXECUTIVE.

Mrs. Flavall, Secretary; Mrs. C. E. Taylor, President; Mrs. Goldsmith, Treasurer—of Feilding.

realised His presence. Rev. B. Metson presided, and assisting him were Revs. T. A. Pybus, A. E. Jefferson and G. I. Laurenson. Rev. W. A. Burley, M.A., gave his pre-Communion message, "The Appeal of the Cross," and our hearts were strangely stirred.

The Annual Report was listened to with great interest. Membership 4,303, being an increase of 249 for the year. There are 100 Auxiliaries, 181 branches, including 20 evening branches, the reports from all being full of encouragement. There have been nine Conventions and several rallies during the year. The income, despite war and its accompanying special efforts, was good. £4845/1/7 had been subscribed by the Auxiliaries, an increase of £63/14/6 for the year. Kurahuna subscriptions totalled £552/13/5. £106/10/- was realised from Gleanings members. This method of giving has been very helpful to many, who through home duties and distance are unable to attend Auxiliaries.

One hundred and eighty-two Gleanings Boxes were out last year. Our special objective of £200 promised last year to send a nursing Sister to Teop was over-subscribed, £473/9/3 being raised, making it possible to meet the whole of the Sisters' expenses for the first year.

The Medical Report revealed that £213 13/8 had been subscribed, and £233/3/2 raised through the Stamp Department. A wonderful work has been done by the women saving, cleaning and selling used stamps. Miss Purdle will ever be remembered by her work in this direction. The money raised by this fund was allocated as follows:—To Solomon Island Girls' School, £50; Sister Lina Jones for equipment, £15; Child Welfare Work in the Solomons (six stations), £60; Choiseul, equipment (3 Hospitals), £10; Nurse for Teop, equipment, £10; Imperilled Missions, £12/5/-; Sister Ivy Jones Girls' Club, £12; 11 Home Sisters (Christmas treats), £55;

Hamilton Depot for Maori Women's Work (Sister Nich-



Sunday School, Bilua.

olls), £6/18/2. £100 has been allocated to "Maintain the Doctor" Fund. The Reports from Sisters "overseas" and in the Home Mission Work were all gratifying, full of joy in their work and zeal for further service.

The Box Department Report is always eagerly listened to—this being a work our women love—it speaks of sacrifice and service by members of Auxiliaries and the noble work of Mr. and Mrs. Smethurst. The report showed that £272/9/1 was the value of the boxes sent to the Solomons from the four centres, beside sacks of clothing and literature to Home Sisters. An "Open Forum" proved very helpful—questions asked and answered. This session must have been a great help to all workers, particularly to new members of recently-formed branches. At one session Sister Mabel Morley was elected a life member. Another pleasing sidelight was the presentation of a posy to Sister Mildred West, who has served as Sister in Ashburton for over 21 years. Sister Mildred has always had the M.W.M.U. at heart and is a District Secretary. The Public Missionary Meeting was well attended, and messages from Sisters Ada Lee and Dorothy Pointon and Rev. G. I. Laurenson gave us some idea of the work to be done and work accomplished in their spheres of work.

Rev. A. H. Scrivin gave an inspiring address, and we as co-workers realised that the men at the head were men of judgment and ability. The devotional

sessions to start the day; the wonderful lady who, as our President, chaired all our meetings in so capable and wise manner, and who also made us realise that her strength and power were from a Higher Source; the deep spiritual atmosphere throughout the Conference, due in a great measure to careful preparation; the waiting upon God; the music provided by choirs and soloists; morning and afternoon teas—all played their part in our enjoyment. This message from our President is a fitting close:

Trust God more, Pray oftener, Practice the Presence of God, Love a little more, For God is love.

CLOSING HYMN.

(Tune 701)

- Oh, blessed band of women with hearts touched by the Lord,
Whose eyes have seen the vision—a redeemed, ransomed world,
Keep on with faith unflinching and zeal which must not cease,
Till nations are all ransomed and every soul at peace.
- To us the call has sounded—oh faint not, watch and pray,
To us has come the promise—I'll walk with you each day.
Lord, keep us ever faithful, our lives to Thee we give,
Oh, cleanse us, use us, help us triumphantly to live.

—Words by Mrs. E. Lewis, Auckland.

—F. A. McBean.



KIHILI—back path and lawn.

Out of the Darkness

By the REV. C. T. J. LUXTON.

Out of the night came a voice—

"Minister!" "Yes. Who is that?"

"Me." "Who is 'me'?" "Me."

As this was likely to go on indefinitely I rose to interview my visitor. The light from within the house was reflected in two bright eyes, and also revealed a row of gleaming white teeth. Turning my torch in their direction, I discovered that "me" was a teacher from many miles away.

"Hullo! What brings you here at this time of night?"

"Oh Minister, some people at another village want us to send them a teacher."

These words are always as music to the missionaries' ears.

The following day a senior student from the school was sent to take up duties as a teacher in the village.

A week passed and the teacher returned. I could see that something was wrong.

In his own way he unfolded his story.

"Minister, the people now say they do not want us. When I came and asked for a teacher, ten people had expressed their desire for our Lotu, and there are many

children who would soon have learned to love our Lord Jesus Christ. But when I was here asking for a teacher trouble began. A chief from nearby sent word to the people that he didn't want the Lotu to come there. He is a powerful chief, related by marriage to these people. They still said they wanted the Lotu. He then came down to see them, and after he had gone the old men of the village began to say they didn't want our Lotu. I tried to find out why they had changed their minds. After a long time I was told that a man, whose name they wouldn't give me, had threatened to poison all the people if they received our Lotu. Oh Minister, these people are in darkness, they have not the Light, and they are very much afraid of poison. They want our Lotu, they want our teacher, but they are in the darkness; they are afraid and say our teacher cannot now stay there."

However, we are not discouraged. A gleam of light had penetrated the darkness, and the darkness had closed down again. That Light will some day reveal its Presence—in the meantime we must wait with patience.

An Ancient Church.

Egypt was once a Christian land, and the ancient Church is still represented by the 950,000 Copts who form six per cent. of the population. Roman Catholics and other Christians form one per cent., and Protestant Christians .35 per cent. The bulk of the people (91 per cent.) are Moslems, and this is the fact of chief significance in considering Egypt.

The teaching of the Koran has been made compulsory in the 4,795 Government schools which have nearly 1,000,000 pupils (about one-third of those of school age), and pressure is being brought to bear on Christian schools to give Moslem instruction to Moslem pupils. A draft law has just been remitted to the Judicial Committee which aims at confining religious propaganda to buildings specially set apart for the purpose, forbidding religious teach-

ing other than that of their own religion to pupils under eighteen years of age and prohibiting the distribution of religious literature. (The Government has even been appealed to, to prohibit the sale of the publications of the Nile Mission Press.) If this law should pass, the Copts will be specially affected, as direct and indirect pressure can then be brought to bear upon them to change their religion. Even now four to five hundred Copts annually embrace Islam for other than religious reasons, and a strong effort is being made to Islamize Coptic youth. The Coptic leaders are beginning to organise Christian schools, especially in Cairo, and to co-operate in this with the Church Missionary Society, but many obstacles are being placed in their way.

—"World Dominion."

Pioneers and Pioneering in Papua

By the REV. M. K. GILMOUR.

I am writing of Papua—that alluring and fascinating land of romance and beauty—set in the coral seas, home of the Bird of Paradise, land of the orchid, creeper and palm.

All the islands and island groups that lie to the South East are a Methodist territory and trust.

Before 1891, despite all the ingenuity and art and the many fine traits of its sunny brown, fuzzy-headed, fine limbed, clever fingered and nimble witted people, these islands were the abode of loathsome cannibalism and head hunting, of cruelty and degradation, of an unending and merciless vendetta; while the people were held in the grip of sorcery and the slimy degrading evils of immorality, and lived under the terror of unseen malignant and ever present powers.

It was only the far vision of the keenest faith that could see any glimmer of that Light which lighteneth every man, and made possible the hope that these, even these degraded people might be redeemed, transformed and made new, to add to the glory of the ever glorious Redeemer of men.

The centenary of the death of John Wesley (2nd May, 1891) stirred the Wesleyan Conferences of Australia and New Zealand to do something worthy to honour

the man, who by his untiring fiery evangelism changed the face of England. It must be something done in his spirit, something that meant an advance; so the request of His Excellency Sir William Macgregor, that the Wesleyan missionaries should undertake mission work in British New Guinea (now called Papua) was accepted as a call of God, that matched the hour.

There followed a few months of carefully planned preparation and of rising enthusiasm that gave the new venture a magnificent launching.

Numerous Memorial and then Farewell meetings were held in all the States and in New Zealand.

The "Lord of the Isles," a small three-masted vessel, was chartered, packed to overflowing with equipment—material for two houses and a small cottage; a cutter and two whaleboats; stores of all descriptions; tools, most carefully chosen for all pioneer needs, a complete outfit for a blacksmith's shop, with sundry engineers' tools; medicines and instruments and furniture, to say nothing of the luggage of 11 whites, and the mats, bundles and boxes of 65 South Sea Islanders, in addition to a cow and a number of dogs. It surely was the most perfectly equipped mission party that ever left these shores—and possibly the most crowded ship.

The Pioneer party was chosen—W. E. Bromilow the leader, a trained schoolmaster with a musical gift, a proved missionary of fine experience in Fiji, whose knowledge of Fijians and their language was of supreme value in directing and using the large body of South Sea Island teachers, and in utilising all they were able to gather of the language and customs of the Native people.

He had a wonderful capacity for detail. No task was too trivial, no duty so common that it could not be sanctified by the Master. His deep pity for the Natives developed into a passionate love for them—he identified himself with the people and their interests—those interests always



Leper girls and women at the Leprosarium, Bilga.

came first, any hour of day or night he was accessible to them, ready to help, ready to listen. He had for the Native an inexhaustible sympathy, an untiring patience. I never knew of him or heard of him losing patience with a native. The secret of his life was a simple, quiet unshakable faith in a God Who was very near and Who heard his prayer.

Mrs. Bromilow, like-minded, always behind her husband, added through that American strain in her, just that novelty and freshness which marked their service: while little fair-haired Ruve played her part in winning the trust and confidence of the people.

S. B. Fellows, of fine intellect, with a distinct musical gift, a good knowledge of Maori character and some knowledge of simple medicine, was already a well-equipped missionary. Red-haired and emotional, sometimes on the mountain peak and again in the valley, yet with his wonderful gift of "getting there," fitted in with the native spirit. Within nine years, he opened two circuits in untouched heathen places and in both of them built mission houses; reduced for the first time the two languages to writing, left translations in Scripture, hymns and catechism in both, that still stand the test of time. In each circuit he established institutions, schools and Sunday Schools, and left many who had found new life in Christ Jesus and were in his day leading others to the Master. All one can do now is to gasp and say, "There were giants in those days."

J. T. Field, architect, builder, cabinet-maker and an oarsman of repute, added to his medical knowledge till he reached no mean medical skill—a man with a most profound sense of duty, a saint of the type who always went the way of self-sacrifice for the good of others. He, almost single handed, erected the mission house, took it down, carried the materials and re-erected it on a different island.

Once, when ill-health overwhelmed the mission house, Field lay in one room, his wife and daughter in another, all seriously ill. There came a letter from a brother missionary, nearly broken-hearted fearing he would lose his wife—"his only hope was Field, could he come?"



Lepers at the Leprosarium, Bilua.

It was not a long struggle—for his own loved ones, he could do no more, there it seemed was duty.

The native boys carried him into the other room, then into the dispensary and the store to pick medicines and needfuls. Then "farewell." "Would they live?"

There was desperate need in that far-off island. It seemed that he could help, if he got through. Could he get through? They were all in the hands of God.

The boys carried him down to the whale-boat and then commenced that wet, long, day and night struggle against the fierce South East wind.

That was the spirit of the man.

James Watson, engineer and blacksmith, a mechanical genius, an athlete who had won his place; boxing, wrestling, pole-vaulting and tennis champion; with a fund of Irish wit and humour, most lovable, the one whom everyone could work with, the idol of the natives, fearless and brave. On him that meanest of diseases, malaria, made its deadliest assaults. Again and again it returned till it cut short the great promise of service in Papua.

G. H. Bardsley, the carpenter, a good tradesman, who served the mission and ardently longed for the salvation of the Papuans.

Each one of these added his distinctive gift to the work, united they made a magnificent combination. They were bound together by an intense devotion to their Master, a real love for the souls of men and a strong faith that Jesus was able to save to the uttermost. They believed that God was near and that God heard and answered prayer. They were made effective in their service by their devotion and the Christlikeness of their lives.

In addition to these, within eleven months, came Sister Jeanie Tinney and Sister Eleanor Walker, the first of that noble band of missionary sisters, who with such conspicuous success have lived and worked for the uplift of the women and girls of Papua.

These were the white pioneer leaders, a unique band; but with them wrought those heroes of the South Seas, the Native missionaries from Tonga, Samoa and Fiji, to whom so much of the glorious success is due. They make a sacrifice that the white missionary is seldom called upon to match and they have greater share in the martyr's crown.

The South Sea Islander gets nearer to the Native than the white man can; he has so many points of contact; he eats what and as the natives do; he lives in much the same way, dresses in a manner suitable to them, depends more on his garden as the natives do, and by all the tests of primitive man, he is much more of a man and less of a fool than the white man appears to be.

He has a background of heathenism and a vivid remembrance of the deliverance out of it. He is something of their own brown colour, living under their conditions; but transformed by the Gospel he preaches. What he offers them seems so desirable and so realizable as they see him live among them.

In closest touch with all the horror and degradation they lived among the people, oft praying with tears and pleading with the passion of love.

At times in danger of their lives, suffering with the people, endeavouring to stop fighting, many at length worn out, died among them.

In the first eleven months, seven out of

forty-two who landed, had entered the Rest that remains, and wear the victor's crown.

All these pioneers lived where skulls, of those feasted upon, were the most valued treasure; ten here, thirty yonder, a dozen in another place, the early letters all tell of them. One writes, "Out of the rain I went for shelter, and as I enjoyed my picnic luncheon I cast my eyes round the place when my gaze fell, and remained also upon a row of grinning skulls—eleven of them."

They endured hardships, in make-shift camps with constant rains, travelling roadless country—at sea in unknown waters, in small boats and storms—or as one writes, "I got a chance to go with some natives in a canoe. There were some discomforts, wet through for days on end and all my food soaked with salt water."

They won through and left an imperishable name for love and sacrifice. It was said they came from God. Their lives were the standard of righteousness. They proved in scores of changed Papuan lives that the Cross is the power of God unto salvation.

Papua Jubilee No. of "The Missionary Review."



Sunday School Teachers, Bilua.

DAFFODIL BULBS.

HELP THE LEPROSARIUM.



The Rev. W. W. Avery, famous throughout New Zealand for his beautiful daffodils, in view of his prospective departure from Willowby, is offering for sale, 2,000 choice daffodil bulbs. A liberal discount in extra bulbs will be allowed on all orders of 10/- or more.

The first fifty guineas received will be given to the Solomon Islands Leprosarium Fund and any excess of that amount will be deposited with the Foreign Mission Board free of interest.

Through the years Mr. Avery has raised over £1,000 for Christian work by the sale of daffodil bulbs, the Foreign Mission Fund being the chief beneficiary. Thus the beauty of the flowers lives on in Christian service.

We are very grateful to Mr. Avery for his further generous offer and trust that it will meet a ready response. Orders should be sent to the Rev. W. W. Avery, Willowby R.D., Ashburton, in time for delivery early in January.



A few of the championship trophies won by the Rev. W. W. Avery at N.Z. Daffodil Shows.

M.W.M.U. STAMP DEPARTMENT.

Readers of the "Open Door" who contribute to our Stamp Department will be interested to know how the stamp money, £233/3/2, has been allocated. To Solomon Island Girls' School, £50; to Sister Lian Jones for equipment, £15; for Child Welfare work in the Solomon Islands, £60 (£10 per station); Choiseul equipment, £10; Teop (equipment for nurse), £12; Imperilled Missions, £12/5/-; eleven Home Sisters for Christmas treats (£5 each), £55; Sister Ivy Jones for club work, £12; for Depot Room at Hamilton, £6/18/2.

We sincerely thank the "Open Door" contributors and hope for a continuance of their help. When contributors are sending stamps, please pack them quite flat, as stamps that are doubled over and crushed cannot be sold. Stamps may be sent to Miss Purdie, 269 Highgate, Dunedin, N.W.1.



The bird pictured on the stamp is a megapode or scrub-fowl. It lays its eggs in large mounds made of rubbish and vegetable matter gathered together by the birds. In due course the eggs are hatched by the heat and fully fledged birds emerge.

TEACHER & 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.

MISS A. INEZ HAMES—TWENTY-ONE YEARS OF SERVICE IN FIJI.

On 31st July, 1920, a young New Zealand school teacher landed on the Suva wharf from the "Mokoia." The school teacher was Miss A. Inez Hames, who was to become one of the best-known Sisters of the Methodist Missions and one who was to understand and love the Fijians more than many do. They, in turn, have come to regard her as their friend more than most workers in Fiji have been regarded.

Miss Hames' first appointment was to our Mission School at Nailaga in Ba. After a few years there, the success of the school and of its students attracted such attention that the position of headmistress of the Davuilevu Primary School was offered to Miss Hames.

For fourteen years Miss Hames successfully filled the position in Davuilevu. She continued with her Primary School duties and supervision of the practical work of the teachers in training, and also instructed these student-teachers each day as a member of the staff of the Davuilevu Teachers' Training Institute.

Miss Hames feels, with other educationists, that there are fruitful fields for our educational work in places more remote from Suva than most of the larger centres now are, and in 1940 she accepted an appointment to Richmond in Kadavu.

On 31st July, 1941, when the school assembled, a presentation, suitably inscribed, was made by the scholars of the school to Miss Hames.

In the evening again, native "mekes" were held. These were carried out by twenty-one children. Each one represented a year of service. And so concluded, twenty-one years later, the celebrations of the anniversary of 31st July, 1920.

—"The Missionary Review."

ACKNOWLEDGMENTS.

We gratefully acknowledge the following generous contributions:—

"MAINTAIN THE DOCTOR" FUND.

	£	s.	d.
"Kia Ora," Hamilton	7	6	
"In Memory of my much-loved Sister, Jane Garlick," per Miss Kirk	1	0	0

Kaiapoi Circuit	1	0	0
"Anon," Kaiapoi	20	0	0
Mr. T. Rowe	4	1	0
Mr. and Mrs. Holt, Titirangi	1	1	0
"We Two," Onehunga	1	0	0
Bombay-Tuakau	1	10	0
Dominion Road	10	0	
Pitt Street	7	6	
Eltham	10	0	
"Y"	10	0	0
Hamilton Trust	25	0	0
Nurse Francis Kimbell	10	0	
Johnsonville-Ngaio	1	0	0
Addington Union Mother's Meeting	1	1	0
Miss Hopkins	1	0	0
"Wellwisher"	2	10	0
M.W.M.U.	60	0	0
"Memory"	2	0	0
"In Sympathy," Pitt Street	1	0	0
Miss Fensham	3	0	
Christchurch Nth. Branch Methodist Men's Fellowship	2	2	9
"Helper," Whakatane	2	0	0
D. M. Glass, Te Awamutu	1	0	0

"SPECIAL LEPER" FUND.

Previously acknowledged	£1092	14	1
Ohura Youth Committee	3	0	0
Mr. & Mrs. F. Walters, Otorohanga	5	0	0
Hamilton	1	0	0
Mrs. Dulieu, Greenpark	5	0	0
Miss A. Howarth, Sheffield	1	0	0
"We Two," Onehunga	10	0	
Levin	3	0	0
Dominion Rd.	10	0	
"Y"	15	0	0
Johnsonville-Ngaio	1	0	0
"Wellwisher"	2	10	0
Girls' Class, Dundas St.	10	0	
Late Mrs. E. Horn, Eastport Rd.	25	0	0
D. M. Glass	1	0	0

Total to date£1156 14 1

GENERAL FUND.

"M"	£5	0	0
"Anon"	2	10	0
"Copra"	2	0	0
"Y"	5	0	0
"Anon," Addington	30	0	0
"Friend," Dominion Rd.	10	0	

With deep regret we have learned just as we go to press, of the sudden death in Brisbane of the wife of the Rev. Tom Dent. As Sister Gertrude Mansfield, this splendid worker rendered high service in the Solomons and continued that good work after her marriage to Mr. Dent. Ill-health ultimately forced Mrs. Dent from the missionary work she and her husband loved. Mr. and Mrs. Dent then exercised a successful ministry in the Thames Circuit, after which Mr. Dent was transferred to the Queensland Conference. We extend to Mr. Dent our heartfelt sympathy in his great loss.

WOMEN'S PAGES

M.W.M.U.

Methodist Women's
Missionary Union of
New Zealand.

9 Ranfurly Avenue,
Feilding,
October, 1941.

Dear Co-workers,

I have just returned from our Conference in Dunedin where the spirit of co-operation seemed to be the key note of a very happy gathering together of delegates from Auckland to the far South. This "together-ness" is both our privilege and our responsibility, for success in any Christian work depends on the co-operation of all concerned and we were very conscious of this spirit throughout Conference. It was manifest, too, in a larger sphere, when greetings were received from Sister Societies, six Churches being represented. These are days when Christians should be united as never before. "We are not divided all one body we" should be the pre-dominating witness of all Christians.

At the outset of Conference a great and much-deserved honour was conferred upon our loved Sister Mabel Morley who was made a Life-Member of the M.W.M.U. Executive. Sister Mabel is the third member to receive this mark of our appreciation of long years of outstanding service not only to our Missionary cause but to the whole Church. Mrs. Bowron shares the honour which was also conferred upon our friend, the late Mrs. Pacey.

The opening Communion Service and each day's devotional sessions set a high level for the business which followed and our special time for prayer and fellowship has become one of the outstanding periods of Conference. The Open Forum session proved again the value of bringing to light, matters upon which we are "not quite sure" and we would urge members to make fuller use of this opportunity of gaining a clearer grasp of our methods of working etc. Bring or send your questions to the next Conference which is to be held at Napier. We would

thank our Napier friends for once again extending this invitation which we were happy to accept.

Special Objectives: While rejoicing in the response to our Special Objective last year, towards sending a Sister to aid Mrs. Alley, we feel we must further stabilise this position before launching out in other directions and Conference was unanimous that our Special Objective for this year to be the raising of £200 for the maintaining of a Sister at Teop. We have not yet been able to secure a fully-qualified Nurse for this important and urgent work, but are praying the need may soon be met.

Our Friends: We were indeed very sorry that Rev. A. H. Voyce who has recently, with Mrs. Voyce, returned on furlough, could not be with us at Conference owing to Grenville's continued ill-health. We are remembering them all in our prayers. Very cordially did we welcome home, Sister Ada Lee, who is supported by the B.C. girls. They have every reason to be proud of their Sister, and many of them are looking forward to meeting her. Sister Dorothy Pointon very worthily represented the work of our N.Z. Sisters and gave us a vivid picture of the needs of our Maori people. As always, Revs. A. H. Scrivin and G. I. Laurenson were our friends in need, and also gave us challenging addresses. We were very sorry that Sister Eleanor, owing to sickness, could not join with us, but trust she is now quite recovered and fit once more to carry on her good work among the South Island Maoris.

An unexpected pleasure was granted those who attended the Conference Public Meeting, in seeing and hearing Moana Tane, an ex-Kurahuna lass, who has been granted a Bursary for Karitane Training and is now in Dunedin for that purpose. Moana spoke only very briefly, but she won the hearts of all by her natural dignified manner, and we shall follow her with our prayers.

Visits: During the last quarter I have been enriched beyond words by contact with the women of our far North, not forgetting the members of two Maori Women's Fellowships. I would especially commend to your prayerful interest, this good work which our Sisters are doing for and with the Maori women. After Conference visits were paid to Auxiliaries in the far South, this privilege being shared by President, Secretary and Treasurer, who all enjoyed meeting with these co-workers, many of them in remote places where they are faithfully serving through Auxiliary channels.

Close: How many of us have already counted the weeks to Xmas? For many we know it will bring sad memories of other Xmas times, and we shall be remembering all such as we once again celebrate the coming of the Prince of Peace. May He increasingly hold sway in all our hearts so that we may do our part toward making His dream come true. "Peace on earth: goodwill to men."

Your friend,

ISABEL TAYLOR.

WELLINGTON DISTRICT.

Editor's Note.—Report appearing in last issue under heading of "Wellington" refers to Wesley Branch of the Wellington Auxiliary.

Thanksgiving Service:

There was a splendid attendance at Wesley Church when members from all the Branches in the Wellington District met to present and dedicate their annual thankoffering, which amounted to £140/8/7.

Mrs. R. Thornley spoke on "The Message of the Amsterdam Conference—Christus Victor." The service concluded with Communion conducted by Revs. P. Paris, O. Burnet, and H. Tozer. A special feature was the singing by a quartette of a hymn which was specially written for the Amsterdam Conference.

After Conference Rally:

A large number of members met to hear the reports of the Annual Missionary Conference which was held in Dunedin. Very full and interesting accounts were given of the spiritual, business and social aspects of the Conference by Mesdames C. Blackburn, H. Smith and B. Stokes respectively.

NELSON DISTRICT.

Nelson members were guests at the recent Richmond monthly meeting. Mrs. J. D. Grocott was in the chair and spoke on "Guidance," this also being the subject taken for the roll call. Letters from Overseas and Home Sisters were read, and musical items given by Mesdames Lewis and Swift. It being the eve of Conference the District Secretary gave details of the

meetings to be conducted, and solicited thoughtful prayer that God's richest blessing would follow the plans made for the coming year's work. Satisfaction was freely expressed for the financial success revealed in the balance sheet, and members felt encouraged to press on to greater achievement in the present year.

WEST COAST DISTRICT.

Hokitika has had a trio of addresses from Rev. and Mrs. Hanna and Mrs. Bensley (Greymouth).

Reefton's membership is steady. A special effort has been held for funds for Nurse at Teop. A combined meeting with Greymouth was enjoyed when Rev. Knight spoke on his work for the China Inland Mission. A coin gift afternoon was also held.

Millerton express appreciation of Sister's letters. Every member donated 2/6 to Solomon Islands gifts.

SOUTH CANTERBURY DISTRICT.

Ashburton.—Rev. McBean gave a missionary address at the Annual Meeting of Baring Sq. Auxiliary. An anonymous donation of £10 was received for Overseas work and the Bring and Buy table proved successful. Y.W. Evening group meet regularly, £7 being the year's income.

Temuka's enjoyable birthday gathering was addressed by Rev. A. H. Scrivin, who had attended the inception of the Auxiliary three years previously.

Willowby activities include a trading table and despatching goods to the Maoris. Addresses have been given on Livingstone and Wm. Tyn-dall, also pioneer missionary experiences.

Willowby Y.P. enjoyed Sister Effie's visit, also a combined meeting with Willowby Auxiliary to hear Rev. G. I. Laurenson. They have also helped with gift parcels and stamps.

Banks St. and Woodlands St., Timaru, combined for Rev. Carr's address on "The Motherhood of God."

Oamaru report increased membership and an increase of £5 on last year's income. The Dunedin Central Mission was the subject of Rev. Francis' talk at the last meeting.

Waimate announced good attendances at meetings and arrangements in hand for a garden party. A special effort is being made to interest children in missions.

SOUTHLAND DISTRICT.

A new branch has been formed from what was originally an Ex-B.C. Girls' Club. The club now devotes its activities to missions and is finding great joy is so doing.

Tuatapere now has an Auxiliary.

The City Auxiliary held another Silver Tree Party this year, with marked success. Each member brought her thank-offering in a small bag, plus an accompanying text, and the bags were hung on the silver tree. Later the texts were read when the bags were opened. The all-day Convention was also a source of inspiration, and several special efforts have been made for the Teop Nursing Sister Fund with good results. This is of particular interest to Southland as Mrs. Alley was a S.S., B.C. and church member there.



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.**

DR. ALLEN G. RUTTER, M.B., Ch.B.,
F.R.C.S., D.T.M. & H.

LEGACIES.

During the past year we have been greatly encouraged by the following generous legacies:—

E. L. Westlake Estate	£200	0	0
J. W. Davison	100	0	0
J. Fisher	5	0	0
Amy Hartly	33	0	0
E. Bridgeman	35	0	0
S. S. Chapman	76	7	7
S. J. Ambury	16	0	0
Duncan McKenzie	60	0	0

These bequests will be perpetuated in many redeemed lives in the Solomons—
lives redeemed spiritually, mentally and physically. This is a noble use for money
entrusted to us.

FORM OF BEQUEST.

TO THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND.
I GIVE UNTO THE TREASURER OR TREASURERS FOR THE TIME BEING OF
THE METHODIST FOREIGN MISSIONARY SOCIETY OF NEW ZEALAND THE
SUM OF _____ POUNDS
STERLING, TO BE PAID OUT OF MY PERSONAL ESTATE, IN AID OF THE
SAID SOCIETY, AND FOR WHICH THE RECEIPT OF SUCH TREASURER OR
TREASURERS SHALL BE SUFFICIENT DISCHARGE.