

PURCHASE YOUR BOOK REQUIREMENTS  
FROM  
THE BIBLE DEPOT.

Books of Missionary Interest.

**Moulton of Tonga.**—A well-written biography and an able tribute to one of the great Missionary figures of the Southern World. Dr. Egan Moulton laboured for forty years in the Friendly Islands, and was one of the most striking personalities in Australasian Methodism.

5/6, postage 6d.

**Mackay of Uganda.**—The life story of the pioneer Missionary by Mary Yule.

3/6, postage 6d.

**Things As They Are.**—Mission work in Southern India, by Amy Wilson-Carmichael.

4/6, postage 6d.

**In the Brahman's Holy Land.**—A record of service in the Mysore by Benjamin Robinson.

1/6, postage 4d.

**The Wonderful Autobiography of Dr. Grenfell.**—Labrador's famous Missionary Doctor.

7/6, postage 8d.

**Alexander Duff.**—Pioneer of Missionary Education, by William Paton. This book tells the story of a creative personality and a great movement.

7/6, postage 6d.

**Light in the Dark Jungles.**—By A. Dumbarton. This is but a story—neither strict history nor biography, though partaking largely of both; but it is sent forth with the earnest desire that the good cause of missions may be helped.

2/6, postage 6d.

**Laws of Livingstonia.**—By W. P. Livingstone. "The greatest missionary biography of our time."—*Methodist Times*.

6/6, postage 8d.

**An Outpost in Papua.**—By Arthur Kent Chignell. Priest of the New Guinea Mission. "A narrative that is full of humour and sympathetic touches."

3/6, postage 6d.

N.Z. BIBLE & BOOK SOCIETY

71 WILLIS STREET, WELLINGTON.

PRINCES STREET, DUNEDIN. DEE STREET, INVERCARGILL.

Printed by the Unity Press, Ltd., Commercial Printers, Cor. Kingston and Federal Streets, Auckland.

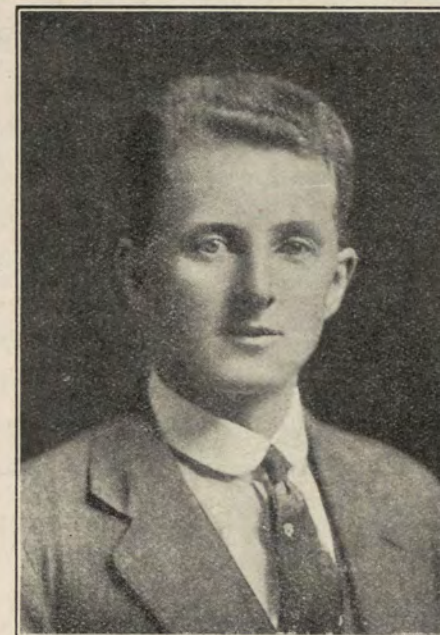
VOL. V. No. 2

Published Quarterly

# The Open Door

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

SEPTEMBER, 1926



DR. CLIFFORD JAMES,  
who has been accepted as Medical Missionary  
in the Solomon Islands.

"A Great Door & Effectual is opened unto us"

ST. PAUL.

Price: ONE SHILLING Per Annum  
Posted, One Shilling and Sixpence



# Names and Postal Addresses of Missionaries, Missionary Sisters and Lay Missionaries

## SOLOMON ISLANDS MISSION DISTRICT

### (a) MISSIONARIES.

Rev. J. F. GOLDIE	...	...	...	Roviana, Solomon Islands
Rev. V. Le C. BINET	...	...	...	Senga, Choiseul, Solomon Islands
Rev. J. R. METCALFE	...	...	...	Bambatana, Choiseul, Solomon Islands
Rev. A. A. BENSLEY	...	...	...	Bilua, Vella Lavella, Solomon Islands, via Gizo
Rev. TOM DENT	...	...	...	Patutiva, Marovo, Solomon Islands
Rev. A. H. CROPP	...	...	...	Bougainville, Solomon Islands
Rev. H. G. BROWN	...	...	...	Numa Numa, Bougainville, Solomon Islands
Rev. A. H. VOYCE	...	...	...	Roviana, Solomon Islands

### (b) MISSIONARY SISTERS.

Sister McMILLA	...	...	...	Bambatana, Choiseul, Solomon Islands
Nurse LILLIAN BERRY	...	...	...	Roviana, Solomon Islands
Sister MAY BARNEIT	...	...	...	Bilua, Vella Lavella, via Gizo, Solomon Islands
Sister ELIZABETH COMMON	...	...	...	Roviana, Solomon Islands
Sister LINA JONES	...	...	...	Roviana, Solomon Islands
Sister JEAN DALZIEL	...	...	...	Bambatana, Solomon Islands
Nurse LILY WHITE	...	...	...	Bilua, Vella Lavella, Solomon Islands

### LAY MISSIONARIES.

Mr. J. H. L. WATERHOUSE	...	...	...	Roviana, Solomon Islands
Mr. E. F. CHIVERS	...	...	...	Roviana, Solomon Islands

### NATIVE MISSIONARY.

Rev. JOELI SOAKAI	...	...	...	Roviana, Solomon Islands
-------------------	-----	-----	-----	--------------------------

Add "Methodist Mission" to every Address.

### THE OPEN DOOR.

Editor: Rev. W. A. Sinclair,  
Probert Chambers,  
Queen Street, Auckland.

Copies are supplied by appointed agents in the Circuits at 1/- per annum; single copies posted at 1/6 per annum. Orders and remittances to be sent to

Rev. G. T. Marshall,  
Mount Albert,  
Auckland.

### NOTICE TO AGENTS.

Bills have been sent out for all amounts on account of THE OPEN DOOR. Will agents kindly remit direct to

Rev. G. T. Marshall,  
Mount Albert,  
Auckland.

and thus prevent confusing of these sums with those intended for the General Fund.

# THE OPEN DOOR

Price - One Shilling per Annum  
Posted, One Shilling and Sixpence.

The Missionary Organ of  
the Methodist Church of  
New Zealand.

VOL. V. No. 2.

SEPTEMBER 21, 1926.

PUBLISHED QUARTERLY.

## A Hundred Years of Christian Work in Tonga.

By Rev. W. A. Sinclair.

### Splendid Gatherings.

The Church in Tonga has been commemorating the coming of the missionary to that land in 1826. I had the pleasure of representing the Methodist Church of New Zealand at the wonderful gatherings which were then held. Some account of my stewardship has already been given in the *Methodist Times*, but there are several other matters of interest in connection with Tonga and its centenary which may well form the subject of another article.

There was a very close relationship between New Zealand and Tonga in the early days of missionary work. The Maoris and Tongans are first cousins. In the year that Samuel Leigh came to New Zealand—1822—Walter Lawry called at New Zealand on his way from Sydney to Tonga. Nathanael Turner, one of the pioneer missionaries in New Zealand as far back as 1823, later went to Tonga in 1827, and there rendered splendid service. William Cross was appointed to New Zealand by the British Conference, but so urgent was the need of Tonga that the brethren in Sydney directed him thither. In later years Tonga has given to the Methodist Missionary Society of New Zealand some of its finest workers in the Solomon Islands. Some facts, therefore, about Tonga and its people may be of interest to the readers of *The Open Door*.

### The Land and the People.

Tongatabu, the island on which Nukualofa, the capital, stands, is the largest in the group. It is an island without a mountain and without a river. The highest point is probably the hill about 70 feet high on which the old Zion Wesleyan Church stands. It is an island of great fertility and beauty—one of the summer isles of Eden. Here in tropical luxuriance are to be found the many coloured hibiscus, varie-

gated crotons, brilliant bougainvillea, the scarlet *Praecenas*; here also are noble trees, the wide-spreading banyan, the graceful tamarind, the leafy mango and palms of every kind, while the coco-nut trees lift their exalted heads in every direction.

It is a land of plenty. The land laws are perhaps the most liberal in the world. There is no such thing as freehold. Every Tongan youth, on coming of age, has a plot of land eight and a-quarter acres in extent, allotted to him, at almost a nominal rent, and it becomes his duty to cultivate it. Here he will plant coco-nut trees and bananas; here he will grow the yam and taro, and here he will build his house. The Tongan is of a proud and independent spirit. He does not relish working for other people, nor does he need to serve others, for with his piece of land he is independent.

Tonga is an independent kingdom, perhaps the smallest on earth to boast a royal family and a full-blown Parliament. Its independence is guaranteed by Britain, but the Union Jack is nowhere to be seen. From this little state went a number of young men, European and native, to serve in the Great War, and at Nukualofa there is a monument bearing the names of those who served and of those who laid down their lives. A British Consul is resident at Nukualofa, and he possesses certain powers in controlling the finances of the country.

Tonga has its own Parliament, composed of 28 members, with a Cabinet of seven, four of whom are European and three Tongan. Prince Tungi, the Queen's Consort, is Premier. He was educated at Newington College, Sydney, speaks English well, is a local preacher and a quiet gentlemanly man.

I had the pleasure of being present at the prorogation of the Tongan Parliament. A





QUEEN SALOTE, PRINCE TUNGI AND FAMILY.



SALOTE, QUEEN OF TONGA.

cannon was fired as the Queen left the Palace, and a little later, having travelled in a Ford motor car, she entered Parliament House to the strains of the Tongan National Anthem. She was arrayed in her state robes, her long train being borne by two smartly-dressed Tongan page boys. She immediately proceeded to the dais and read her prorogation speech, a speech which had been prepared, not by her Cabinet Ministers, but by herself. In it she made reference to the coming of the Missionaries a hundred years ago, the wonderful centenary



Monument marking the Landing Place of the Rev. John Thomas and Rev. John Hutchinson at Hihipo, Tonga, June 25, 1826.

celebrations which had taken place, and the great blessing which had come to their land through the Gospel. The Queen is a fine Christian woman.

#### *Sabbath Observance.*

One reference in the Queen's speech was of exceptional interest. She thanked the Parliament for having passed a stricter Sabbath Observance Act. The Tongan believes in zealously guarding his Sunday. The pity is that European residents flout the convictions of the Tongan by the use they make of Sunday. A highly-placed official grievously offended the Tongans by holding a ball on Sunday evening. A test case before the Courts was made of Sunday tennis, and the judge gave a decision favourable to the tennis players. The Tongan Parliament has now amended the Act, so that it is illegal to play any kind of game on Sunday. Dancing, native or European, is forbidden, and the Tongan Sunday is perhaps observed more strictly than anywhere in the world.

#### *Four Days of Feasting and Rejoicing.*

The centenary was commemorated not only by great religious services and notable functions, but by several days of feasting, dancing and rejoicing. The people abandoned themselves to the enjoyment of the hour. They are an exceptionally happy people. There were four days of feasting

and dancing. The Queen was anxious that the young people might see something of the customs of old Tonga, customs which are not in conflict with the Christian spirit. They danced as David danced before the Lord. In their dances, called *lakalakas*, there is rhythmic movement of feet, arms, hands, fingers, with a musical accompaniment of monotonous dirge-like song. These songs are almost invariably descriptive of some Biblical theme or some event in connection with their religious history. The favourite topic was the landing of John Thomas and the coming of the *Lotu* to their land. These dances commenced early in the morning and continued almost without intermission until late at night.

And, of course, these thousands of people had to be fed. The people brought their gifts in great abundance. Here is a statement of some of the gifts presented:—572 pigs (there are 22,000 pigs in Tonga), 8 head of cattle, 60 fowls, 1,400 clams, 600 bottles of coco-nut oil, 4,350 loaves of bread, 3,188 buns, sacks of yams; 3,000 gallons of raspberry and 1,800 gallons of tea were also consumed. Five and a-half miles of tapa cloth were among the gifts presented.

Although several thousand people were gathered at Nukualofa for nearly a week, taking part in gatherings of every kind, there was an entire absence of rowdiness,



VAVAU HARBOUR, TONGA.



bad behaviour or quarrels. Never was a better behaved or happier crowd of people brought together. The Christian spirit was dominant.

#### *Carrying the Gospel.*

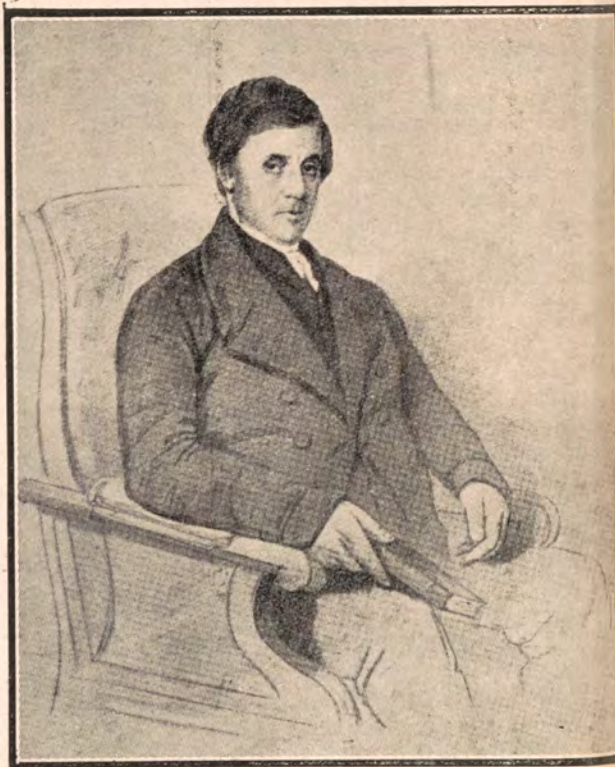
The Tongans are essentially a missionary people. Does not this largely account for the strength and vitality and prosperity of the Church in that land? They were the pioneers in carrying the Gospel to Samoa as far back as 1835 and even before that date casual travellers from Tonga had made the Gospel story known in Samoa. To this day the Methodist Church in Samoa is known as Lotu Tonga, that is, the Lotu that came from Tonga. They were also the pioneers in Fiji, Tongan teachers accompanying Cross and Cargill to that land in 1835. They were also the first to carry the Gospel to Rotuma at a later date. In later years scores of their finest men and women have volunteered for New Britain, Papua, and the Solomon Islands, and many of them have laid down their lives for Christ in those malarial regions. Had our Maori people been possessed of the same missionary spirit what a different history the Maori Church might have had.

The missionary note was sounded in almost every address delivered by members of the deputation during the Centenary Celebrations. The farewell service on our last Sunday evening will live in the memories of all the visitors. The old Free Church was crowded to the doors. Scores of visitors were present from the *Tofua* then in port. The service lasted about three hours and a-half, each member of the deputation delivering an address which had to be interpreted into Tongan. The closing address was delivered by Queen Salote. In an address of tremendous earnestness she pleaded with her people to maintain the Missionary spirit and volunteer for service in distant Mission fields. To crown all she stated that if she could be released from her responsibilities as Queen she would gladly offer herself for missionary work. It was a moment of tense feeling and irresistible appeal. The senior Tongan Minister stated next morning that when the people returned to their homes after this great service they were too excited to sleep, and they

sat for hours discussing the events of the day, the farewell messages of the visitors, and the Queen's noble statement.

#### *Liberal Giving.*

The Tongan Church is self-supporting, self-governing and is self-propagating. Not only do they support all their own Church work but they contribute to missionary work in distant lands. They spend large sums on the erection of Churches, sums which would be a credit to any country. They are about to erect a Centenary Church at Nukualofa at a cost of £15,000, and they expect to have all the money in hand by the time the Church is built. No collections were taken at any of the Centenary functions or services. No promise slips were circulated, no appeal was made for money, there was no urging the people to do their duty in that respect. At an ordinary Sunday morning service the quarterly collection was taken, two ordinary wash-hand basins being used for this purpose. Class money is



REV. JOHN THOMAS,  
Pioneer Missionary to Tonga.

regularly contributed, and an annual thank-offering service is carefully prepared for with excellent results. A fortnight before the annual thank-offering service the names of all adherents and members are read out. Some complain if their names are omitted.

## "Garments of Praise."

By Rev. Tom Dent.

On Saturday, July 17th, 1926, there passed away at Patutiva, in the Marovo district of the Solomon Islands, an old native identity, in the person of Jacob Zako.

He was one of the first to join the Methodist Lotu when it was established here in the Marovo in 1910, and he remained all through the years until his death, a staunch supporter of our Church; and the faith that "kept" him during the years of his Christian life sustained him, and hallowed his passing when death came.

Jacob—although past the allotted span—was a worker right to the last.

We had pulled him through several sicknesses before his last one carried him off. But old age and the effects of his hard life during his years of heathenism were more than he could fight against at the end.

In our usual round of the village on Saturday afternoons we always called to see Jacob, and he always had a cheery word and happy smile for us.

Sunday and the Class-meeting found him in his place amongst the village elders of the Church, and his testimony was always a very real one. To see him walking along with a long staff for support, his good crop of hair and beard, made him look a patriarch indeed.

At the time of his death he was busy building a new home for his wife and himself. He has certainly entered into his heavenly one.

We all knew Jacob was dying on the Saturday, and his friends were watching round him all day.

Sometimes it looks as though some of these people have no tender feelings, and we had an instance of this, at this time.

As the day drew on, one of the watchers said to Jacob: "Hurry up and die, Jacob, because it will be night soon, and too dark to dig your grave, and to-morrow is Sunday, our day of rest." The poor old soul, who was past replying, simply looked up at

The names are read again on the day of the offering and the people bring their gifts, laying them on the table. Individual gifts range from four shillings to £30. Over an average of ten years the average giving was £1 per member exclusive of class money.

the speaker and the tears rolled down his wrinkled cheeks! He passed away, however, about 4 p.m. As their friends died, these people, in their old days, thought it right and proper to wail for hours over the dead body, all night long, right up to the time of burial.

It is hard, even yet, to break them of this old custom, and at times the heathen, still in many of them, has come out on such occasions, and they have given way to dreadful wailing and shrieking.

On this occasion I got in before the mourners could start, and told them it was not the Christian way to sorrow for loved ones.

Jacob was out of all his pain; he was enjoying the happiness he had looked forward to, and had lived for; he had indeed lived as a Christian should, and if they really loved him they would *sing* rather than *wail*. And a little while afterwards, and for a couple of hours or so, from our hill-top residence, we could hear them singing on the beach, around Jacob's old home: "Lead, Kindly Light," "Rock of Ages," "O Love That Will Not Let Me Go," "Nearer My God to Thee," "I Heard the Voice of Jesus Say," "What a Friend We Have in Jesus," "Praise Ye the Lord," "For All the Saints," "For Ever With the Lord," "Abide With Me," "Hold Thou My Hand," "Sun of My Soul," and many others.

It sounded very beautiful to us as we listened. Wailing and shrieking had given place to singing! There was the garment of praise for the spirit of heaviness!

Early on Sunday morning a few of our boys left to dig Jacob's grave, on a little coconut-covered, sandy-beached island of his own, a few miles away from Patutiva.

At 9 a.m. the village bell was tolled as the funeral cortege started. Jacob's body was wrapped in new mats and laid in a small canoe, which was "pulled" by a couple of



boys. Then followed a dozen other canoes in single file.

The last rites were carried out at the graveside, and the mortal remains of our old Christian friend were lowered to their last resting place. So passed on to join the great majority one of God's own, who, although black of skin and born in heathenism, had come into the glorious light of Christ's Gospel, and had been washed white in the blood of the Lamb.

"For all the Saints who from their labours rest,

Who Thee by faith before the world confessed

Thy Name, O Jesus, be for ever blessed,  
Alleluia."

## The Governor General of New Zealand in Samoa.

During the week ending May 22, Sir Charles Fergusson, Governor-General of New Zealand, and party visited Samoa. In the round of festivities arranged in his honour were included a visit to Piula Methodist College and Faleula Girls' School. At Piula the party partook of morning tea. At Faleula the Governor-General was presented with an address of loyalty by the Chairman of the District in the presence of a number of students and pastors who had come together to mark the distinguished occasion. The address was in the form of an album containing photographs depicting many aspects of our work. The encouraging thing about the function was the address-in-reply, because it indicated the Governor's thoughts on mission work. The Governor said:—

"During our visitation to the islands of the South Pacific nothing has interested us more than the study of missionary work, and I congratulate the past workers who have laboured for so many years to spread the Gospel amongst these various peoples.

"It has been a wonderful work, and I feel that they have their reward in seeing the blessings they have brought to the people through their labour. I wish to say to those who are labouring as pastors and students, that you should all realise what has been done for you, also the wonderful influence you are going to bear upon your people, therefore spare no effort in fitting yourselves for the work ahead of you.

"The great Methodist Church has spread its influence very widely in the past, and

through you it is going to extend its influence even wider in the future. I congratulate you on your work: it is very fine indeed. It is a great pleasure to have this opportunity to say a word to you and express my admiration for the work being done. I pray God's blessing on it and all who labour in it."

## A Live Junior Christian Endeavour Society.

Trinity Church—Wellington.

[By the Editor.]

Is there another circuit in New Zealand which can equal the record of Wellington South as far as the contribution of its young people to Foreign Missions is concerned? They have this year reached the magnificent sum of £100. The credit for their splendid return is largely due to the Circuit Missionary Secretary, Mr. J. A. Martin, who is also the leader of the Junior Christian Endeavour of Trinity Church. For many years now Mr. Martin has been working to create a real missionary enthusiasm among the young people of the Society, with the result above recorded.

Mr. Martin sends the following interesting account of the work of the young people of Wellington South:—

The boys and girls of our Endeavour have just about completed their effort for Foreign Mission for this year, last Sunday being our closing date, and the amount brought in was over £10 for the final rally. There is a little still to come in on Sunday next, and you will be glad to hear that we have broken our last year's record and will be handing over this year £50 as our contribution. Needless to say, I am delighted, as this year I have realised my ambition as far as my Society is concerned. We have now 100 members and have raised in one single year £50 for Foreign Missions, and that has been my goal for some time past.

I am sure you will agree that this is a splendid effort on the part of our boys and girls; this means that with the £34 from the Trinity Sunday School, and £12 from the Island Bay Sunday School, and our £50, there is £96 from the boys and girls of our Circuit.

After all my fears I think that when all is finally gathered in our Circuit will reach last year's total at least, although I was afraid we would be down, as we have such a lot on this year in the Circuit. However, we praise God for His Goodness to us.

## In the Steps of the Great Physician.

A Dedictory Address, delivered at the Methodist Church, Surrey Hills, Victoria, on the Occasion of the Dedication of Dr. Harry Judkins to the work of a Medical Missionary, by Dr. E. L. Gault, President L.M.M. in Victoria.

Our meeting to-night is significant as the first occasion on which a medical man has been publicly dedicated to work in connection with the Foreign Missionary Society of the Methodist Church of Australia.

This departure made by the Board of Missions is the response to urgent calls from three districts of our mission field—from Papua, from Fiji, and from Azamgarh in India. It has been made possible by the growing interest of the Methodists of Australia in the great missionary work of our Church, and by an increase in the number and magnitude of their gifts.

It completes the triad of evangelistic agencies appointed by our Lord, when He sent forth His disciples to preach, to teach, and to heal, and marks the entry of our Church upon the full field of Christian service in foreign lands.

You, my brother, have the honour to be the first medical graduate to set up a medical unit, and engage in actual medical work under the direction of the Methodist Board of Missions of Australia. I do not, of course, forget the fine voluntary work of Dr. Elsie Carne and Dr. Long in India and Fiji, or the devoted service rendered to the sick by our missionaries and missionary sister all through the years.

As a pioneer in this new department of missionary service, I desire to congratulate you on your good fortune. It is true that you are putting aside the rewards, social and financial, which await the successful practitioner in his own country, and are content to accept equally with your ministerial brethren the modest provision which the Church is able to make for its workers in the foreign field. But this detachment from worldly interests liberates you for disinterested service; you will go from an arena of keen competition to those who need you most; you will be associated with men and women, the noblest and most self-denying members of our Church, and you will practise your art as the avowed handmaid of Christianity.

1. As a pioneer, I charge you to entertain and cultivate wide views. It is yours to lay down a policy, and establish a tradition ample and inspiring enough to make possible the widest and most fruitful service in the future. As a pathfinder, see to it that the roads you open up shall not need to be resurveyed by those who follow you. See to it that the foundations you lay are

designed on a scale ample enough on which to rear the edifice which others will have to build. There must be vision and an ideal set up, and steadfastly striven for, however far the actual may necessarily fall short of its realisation.

It was in this spirit that Colledge and Parker, in 1838, founded the first Medical Missionary Society in China. Though the beginnings of medical work were humble, yet the aim of the pioneers was to give always the best possible at the time, and to press forward restlessly to something better. Though it has taken nearly a century to realise their ideals, they are fulfilled to-day in such an institution as the medical school in Peking, which has been described as "the most beautiful modern building in China, and one of the best ordered and best equipped medical schools and hospitals to be found anywhere in the world."

2. Furthermore, the pioneer must endeavour to envisage the whole of his task. The magnitude of your task, having regard only to the numbers whom you will have to serve, might well daunt a timid man. You are called to serve 40,000 persons, scattered in islands and innumerable islets over wide and treacherous seas. How are these to be effectively reached by the gospel of healing? How are ignorance and superstition and baneful customs to be combated and replaced by simple principles of sanitation? It will be your task to safeguard your people from the inroads of epidemics and of the diseases and vices of civilisation: to stem the tendency to physical degeneracy, which in many cases accompanies the contact of a more advanced with a backward civilisation: to combat the tendency to decrease of population, and to ensure instead its growth and the maintenance of the physical vigour which is needed to make possible the economic development of these lands. At the same time you must employ the apparatus by which scientific medicine to-day is wiping out one by one diseases which have been for ages the scourge of the tropics—malaria, dysentery, hookworm, to mention only the best known of them.

You must take measures to know your district and your people thoroughly. You must be ready to undertake frequent and long journeys from place to place, to face the discomforts and dangers of a seafaring life, and to explore mountain fastnesses and fever-infected swamps and forests. You have to win the confidence of a people natur-



ally timid, suspicious and conservative in attitude to new ideas. You will need to cultivate tact and insight, and to exercise infinite patience. Take as your heroes and exemplars Paul the Traveller, Livingstone the Pathfinder, and Grenfell of Labrador. How much you will need at once the energy and grace of our Lord Jesus Christ! I charge you to seek day by day for the renewing Spirit to qualify you and keep you fit for your task. Feed on Christ in your heart by faith with thanksgiving, for He has said, "My flesh is meat indeed and My blood is drink indeed."

I commend to you, as a very sacred trust, the care of your fellow missionaries, European and native alike. In the past, tragic loss of life and curtailment of service have resulted from the absence of skilled medical aid promptly available. It will be your privilege to care for these brethren and sisters who have gone forth at the call of the Church into places remote from civilisation. You will comfort them in their sickness, and relieve the anxiety and sometimes despair which have overwhelmed some of them, as they have had to face the dire need of those nearest to them, and have realised their ignorance and helplessness. It may be that you will save valuable lives, and you may contribute much to enable men and women to continue at their post—ho but for you might be obliged to return to Australia at the very time when they were best qualified for effective service.

Lastly, let me say a word as to the spirit in which this medical work should be done. By some writers on missions medical work has been treated rather as a means to an end, a useful and attractive adjunct to the missionary outfit.

It is true that skilled medical service is a wonderful means of commending the missionary to non-Christian peoples, especially in Moslem lands, and in countries where the feeling of antipathy to foreigners has been strong, as was formerly the case in China. I think, however, it is truer to regard the work of healing as an integral part of missionary service, as the inevitable and spontaneous response of Christian compassion to the appeal of human need. By your hands Christ will minister to the sick and suffering; let them recognise in your tenderness and pity His own compassion; make your service a revelation to them of the truth men must need to learn that "God is love." Your success as a medical missionary will be in proportion to the intensity with which, like the Master, you are "moved with compassion." No technical skill or official fidelity will avail if you lack the supreme Christian grace of love.

Take up your task then in the Spirit of Him who

Wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought  
Which he may read who binds the sheaf  
Or builds the house, or digs the grave,  
And those wild eyes that watch the wave  
In roarings round the coral reef.

I have set before you high aims and a task difficult of accomplishment, but I am persuaded you will not flinch. As I look upon you, young, well trained, and endowed with high manly courage, I feel sure you will "show the mettle of your pasture," and justify the highest hopes of your friends and of the Church. You are going to a field opened by the enterprise of George Brown, honoured by the labours of the saintly Dr. and Mrs. Bromilow, and under superintendence of Matthew Gilmour, devoted, tireless master-builder.

You will be upheld by the whole Church, and especially by the gifts and prayers of a growing band of young men whom Mr. Amos is enlisting in all our circuits. Above all, you will be sustained by the constant presence of Jesus, who has called you to this service. As He looked with love on the young ruler who came running to meet Him, doubt not He looks with love on you, and rejoices that you gladly accept those conditions of sacrifice and service which He imposes.

May you be among those to whom He will say at the last: "Inasmuch as ye did it unto one of the least of these, My brethren, ye did it unto Me."

—"The Layman."

## Why a Leper desired Baptism.

A leper in India who was housed in a ward of a leper hospital, asked to be baptised. When he was asked his reason for desiring baptism he said, "When I became a leper eight years ago I was turned out of my family's house. Nobody else would give me shelter, and then I heard of this Christian home. I have been here all these years, and I have been tended and loved. I want to be quite certain that when I pass into another existence I shall be among Christians."

## Taking a Preaching Appointment in the Solomons.

By Sister Jean Dalziel.

Some people talk of the monotony of life far from the madding crowd. Monotony!! Put the thought away. Too much variety for comfort at times. Here, one never knows the next thing she may have to do.

Recently we've been busy making roads and building bridges. The girls do the carting of stones and sand and the boys place them and build the bridges. All the villages are catching the fever, and soon we shall not have a repetition of Sunday night's experience.

This was not my appointment, but I went. On Saturday night, Mr. Wong, a Chinese trader, a good friend to the Mission, came and anchored here. As he owed Mr. Metcalfe a tin of petrol we all thought it a good plan for him to use it in taking us to Boe, and he agreed. Usually either Marama (Mrs. Metcalfe) or I go with him in a canoe, but this time seeing we had a launch, we thought we'd all go, and leave the babies with two girls, the rest going with us. We should easily be back before the evening feed. Do you blame us? Wait and see!

We started at 1.45 p.m. and arrived at Boe (8 miles away) at 2.50 p.m. Just as we were landing down came the rain, but we were safely ashore. Mr. Wong and the girls were still on board and were well soaked. We waited a while for the rain to cease and then had Lotu. Two men and a baby were baptised, and we were very glad for that; for though this Church was packed, there are very few real Lotu people, and it is only now they are beginning to want the Lotu. The native teacher is doing splendid work.

After Lotu, it was raining in torrents again. There was a sick boy to attend to, and we thought it would be quite near, but it took us a quarter of an hour to get there and we had to cross a fairly deep stream. The lad was fearfully ill. We did what we could, hoping for the best, but when I went back on Wednesday he was gone.

By this time it was 5 o'clock, and by the time we got back on the boat we knew we couldn't be home by dark, but still half an hour would not hurt the babies.

Off we went, but lo! we were not ten minutes away when the engine stopped. No petrol perhaps? Yes, plenty. Was it turned on? No! Our hopes rose. We'll get away all right. But no, she refused to go, and just then a nor-west squall came up. Up went the sails. If the wind

would keep up we'd get home all right, but again our hopes were dashed to the ground, or into the sea. The wind died and darkness and more rain came on. "What about our babies?" we said to each other. We realised how foolish we were both to come. Mr. Wong was working away at the engine, but she refused to move. "We'd better walk," we said. So we got into the dinghy—a feat for acrobats on a choppy sea like that. Mr. Metcalfe stayed to look after the girls and we went off ashore, found the native teacher at Lologai, two miles nearer home, got a lantern, and with Marama's cook boy leading us, away we went. He is only a youth about 16, and he could hardly walk for pride at the thought that he was entrusted to see us home.

We crossed creeks, walked on the beach, sinking into sand, and over rocks, and it rained and rained. But the worst was yet to come; the path led through the bush. Should we tackle it? It was shorter, but we had no matches to light our lantern if it went out. Anyway, we risked it. The grass was higher than we were, and Soma, with the lantern, went first. Whichever of us was next was all right, but the last one walked more by faith than by sight. Fallen logs, half as high as ourselves, and little ones hidden away in the grass lay across our path, ready to trip us up, for it was pitch blackness, but Soma led us well, saying, "Here's a big log," and "This is a little one," etc. By now a real tropical downpour was falling. I had never been wet in my life before; I only thought I was! There was no doubt about it now. What about our Sunday clothes now?

We came out of the bush without any mishap, only to be confronted with a rushing torrent of water, formerly a quiet little creek. You can imagine the rain that had come down when, half an hour before it was a quiet stream. Dare we cross. There was nothing for it but cross. We had expected it to be full, but not this torrent of water. Soma went in and he managed, so we guessed we could, but it was well above our knees and we could hardly stand against it. (Half an hour later Mr. Metcalf and the girls came to it and could not cross, but had to call and call to the people of the village near to bring a canoe. They had to go away up the beach before it was safe to get in, and out to sea, and then down the beach again.)

On we went. Oh! dear. How heavy were our feet! but the way was now better. It was heavy



walking on the sand. We had been told that there was a new path right through from Dara, but Soma didn't seem to know, and we had to go where he led.

We arrived home at 8.30 p.m., and, after changing, found that Dorcas had fed the babies, giving the wee one milk and water. We rather feared for her, but still, as it happened, it did no harm. They were all asleep in bed. We got a cup of hot tea and a bath ready for Mr. Metcalfe, and waited. Three-quarters of an hour

later he and the girls came in. Our boys had become anxious when after dark there was no sign of us, and took out the dinghy, went to look for us, and picked the others up at Dara. Thus, when they arrived they were all shivering and cold. Yes, in this land of summer, one can shiver and shiver, especially when sitting in a boat all wet and cold. Usually it means a dose of fever, but a hot bath and some emperin—we have no quinine just now, our medicines have gone astray—stopped that.

## Adrift for Twenty-one Days. Waifs from the Sea.

On the Burns, Philp steamer, *Marsina*, which arrived in Sydney a few weeks ago, there were seven strange passengers. They were New Guinea natives—five men and two women—who were for three weeks adrift in a small canoe in the North Pacific Ocean. Their only food was a small quantity of meat and native vegetables. Water gave out after a few days, and the Papuans owe their lives to the fact that it rained on several occasions, and they were able to catch a little in the sails. The terrible sufferings proved too much for one old man, who died shortly after being landed at Gizo.

The Rev. A. A. Bensley, Superintendent of the Vella Lavella Circuit—for it was on that island they landed—tells the following interesting story of these waifs of the sea:—

"These people from Woodlark Island, up near New Guinea, got caught in the S.E. blow whilst out in their outrigger canoe, and in the storm they missed their way and got blown away from their own island. After drifting about for 21 days they came near the coast of Vella Lavella. Our teacher at Jurio, Silas Lezutuni, is a very fine upright boy, and he went out in a canoe to see who these strangers were. The waifs were faint from hunger and exposure, and they thought their end was near. The leader said that since they were away from their own place they might as well be killed, and they fully expected death. Silas assured them they would not be killed but would be fed and taken care of. They were got ashore, and the poor things had no strength to walk. They were carried to a house, a fire was made and food was given them. It was some few days before the people were really satisfied they were not being fattened up for

## Expected Death but found Food and Love.

a purpose. The minister told the leader that had they come here a few years ago they would certainly have been killed; that if they had landed on certain parts of other islands to-day, their lives would not be worth much, but now, instead of *kai-kai-ing* them, this teacher and his people



WAIFS FROM THE SEA WHO DRIFTED FOR 21 DAYS IN A CANOE.

Photo.—Rev. A. A. Bensley.

love them and want to care for them. God has changed their hearts and desires, and has filled them with good thoughts. Now they do not hate and kill, for Jesus has revealed His new Way to them. This is a remarkable instance of what has really happened in a few years. These waifs expected death, but they found food and love. If they get back to their own land again they will probably go back to be missionaries to their own people."

## Auckland Methodist Orphanages and Missionary Work.

Under the inspiring leadership of Mrs. Armitage, the Auckland Methodist Orphanages and Children's Homes have become a centre of great missionary enthusiasm and work. Each year a sale of work is organised. From this year's effort the Foreign Mission Treasurers have received the splendid sum of £50. No Missionary from the Solomons has completed his work until he has paid a visit to the Homes and addressed the children. Thus Missionary interest is quickened and sustained.

The Rev. Vincent le Binet writes to Mrs. Armitage as follows: "Owing to the inspiration given us by the enthusiasm of the Mt. Albert Orphanages in their efforts on behalf of Mission work in the Solomons, I am pleased to say that a Training Institution for Teachers has been built at Senga. It was officially opened by the Chairman on May 27th last. Three boys will, in all probability, be ready to enter the Institution as the first students."

Wesley Home, Mt. Albert  
23<sup>rd</sup> August, 1926.

The boys and girls of the "Wesley" and the "Epworth" Homes have very much pleasure in forwarding to you the sum of £50 as their gift to our Mission Field in the Solomon Islands.

Our hope is that some of our number will offer themselves for Missionary Work. For the boys and girls,  
Hda Naylor.

## Here and There.

There are 2,243 Protestant missionaries at work in Mexico and South America.

"Out of the Gospel, India will create her own Christ, an Oriental Christ, as was the original Christ."—Shoran Singha.

Grenfell of Labrador says: "Tell me any other way to get at a man's soul, except through his body, and I will take that way."

In a recent address Mr. J. H. Oldham warned us against the danger of allowing the missionary movement to remain in a back-water, whereas it should be the centre of the main stream of the world's life.

In China, a missionary states, the enemies of the Gospel are the cinema, with its vile travesty

of social life in the West; the drink traffic; militarism, in exalting the soldier to the top of the scale; and industrialism, with all its appalling problems.

In Haidarabad, India, our parent Missionary Society has a community of 53,000, and 29,000 more are waiting their turn for preparation for baptism. In the Ivory Coast 25,000 hungry Christians clamour for Gospel teaching.

A Mohammedan writer declared recently that Gandhi is "the most Christ-like man in India."

"The ultimate ground of the weakness of a Church is that it has lost the early missionary spirit. It has forgotten it exists not for its own sake, but for the world. The Church is a missionary body or nothing."—J. H. Oldham.



## The World Situation.

Dr. Ritson, Secretary of the British and Foreign Bible Society, has just concluded his term of office as President of the British Wesleyan Conference. Speaking at one of the recent May Meetings in London, Dr. Ritson said it was quite possible to make a speech which would rouse cheery optimism, and it was equally easy to produce the entirely opposite spirit. He wanted to set before them the truth as he saw it. These were no ordinary days. They looked out upon fifteen hundred millions of their brothers and sisters in trouble, sin and sorrow. Let them look at the map of the world, and name the countries of the world, and almost every one presented a vision of strife. They were in the presence of upheaval, social, political, economic, intellectual, religious. Nations, impoverished by the devastation of War, who ought to be spreading the Gospel over the world, the so-called Christian nations, were struggling to regain their lost place. The ground-swell of the storm was felt wherever one moved about in the world. Nations, races, were demanding many things, not all good for them, nor all in the range of possibility, but demanding them with threats of violence; and the League of Nations was struggling to keep them in the leash. There was never greater need than now for the sanctions of religion. But religion everywhere had been weakened and its sanctions relaxed in every land. Western civilisation was largely materialistic, and its impact on the other civilisations of the world had been more destructive than constructive. Under the strain they saw the religions of the East trying to regain what they had lost, borrowing the philanthropies of the Christian religion, but taking over these philanthropies without knowing anything of the underlying spirit. They saw radical changes going on in Islam, and wondered where they were going to lead to. The Christian Church was passing through a period of strain and anxiety. As Methodists, they shared in the world's difficulties. These confronted them in every field abroad. In Europe they were face to face with secularism and by its side a rampant sacerdotalism equally mischievous. They were not in the Latin countries to turn Roman Catholics into Protestants, but he prayed there might arise an Italian or a Spanish John Wesley who would work a great revolution in the Church of Rome. In India the spirit of Nationalism offered grave obstacles to their work, though the position was relieved by the great mass movements. In China the civil war and the misunderstanding and suspicion of Great Bri-

### Great Speech by Dr. Ritson.

tain combined to produce a tragedy. Two things were growing in the world—Nationalism and Racialism. These threatened to close the doors now open everywhere to the missionary. The time would come when it would be a grave disadvantage to proclaiming the Gospel among yellow and black races if the preacher had a white face. He had been in scores of mission stations all over the world, but he had never come across a lazy missionary. Practically each of them was doing the work of three or four men. He thanked God for the splendid band of ministers and laymen at home who were keeping the missionary fires burning, and striving to rouse the Church to the sense of its responsibility for world evangelisation. But these were a minority, and Methodism was not yet converted. They had any amount of machinery but none too much power. Some of his hearers might call his speech a Jeremiad of twenty minutes. He had delivered it not because he was depressed, but because he wanted them to realise the facts, and their insufficiency to meet them. There were two words he wanted to close upon. Jesus said, "I must preach the Kingdom of God to other cities also." There were two words in Greek which were both translated "must" in the English Bible. One was the "must" of external circumstances. Because of that "must" they paid their rates and taxes. The other was the "must" of moral and spiritual compulsion. Which was the mightier "must" in Methodism? The strength of the spiritual "must" was the measure of the man. They must lift up before this poor human race Him Who said, "I, if I am lifted up, will draw all men to Me."

From Medical Missionary work many triumphs of evangelism have sprung. A lady missionary going home late at night in India perceived a plague victim lying by the roadside. She tended him where he lay and stood by him till the end came. About eight months later a group of men came to the compound where she lived. They had seen her loving care for the man smitten by plague. That act told them more than years of teaching could have done, and they came to ask for a teacher. And from that had sprung the great mass movement in South India. In the whole diplomatic service of Jesus the most potent advocate for the love of Jesus was the medical missionary.

## Missionary Table Talk.

The Native Church members at Roviana, of their own accord collected £80 as a donation towards the new Church on Mt. Zion at Nukualofa, Tonga.

The Rev. and Mrs. R. J. Metcalfe, of Bambana, Choiseul, are now on furlough in Melbourne. Mr. Metcalfe will commence deputation work in the South Island at the beginning of October. Mrs. Metcalfe will not accompany her husband to New Zealand.

Dr. Clifford James, of the Public Hospital, Invercargill, who has been accepted for medical work in the Solomons, will leave early next year for England to attend a session of the London School of Tropical Diseases.

The new Sisters' Home at Roviana is now completed. Mr. Goldie writes: "The Sisters are in their new home after such a long delay. Here they will be very comfortable indeed, as the furniture has all been renewed as well as the house."

Sister Elizabeth Common left the Solomons by the "Melusia" in August for her first furlough in New Zealand. The Rev. J. F. Goldie states: "Miss Common has given us very fine service during her three years' term, and I hope the Church at home will give her a right royal welcome, and send her back to us for further work."

The Solomon Islands have not escaped the influenza epidemic. Writing under the date of August 4th, Mr. Goldie says: "We have all been completely knocked over by the influenza. Sister Lilian Berry has been almost worked to death, and at last went down to it herself. I have been down with the rest and have not had such a bad time for many years. Every place has been turned into a hospital. We are thankful to say no deaths have taken place. However, the sickness is passing away, and I think the end is in sight."

Dr. Harry Judkins, Methodist Medical Missionary in Papua, speaking at the Layman's Missionary Conference in Melbourne recently, said:—"The people are very grateful. We are out to heal their bodies, and through their bodies to reach their soul. I have taken up this task, and I would not change places with any medical man in the Empire. God has called me; until He wants me somewhere else I will remain."

Dr. Sayers is expected back in New Zealand in January. He will visit the Young Men's Bible Classes, and after his dedication at Conference will leave for the Solomons towards the end of March.

Sister Lily White has been appointed to Senga, on the island of Choiseul, where she will assist the Rev. and Mrs. V. Binet. This is the first appointment of a Sister to this station.

The Rev. W. A. Sinclair delivered a lantern lecture at Tonga on the Solomon Islands. The audience, which numbered between six and seven hundred, was greatly interested in the pictures of the Mission field to which Tonga had sent so many of its sons and daughters.

## A Splendid Record.

Miss Gwen Higgott, of the Dominion Road Church, Auckland, began working for Foreign Missions when quite a young girl. Her father made her a strong Missionary box, and this she has used with good results from year to year. She is aiming at reaching £20 for the coming year. The following is the record of amounts for the past six years:—

			£	s.	d.
1921	...	...	2	2	6
1922	...	...	5	3	0
1923	...	...	9	8	2
1924	...	...	15	3	4
1925	...	...	19	4	3
1926	...	...	19	11	8

Can any other Juvenile Collector produce a better record?



MISS GWEN HIGGOTT.



## Stamps and Missions.

By Rev. T. Coatsworth.

In response to a request from our Foreign Missionary Secretary, the Rev. W. A. Sinclair, I am writing a brief article on the above subject. I can imagine I hear someone say "Postage stamps and Foreign Missions! What is the connection between them?" We shall just try and see. Many a fortune has been made out of materials that once were wasted, and there is money to be made out of the stamps that many people throw away. We want to interest our young people in the Stamp Department and to make the work of the department of distinct help to the mission funds. We nearly all have a hobby of some kind. There is no more interesting hobby than that of stamp collecting. It is a good thing when we can make our spare time of some use in spreading the message of the Gospel amongst the heathen.

It is interesting to know that in your stamp album you have small envelope labels (stamps) from almost every part of the world; from Abyssinia and Crete; from Peru and Samoa; from Cape Verde and Korea; from Trinidad and Rhodesia and so on. One writer has said "The Postage Stamp at first sight seems to be perhaps rather an insignificant article, but consider its power! Attached to a letter it engages the energy and service of the most powerful and civilising influences of an Empire. The swiftest steamboats, the fastest trains, and a whole army of officials are requisitioned in order that the contract, of which that small postage stamp is the symbol, may be faithfully carried out. To send a letter for instance to the centre of Africa by any other means would probably cost £100, yet by attaching a small label, the letter is promptly carried many thousand miles, under the protection of a powerful government, and all for the small cost of one penny!" We receive stamps from all parts of the world, from lands of ancient civilisation and from lands just emerging from barbarism, like our own Solomon Islands.

There are many famous collectors, amongst them being His Majesty the King and His Royal Highness the Prince of Wales. Some stamps are of immense value. A blue (unused) Post Office Mauritius, 1847, was purchased in London at public auction, January 13, 1904, for £1,450. Mr. W. W. Hughes commenced collecting in 1859. In 1896 he sold his collection to Messrs. Stanley, Gibbons, Ltd., the well known stamp dealers for £3,000, yet his actual expendi-

ture had totalled only £69. Many valuable stamps are hidden away on old letters. What a fortune there would be if we could come across a lot of the first issues of New Zealand stamps! We have been gathering stamps now for some time in connection with our stamp department. We have done as well as we expected to do, but we could do much better if we could get a sufficient supply of stamps. Our sales now have reached to about £25, and this amount could be greatly increased. Who will help? We find that Island stamps of all kinds, and also the higher values of New Zealand stamps are the best sellers. An Auckland lady forwarded to me recently amongst a lot of good Island stamps, two Tongan stamps, surcharged twopence on half a crown. I wonder if any of your readers could write to me and tell me their value! I must not prolong this article, as space is valuable. I may write again at a later date. If the friends who read *The Open Door* would forward as many stamps as possible, we would dispose of them, and so assist the work of our missions. Victory stamps of all kinds are very useful and sell well. We have acknowledged through the *Methodist Times* many consignments of stamps, and will acknowledge through this paper all stamps sent as the result of this appeal. Will senders please mention *The Open Door*? All parcels should be forwarded to Rev. T. Coatsworth, Edinburgh Street, Pukekohe, Auckland.

### Striking Statement by Sir Hubert Murray.

Sir Hubert Murray, Lieutenant-Governor of Papua, in a paper read at the Pan-Pacific Conference in 1923, speaking of the moral disturbance in native life caused by the incoming of the races, said:—

"It is precisely here that the influence of Missions can be so extremely valuable—so valuable indeed in my opinion, as to be absolutely indispensable. Twelve years ago I wrote a book on Papua, and after calling attention to the disappearance of old customs and beliefs, I went on to say: 'Unless the Missionary is there to help him, the native is left like a ship without a rudder, and will run a great risk of being wrecked in the sea of an alien civilisation.' I was comparatively new to native administration then, but further experience has only confirmed me in my views. It seems to me that many people in their objection to theological dogmas allow themselves to under-rate the enormous moral and social force of Christianity."

## WOMEN'S PAGES

## M.W.M.U.

Methodist Women's  
Missionary Union of  
New Zealand.

### OUR PRESIDENT'S LETTER.

Dear Auxiliary Members,

Our M.W.M. Conference meets in Palmerston North this year—the seat of the Union Executive elect—and the meetings will extend from October 6th to 13th inclusive. The railway authorities have granted the usual concessions to delegates, namely first-class carriages for second-class fares; and as Palmerston North is so central, it is hoped that the number of delegates will be large. We urge all Auxiliaries to make a special effort to send a representative to Conference to hear the stories of our Sisters from their own lips, and to report to their members the first-hand information thus gained.

The afternoon to be devoted to the Home Mission work promises to be full of interest. The Rev. A. J. Seamer has promised to be present; also Sister Eleanor Dobby. We are glad to have on the programme the name of Miss Laura Hodder, Travelling Secretary of the Y.W.B.C. movement, and we earnestly hope that as an outcome of her presence and words other young women may offer themselves for work in both the Home and Foreign Fields.

Though not able to make definite announcement, we think it quite probable that Sister Elizabeth Common will be both a member and speaker at Conference. Her late arrival in New Zealand, together with the need for a complete rest before Conference makes it impossible for Sister Elizabeth to address meetings before Conference.

In my March quarterly letter you were told of the request from the Annual Meeting of the Foreign Mission Board to the M.W.M.U. to accept full responsibility for our Sisters in the Solomons. While realising that this is part of our women's work, and that we should be ready to accept this responsibility with great joy, yet it entails no light burden, and the matter calls for careful and prayerful consideration. During 1925-1926 we have supported seven Sis-

ters in the Solomons, at a cost of £855. Candidates in training account for a further £156, making a total of £1,011. During 1926-27 we expect still to support our seven Sisters at £855, but hope our three trainees may receive appointment, which will make an increase of £345. One of our Sisters in the Solomons is due for a £10 increase, thus bringing our liabilities in regard to these Sisters for 1926-27 up to £1210. So now should we accept full responsibility for the ten Sisters we shall require an additional £500 over and above the £1,210 that we are now responsible for. We ask all Auxiliaries at their next meeting to prayerfully, and very seriously, give this matter considerations, so that all delegates may come to Conference prepared to speak their mind. In considering the increased responsibility proposed, remember also the infinite riches of His Grace whose work we seek to do. There are still a great number of Methodist Circuits that have no Auxiliary in their midst. It should not be a thing impossible to sow the seeds of interest in this fertile ground, and so increase our Auxiliaries to—what number? An Auxiliary in every Circuit!

The death of Mrs. A. C. Vosper, the beloved Secretary of the Matamata Auxiliary, was a severe blow to the members and officers. This Auxiliary is only one year old, and our sincerest sympathy goes to all members in their loss.

Mrs. Avery has again been doing excellent work. Her second visit to Marton has resulted in an auxiliary being formed that shows signs of vigorous life.

As President now approaching the end of my term of office, I take this opportunity of acknowledging my appreciation of the love and loyalty accorded to the Executive and to myself, and express the hope—indeed the confidence—that you will uphold the new Executive in faithful prayer, and loving works, in, if possible, even a fuller measure than you have done the present ones in office.

Believe me,

Yours very sincerely,

A. C. STEVENS.



## At Home and Abroad.

The coming M.W.M.U. Conference at Palmerston North promises to be of unusual interest and importance. The Union will part with the Executive, which at that Conference completes a very successful and efficient term of office, with sincere regret and many grateful thanks. The new Executive, under Mesdames Pacey and Hodder, will be inaugurated with loyalty and faith, and will be upheld by much sympathy and many prayers. Auxiliary workers from every part of the Dominion hope to gain much inspiration from the time spent together.

We are glad to note among recent arrivals in New Zealand that of Miss Mabel Graham, who has just returned from a visit to India, where she has gleaned a good deal of information about missionary work among the women and children of that country. Canterbury Auxiliary members have many precious memories of the years Miss Graham worked among the Indians at Rewa, and at the Dilkusha Orphanage in Fiji, as their own Missionary Sister, and will never cease to follow her career with the deepest interest. A very fine and thoughtful article in a late issue of the "Missionary Review of Australia" from her pen reveals the depth of her understanding and interest in her own particular sphere, viz., "The Indian Work in Fiji."

It is very pleasing to gather from her letter that Sister Jean Dalziel is settling down well to her work in the Solomons. An extract from a recent one says:—"You can understand that with three babies, a little boy aged two years, a girl six, and nine big girls to look after. I have not much time for outside work; especially as most of the time there has been either a sick baby or a very tiny one to care for. But I have tried to do a little village visiting when there was sickness. My conveyance on these occasions is a canoe "manned" by eight big girls and two boys, not very comfortable for an all-day journey—but quite enjoyable for a short trip. Needless to say, the girls love it too!"

Occasionally I go to some of the villages to take the Thursday class-meeting; where possible I walk, and enjoy to the full the beautiful scenery, quite as much as I enjoy the meeting, for now that I can understand what is said I feel it is a privilege to help these people with the difficulties they meet in their Christian pathway.

On Sunday afternoons I have a Sunday School of thirty children, which is held on my verandah, while the big folk are at "Lotu," and the children seem to enjoy it very much. I am very happy in my work here and love my girls and my babies."

## How Our Auxiliary Work Began.

### III.—IN WELLINGTON.

The Wellington Women's Auxiliary of Home and Foreign Missions was formed on October 8th, 1908, the Rev. Dr. and Mrs. Bromilow being present. The first regular meeting was held in Trinity School-room on October 20th. Mrs. Lomas was elected President, with Mrs. T. E. Corkill as Secretary; Corr. Sec., Miss Kirk; Treasurer, Mrs. Moxham. There were some choice Methodist names on the long list of Vice-Presidents elected on this occasion, Mesdames Denton, Tiller, Boxall, Coppithorne, Dimmock, Garlick and Rodda being among them; most of whom have since been called to higher service. The income raised during the first year amounted to £40, which was devoted to the salary of a Sister on the Field. There were 80 members, including several gentlemen. On the retirement of Mrs. Lomas due to ill-health, Mrs. Worboys took her place, followed by Miss Kirk, who held the position for five years. Mrs. Johnston-Wright then served most efficiently for nearly nine years, when the present President, Mrs. Pinfold, was elected.

Secretaries who have served the Auxiliary well and faithfully besides those already mentioned, include Mesdames Moss, Hill, Maunder, Thompson, Miss Denton, and Mrs. Rowe at present filling the position.

Mesdames Randerson, Kellow, Maunder, and Mrs. Shannon have proved themselves efficient Treasurers. Sister Margaret Jamieson, lovingly remembered as Mrs. Scrivin, was the first Sister supported by this Auxiliary. Lower Hutt, Palmerston North, Fielding and Petone, at first joined with Wellington in Auxiliary work, but now have thriving Auxiliaries of their own, while Wellington Auxiliary rejoices in two branches.

After 17 years commission the good ship "W.W.A." continues her voyage over the sea of Missionary Enterprise, seeking wider spheres of usefulness, carrying a crew of earnest workers, and a cargo of purest gold for use of needy souls in the Islands of the Southern Seas. With such unflinching regularity have the meetings been held, that the Annual Meeting of 1925 falls on the 20th October, the date on which was held the first meeting in 1908.

ELIZABETH.

## The Methodist Missionary Society of New Zealand.

General Secretary: REV. W. A. SINCLAIR.

Treasurers: REV. G. T. MARSHALL and MR. J. W. COURT.

Mission Office: Probert Chambers, Queen Street, Auckland.

Telegraphic and Cable Address: "Nomolos, Auckland."

Correspondence should be addressed to Rev. W. A. Sinclair.

Letters containing remittances should be addressed to

Rev. G. T. Marshall,

Mt. Albert, Auckland.

## Methodist Women's Missionary Union of New Zealand.

President: MRS. T. H. STEVENS, Woodward Road, Mt. Albert, Auckland.

Joint Secretaries: MISS CARR, 33 Grange Road, Mt. Eden, Auckland.  
MISS J. BUTTLE, Selwyn Road, Epsom, Auckland.

Treasurer: MISS MATHER, Grange Road, Mt. Eden, Auckland.

Dominion Box Organiser: MRS. M. SMETHURST, 3 Ladies' Mile, Remuera, Auckland.



# NEW ZEALAND BIBLE AND BOOK SOCIETY.

## Famous "Yarns" Series.

For Workers among Boys aged 12 to 16,  
Leaders of Boys' Brigade Classes, Scout  
Patrols, Bible Classes, etc.

Yarns on African Pioneers, by Basil Mat-  
thews.

Yarns of the Far East, by Basil Matthews.

Yarns of South Sea Pioneers, by Basil Mat-  
thews.

Yarns on Heroes of China, by W. P. Nairne.

More Yarns on China, by A. E. Southon.

Yarns on Heroes of the Lone Trail, by  
Arthur P. Shepherd.

Yarns on Brothers of All the World, by A.  
P. Shepherd.

## N.Z. BIBLE & BOOK SOCIETY

71 WILLIS STREET, WELLINGTON.

PRINCES STREET, DUNEDIN.

ESK STREET, INVERCARGILL.

Printed by the Unity Press, Ltd., Commercial Printers, Cor. Kingston and Federal Streets, Auckland.

SPECIAL BOUGAINVILLE NUMBER.

VOL. V. No. 3

Published Quarterly

# The Open Door

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

DECEMBER, 1926



A CHOISEUL HOUSE, SOLOMON ISLANDS.  
Photo: Rev. J. R. Metcalfe.

UNITY PRESS, AUCKLAND

S. PAUL

"A Great Door & Effectual is opened unto us"

Price: ONE SHILLING Per Annum  
Posted, One Shilling and Sixpence