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The Missionary Organ of  
the Methodist Church of  
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JUNE 20, 1929.

PUBLISHED QUARTERLY.

From the Mission Office.

£20,000.

"The Conference directs that a special missionary effort be made throughout the connexion in 1929." "That an appeal be made to our people to contribute £20,000 this year to Foreign Missions." Such were the carefully considered resolutions of the last Conference. The campaign to raise this amount is now in full swing in the North Island, and later in the year the Missionary invasion of the South Island will take place. The President of the Conference and the General Secretary, with their native helpers, are pressing the appeal in the Circuits with much encouragement. Services and meetings are being well attended, and much interest and even enthusiasm in some places, is in evidence. The missionary tide is rising in the Church.

Shall We Succeed.

Will the £20,000 be raised? This question is frequently put to the deputations in their visitation of the Circuits. The only answer that can be given at present is that the Church is well able to contribute this amount, and that the result of the effort will depend upon the vigorous prosecution of the appeal to every member of the Church for a sacrificial offering. Where there is careful organisation by ministers, circuit secretaries and committees, the amount allocated to the individual circuits will be reached. If the whole movement is lifted on to a high spiritual plane, and is bathed in the atmosphere of prayer, it will no longer be a mere money-raising campaign, but will be the means of spiritual impetus to the whole Church.

Money Going Out of the Circuit.

We have met officials who think that money given to Foreign Missions and similar causes, impoverishes and weakens a circuit. The very opposite, however, is the case. A Church is enriched and strengthened by this unselfish

giving. Mr. Isaac Holden, a prominent Wesleyan layman, speaking recently in London, made some pertinent remarks in this connection.

He said, "there are depressing whispers of what 'somebody else' had said about too much money going out of the circuit, although, for one, he could not see how that could be, since John Wesley claimed the whole world as his parish or circuit! No method can be adopted to decrease money going out of any circuit without it having the effect of decreasing by twice as much, the money available for work in that circuit. The best way to help forward the work at home is by helping people to obtain the widest possible vision."

The Urgency of the Need.

The needs of the Mission Field at the present time are urgent and great. Much of the work in the Solomons is still in the pioneer stage, and there is abundance of room for extension and development. Open doors invite on every hand in Bougainville and Buka. People in heathen villages are begging for teachers to be placed in their midst. More missionaries are required to occupy strategic positions. The appeal of the people of Senga, which appears in this issue, to have their missionary restored to them, must be regarded. The medical work is full of promise. The reports of the work of Dr. James, on Choisuel, show the sore need of the people there. Another nurse must be sent to strengthen the staff. A missionary sister must be appointed to assist on the lonely station at Siwai, where Mr. and Mrs. Voyce are bravely facing difficulties, and are doing noble work. We are pledged to the erection of the Helena Goldie Hospital at Roviana, next year. These and other needs cry aloud for attention. The Church in New Zealand is asked to find £20,000 this year. What is the response to be? The answer will be awaited on the Mission Field with much interest and anxiety.



## NEWS FROM THE FRONT.

### MEDICAL MISSION WORK ON CHOISEUL.

The Rev. Vincent le C. Binet, who has recently returned to the Mission Field after furlough in New Zealand, sends interesting information of the medical work of Dr. Clifford James on the Island of Choiseul. Mr. Binet writes:—

The hospital, erected mainly by voluntary labour, is a scene of constant activity, and already a number of lives have been snatched from the brink of the grave, and actually over a thousand different individuals on Choiseul have been treated by Dr. James during the last three months, involving over 10,000 treatments.

The Doctor and I paid a flying visit to Senga on the "Tandanya," and we had big congregations on the Sunday for the services which were held in the new Church.

I interpreted the Doctor's address in the afternoon, which was listened to with rapt attention by the 350 native people present.

On the following day the Doctor attended to no less than 174 different individuals, whose names, approximate ages, village and malady,

were all duly recorded. Whilst the Doctor diagnosed, I acted as scribe.

A large percentage of the people were found to be suffering from chronic malaria. Injections were also given for yaws, amounting to 74.

A very serious case of cerebral malaria was brought in, and prompt measures were at once resorted to by the doctor, but alas, without success.

On the Wednesday many other patients were treated at Varese, 35 miles west of Senga.

We returned to Choiseul Bay with a large number of bags of gift copra. There, too, a white patient awaited the doctor, and after a dental operation had been performed, we returned to Bambatana.

The clutch of the "Te Karere," which had been repaired in Sydney, had been recently



THE HOSPITAL STAFF AT ROVIANA.

Nurse Lillian Berry, Dr. E. G. Sayers, Nurse Edna White and native helpers.

installed, and our launch is at this moment anchored in the bay, with a new coat or two of paint, and a green awning, ready for service.

The Doctor's house has not yet been commenced, but the carpenter (who has superintended the transfer and re-erection of the old maternity hospital, which is now being converted into the operating theatre), is almost ready to commence work, nearly all the material being at hand for the Doctor's house.

### DR. JAMES IS KEPT BUSY.

Dr. Clifford James writes:

"I have been around to Senga with Mr. Binet, and did 366 treatments in 2-3 days, with 87 injections. The health there is not much differ-

separate people, irrespective of whether they have come once only, or 100 times, or whether they had one disease, or many.

The number is 1079, which seems to show that the population on Choiseul is going to be more than the 5,000 estimate of Mr. Metcalfe. Our latest figures of treatment counting the first three months during which our hospital has been opened, January 24th to April 24th, plus a few days previous to that when we worked on the verandah of the Minister's house, are 10,030. Our numbers are increasing steadily every day. These figures are for out patients only. Our in patients have been averaging 16 to 24 for the past two months. Our injections for the above period were 438.

You will see that our second nurse has passed from the state of a requirement to that of absolute urgency. I trust you will send her out as soon as ever you are able.

### The High Commissioner for the Western Pacific and The President of the Conference.

In a recent letter from the High Commissioner for the Western Pacific, Sir Eyre Hutson, K.C.M.G., to the President of the Conference, congratulating him on his election, His Excellency adds: "The High Commissioner has been most gratified to learn of the establishment of a Medical Station on Choiseul, and, on the eve of his departure on leave, prior to his retirement, desires to record an expression of his deep appreciation and gratitude for the medical work which the Methodist Mission is undertaking on behalf of the natives of the Protectorate."

### A Cornet for Gina.

A presentation of a fine new cornet was made to Gina—a native Solomon Islander who is assisting in deputation work this year—on the Railway Station at Te Kuiti as he was leaving the Circuit after a series of successful meetings in spite of the worst of weather. Mr. G. Elliott, in making the presentation, said it was a mark of their appreciation of the fine service Gina had rendered by his addresses and his singing. Gina and the Rev. W. A. Sinclair very heartily thanked the generous donors of the gift.



THE HOSPITAL STAFF AT BAMBATANA, CHOISEUL.  
Nurse Muriel Stewart, Dr. Clifford James,  
and native helpers.

ent from the health on this side. There is much malaria there. The people came along in dozens, and so, recognising my great responsibility to them, in that their numbers were greater than here, I have promised to spend my time between both sides alternately. They have offered to put up a hospital for me, and we can live in the Mission house. This will be a great opportunity, and though Mrs. James is not very anxious to be changing homes so frequently, she will do it for the good of the work.

After a good deal of work, I have been able to get the number of separate individuals, on Choiseul, who already have availed themselves of treatment by our hospital. These are



## SOME TRANSFORMED ISLES.

### THE "TREASURY ISLANDS."

By Rev. A. H. Voyce.

Set away out in the Pacific Ocean, to the south of Bougainville, is that gloriously beautiful group known as the "Treasury Islands."

What a name to conjure with! What tales of ancient mariners could these islands unfold had they the power to reveal the past! Yet these islands during the last century well merited the evil reputation they bore amongst traders and others who ventured there.

Much interesting information regarding the Treasury Islands is found in a book written by Dr. Guppy, a surgeon of the Royal Navy, titled "The Solomon Islands and their Natives," published during the last century.

Captain Simpson, who visited the Treasury Group in *H.M.S. Blanche* in 1872, described its people as "the most treacherous and blood-thirsty of any known savages." Dr. Guppy says: "About 7 years before that, the natives had cut out a barque and had murdered her crew of 33 men. Previously they had captured several boats of whalers visiting the islands, and had murdered the crews." He further says: "The Treasury natives were always very reticent to us when we tried to learn something more of the fate of the barque, but we learned little except that she was American and was named *Superior*. The captain, whose name the natives pronounced 'Hoody,' was carried away into the interior of the island and killed, and the scene of his murder was once pointed out to Lieutenant Oldham when crossing the island. As Captain Simpson charges the natives with cannibalism, there can be little doubt of the ultimate fate of the crew of the American barque.

"In the interval between the occurrence of this event and the arrival of the *Blanche* no vessel had anchored in the harbour, the ships always heaving to off the north coast where the natives resided."

#### A FINE OLD TRADER.

A name greatly revered amongst the natives of the Solomons is that of Captain Ferguson, of the trading ship *Ripple*. He was greatly esteemed by the peoples of the Treasury Island, and when about 1880 Captain Ferguson was

murdered aboard his vessel by the treacherous natives of Numa Numa, on the east coast of Bougainville, it is related that the peoples of the "Shortlands" and the "Treasurys" journeyed in canoes over 100 miles to Numa Numa to avenge the death of their friend, and were so successful that they practically wiped out those treacherous people in a surprise attack. The name Ferguson is a common one amongst the natives to-day, and yet one to be proud of. The present chief of the Treasurys is a "Ferguson."

Coming to more recent times it is interesting to recall that these islands were used as a coaling base for warships during the Great War.

In these islands there used to prevail a recognised system of slave traffic in which a human being became a marketable commodity, being bought for goods of either native or foreign manufacture. Raids were made on Bougainville coastal villages to procure slaves, many Siwai natives being thus carried away to Mono (i.e., the Treasury Islands).

The natives of the Treasury Group have always believed in a good spirit, who lives in a good land whither all men who have lived good lives go after death, but all bad folk are transplanted into the crater of "Bagana," the burning volcano of Bougainville, which is the home of the evil spirit.

#### A REMARKABLE TRANSFORMATION.

The present population of the Treasury Islands, numbering about 150, are Christian people. It is difficult to conceive how utterly savage their ancestors were so few years ago. To-day they are earnest in their attendance at "Lotu"; they gave last year nearly £150 as a free gift to the work of God; they are constructing a "model village" under the superintendence of their Fijian Catechist; they are sending out teachers to Bougainville to the peoples from whom a few generations ago they obtained their "slaves"; in fact, are sending back to their native lands as "Heralds of the Kingdom" the very natives whom they obtained so long ago as children in some of their periodic

visits to Siwai and Buin; and their islands are very beautiful, indeed, they are "gems" of the Pacific's treasury of islands.

#### A LONG DRIFT.

To these islands some 10 or 12 months ago there drifted one day a large outrigger canoe, containing six men, two women and two children. The canoe landed on the western side of the islands and the natives went ashore to cook food. The natives of the Treasury Group paddled out to them in canoes, and they relate how the women and children of the other canoe party began to cry bitterly. It appears that they were a party of Papuans (Methodists, so they told) who had gone from Woodlark Island (in Eastern Papua) to an adjoining island to barter food, and were returning home by night, steering by the stars, when a severe storm of some hours' duration came on and shut out all view of the heavens, and so they lost their direction and by morning had drifted out of sight of land. The canoe was large, but being an outrigger canoe was not built for long ocean journeys, and their lot must have been a very trying one, drifting about at the mercy of the elements, without any proper food (though the boat was laden with taro, etc., they had no means of cooking it), and without water, except a little which they managed to catch in any small container during rain storms, drifting day after day for over a week without sighting land. Then one morning, behold! Land O! With what joy they must have paddled with all remaining strength to this "hope of life." But as they drew near the women wailed "This is not our beloved Woodlark Island."

#### A PLEASANT SURPRISE.

Can you imagine their thoughts as they landed on an unknown shore? What thoughts must have been theirs as they saw many canoes being rapidly paddled toward them? Would they now be killed and eaten after at last finding land? How were they to know these islands had been missionised like their homeland? How could they know that friends and not foes were approaching? No wonder the women and children cried!

But the Treasury Islanders took the lost peoples to their homes, and cared for their every need, told them they had landed amongst friends and fellow Christians (and fellow Methodists!) but that had they drifted there

some 25 or 30 years before their lot would have been much different.

Later Government authorities returned these peoples to their homes, via Kieta and Rabaul, to Samarai in Papua.

From Woodlark Island to the Treasury Group is about 200 miles in a direct line. How easy to realise that centuries ago these Papu-Melanesian races could have drifted from their homes into the Solomons and elsewhere, where to-day large portions of the native populations are recognised to be of Papuan origin?

### The Fiji of To-morrow.

No one knows the needs of the Fiji of to-day better than the Rev. C. O. Lelean, Principal of the Training College at Davuilevu. He writes as follows in the *Missionary Review*.

None of our readers need to hear about Fiji of the last century. That is a tale that has been told too often. The duty of this generation of Methodists concerns the Fiji of to-morrow and the day after.

It is only in recent years that the conviction has burnt into the minds and hearts of those who are the leaders of the Fijian people, that if he is to be saved from race extinction, or from being the wage-slave of the alien, two things are necessary:

*First, He must "dig himself in."*

*Second, "He must save his babies."*

In other words, the first necessity is an agricultural education for the boys. The Fijians being the owners of the soil, and having the physical fitness to work it, must be taught to cultivate it intelligently, industriously and commercially.

Then the girls must have an education suited to the other great need of their race. They must not waste the golden years of girlhood in an education unsuited to their conditions, but be trained in mothercraft, child-welfare, and kindred subjects.

For many years after the Fijian people, as a whole, had accepted Christianity, we had no definite objective. It was understood that the missionary's task was one of "consolidation." To-day we move with the progressive peoples all the world over in putting the emphasis on primary production in the education of the boy, and child-welfare as the most important item in the curriculum of the girl's education.

And the most encouraging sign to-day is that our Mission and the Government are co-operating in these two things.



## Dr. Stanley Jones on India's Future.

Dr. Stanley Jones is widely known as the author of "The Christ of the Indian Road," and "Christ at the Round Table," books which are everywhere being read and discussed. Arthur Page describes in the "Methodist Recorder" an interview which several journalists had with the famous missionary in London. He is described as "the best known evangelistic missionary in the world to-day."

Officially, Dr. Stanley Jones is a member of the Board of Foreign Missions of the Methodist Episcopal Church. He is said thrice to have refused to be made a bishop, and when he was actually elected last year he resigned in twenty-four hours, in order to continue his evangelistic work. His special field of preaching is among the high-caste Hindus and educated Mohammedans, and he counts among his personal friends Rabindranath Tagore and Mahatma Gandhi. So far as any man, not an Indian, can know the Indian soul, that man is Dr. Stanley Jones.

One of the first questions put by the group was naturally one arising from the different presentation of the Indian attitude to spiritual things in Mrs. Mayo's "Mother India" and in "The Christ of the Indian Road." Dr. Jones' reply was illuminating.

"When I am asked about 'Mother India' and the contrast with my books, I explain it in a parable. In South India there is a series of temples enclosed by a great wall. At one end is a temple dedicated to the worship of the cobra; at the other end stands a temple dedicated to the worship of Ramanuja—the highest and purest form of Monotheism in Hindu theology. Between these extremes are graduations from cobra worship right up to this high ideal. The wall surrounding all these temples is Hinduism. It encloses everything from cobra worship to the cult of Ramanuja. It is possible for the foreign observer to fasten on the cobra worship and say, 'This is India.' That is what, I think, Mrs. Mayo has done. On the other hand, it is possible to fasten on the temple at the other end of the enclosure and claim that it represents India. Neither gives a true picture of Hinduism; you must include the whole collection within the walls on your presentation. An Indian has written a book on the United States and calls us the most lawless country in the world. He cites perfectly correctly the statistics of crime, divorce and lynching. His book is full of truths about my country, but it is not true. So with Mrs. Mayo's book about India. On the other hand it is just as unfair to fasten on the worship of Ramanuja the claim that that worship is Hinduism whilst ignoring the cobra temple."

Some people have run away with the idea that because Dr. Jones preaches the Gospel in its simplest

## AN INTERVIEW WITH THE GREAT MISSIONARY EVANGELIST.

form to crowded meetings of caste people, he looks forward to the immediate acceptance of Christianity by the Indian intelligentsia. This is an entire mistake.

"I recognise that the tug is yet to come," he told us. "What we have done so far has gone with the stream of India. It is the genius of Hinduism to add. It has always been willing to take in. Where it has lacked has been in the power of eliminating. So to add one more was not a big strain on the soul of India, and Christ might be added very easily, provided you leave it at that. But the next step is a vital one. When you insist that Christ is not only a way but the Way, that goes against the grain in India; that is where you come to the crux of the matter. The battle is now being waged. The greatest danger of Christian missions in India at the present time is syncretism—the mingling of differing religious systems. That is what the Brahmo Somaj stands for—they want us to call it square, to agree that Christ is a way and not the Way. That is the field on which the battle of the immediate future will be fought. To-day they have in India a reverence for Christ. We must now go deeper and teach them the realisation of Christ. Admiration must deepen to adoration."

Speaking of his methods, Dr. Jones said his work was trying to touch India in three ways. First, through the public meeting, with an audience of educated non-Christians; second, through small groups at round table conferences; third, through meetings for the Christian Churches. He recognises that the Churches will ultimately have to take over this evangelistic campaign, and he is striving to create a nexus of groups permeated with his ideals and acquainted with his methods. The headquarters of the work is at Sitapur, where Mrs. Jones has charge of a missionary boarding-school.

It was my turn to put the next question, and I asked if Dr. Jones' experience in India made him an advocate of any modifications in the training of the missionary at the home base.

"One great modification I would like to see," was his reply. "The Missionary Societies send to India a type of mind that requires to be fundamentally modified on the field. These young people are trained with

the idea that they are going to be leaders. In Moffat's translation of the Epistles, St. Paul writes to his converts, 'Don't be called fathers. Don't be called teachers—I know, and you don't. Don't be called leaders—I lead, and you follow; but set out to be called servants. That is the only attitude I can trust you with. The other attitudes work out in a non-Christian way.' The difficulty is that if you train up young people to be leaders and get half-a-dozen together, you get a series of clashes. It is only through service that we gain leadership. You cannot train people to be leaders. You can only train people to be servants. Leadership is a by-product; and renunciation is the path by which alone true leadership can be reached. If men come out to India self-renounced, ready to lose themselves so as to find themselves, they will become leaders. As I have said in one of my books, the day of the master in the East is gone, the day of the servant is just dawning."

What will be India's contribution to the conception of Christ? was the next inquiry.

"I can answer that best by pointing to two characters," Dr. Jones replied. "The first is Naraya Tilak,

the Marathi poet. He is a truly Indian soul, practically untaunted by Westernism or by the Western wrappings of Christianity. But he is passionately Christian, and his spirit has burst out in poetry. In that poetry is a mysticism and passionate devotion to Christ that is extraordinarily impressive. A Hindu said to me one day, 'I want to see a man mad with Christ.' Tilak has been caught up in that flame; yet within it was that quiet poise which showed in contemplation round three words—devotion, contemplation, simplicity. And a fourth might be added—the reinterpretation of the Cross until the whole self-life is crucified on it; the idea that we are lost and He lives. I think that is the type of contribution India will make to the common stock of Christianity."

\* \* \* \*

Someone asked Dr. Jones when he thought the Indian Church would be ready for self-government.

"I think that probably if we had started somewhat differently in India, it might have been ready years ago. You see, St. Paul's groups were always ready for self-government immediately. But we did not start that way, and we built up a vast system which



✓ NATIVE CHILDREN AFFLICTED WITH YAWS.



we have got to turn over when self-government comes. Of course, large sections of the Indian Church are self-governing already. In the Methodist Episcopal Missions there are two ways in which self-government is being granted. One section turns over completely from a Mission to a Church. In the second case, where the Church exists already, we replace the foreigners with Indians. At the present time the Indian Church is taking as much self-government as it wants. In fact, in the Methodist Episcopal Church we had the curious situation recently that the offer to give them the right to elect their own bishops was actually turned down by one of the laymen's elective Conferences."

One significant remark fell from Dr. Jones' lips as we prepared to leave. Someone asked if he had another book in mind. He did not know definitely, he said, but he would like, if he could do it, to write something about Pentecost.

"I think the greatest lack in modern Christianity is just there," he said. "We have shied past that. We are between Easter and Pentecost. We have a wistful Christianity that is wanting something; but it is not abundant, assured, conquering, I would be willing to lie down and die if I could give that contribution—the rediscovery of the radiance that emanated from Pentecost."

### The Value of Missions in India

Just recently two striking tributes to the value of Missionary work have come under our notice; we bring them to the notice of our readers.

One comes from the Right Honourable Srinivasa Sastri, P.C., who, among other important positions, has filled the office of Agent-General for India in South Africa. He is not himself a Christian, but in a lecture on Christianity in Capetown, he said what he thought about Christian Missions. "It would take too long to recite the vast services that Christian Missionaries have rendered in my country. Hundreds and thousands of my countrymen have been educated in Christian colleges and schools; hundreds and thousands of them have found relief in Christian hospitals; hundreds and thousands have been given help in time of distress through fire or flood. The Missions are more to us in these respects than the secular institutions for which the British are responsible."

The other tribute comes from Lord Lytton. He was born in India. He has been Permanent Under-Secretary of State for India, Governor of Bengal, as well as Viceroy and Acting-Gov-

ernor-General. Some time ago Lord Lytton, speaking at a men's luncheon in London, said, among other striking things concerning missionaries and their work; "Compared with State institutions, the mission schools and hospitals have an atmosphere about them which is evidence that they are a work of love. You feel that there is the personal touch there, and you can read in the eyes of patients in hospital that they are being ministered to and not merely housed."

"I have often felt ashamed of the red carpet which would be extended in front of me when I paid official visits, for it was the missionaries who really deserved such carpets to walk upon rather than myself.

*"Missionary Review."*

### Does Prayer Pay?

At our weekly devotional meeting for the European workers on the head stations the value of intercessory prayer was brought up by Dr. Sayers, and the matter was seriously discussed by all present. From our own personal experiences we gave examples of its value to ourselves, subjectively as well as objectively. The thought was brought out that the knowledge that others were praying for us was in itself a wonderful help and inspiration. Sisters, Nurses, Doctors and Missionaries all testified to the help this has been to them in times of danger and depression. Personally, I drew from my own experience, and told how that, especially in the early pioneer days of our work, when very real dangers faced us, and when difficulties seemed to block every path, when with weakened bodies and troubled minds, with resources, humanly speaking, exhausted, with faith strained to the breaking point, there came to us the thought that at the home base men were on their knees for us and with the thought came peace and courage and patience. Faith took possession of her throne again, and we felt able through Christ to do all possible things, and many that seemed impossible.

—Rev. J. F. Goldie.

A Christian African woman was asked in a class-meeting if she ever received any help from heathenism in the old days to assist her in bearing the burdens of life. Her reply was that "heathenism was darkness—just darkness."

## First Converts on Bougainville.

By Rev. A. H. Voyce

Every Missionary has experiences to record which show the unmistakable working of God's Holy Spirit. Such experiences are not lacking in our Siwai district. We who are on the spot can see the changed lives of many of these people, can perceive the newness of their outlook and recognise the influence of Christian teaching on their minds. When we think of a certain boy we brought to the Station here, from a distance, who, at the commencement seemed a real bad boy—for he was everlastingly getting into trouble—who has now turned out one of the best, we should marvel did we not know the power of God to change lives. Doubtless, before long, this same boy will be seeking baptism into the fold of Christ.

When Mr. Goldie was in here, he baptised five of Siwai's first converts to Christianity. Later I had the joy of baptising four others. All of these to-day are active workers for the

cause of Christ, and two of them, man and wife, are to-day serving Christ by carrying his glad tidings into a thickly populated heathen centre. I must tell you more of him. Some time ago he was very seriously ill; we were doing the best we could for him, but he did not seem to get any better. One day he sent word that he desired to send for their heathen witch doctor to have all the evil spirits that were attacking him exorcised. He said the old men had persuaded him that he would then get quite well. I explained to him that he couldn't serve two masters, either he must at this juncture forsake heathen practice and trust God or else renounce God and pin his faith to the medicine man. He fought the matter out, but the result was a foregone conclusion, for he used the mighty weapon of prayer; he trusted in God fully, and in no time he was well and about again. He later wrote me a note in which he said, "God is very strong especially when



THE MISSION HOUSE AT TONU, BOUGAINVILLE.  
(The residence of the Rev. and Mrs. A. H. Voyce.)

[Photo., Rev. A. H. Voyce.]



His would-be servants are weak." As I say—at the beginning of this year, I appointed him as a temporary teacher, and he is doing remarkably well—with a big school—a fine lotu, and a very keen people. It is a new and very populous centre, an important place and I believe he will win many for the cause of Christ. His wife is the finest native girl we know, and will be a great help to him.

Just another tale. A boy, who is now a cook boy for Marama, was taken very ill. He got worse, until there was literally nothing of him left but skin and bone. We gave him medicine, but one of our faithful teachers did more than any other human being to save his life. He sat with him night and day for weeks, attending to his every want, massaging

him and administering the medicine. To-day that boy is one of our baptised converts, with a lively faith in Christ, possessed of a beautiful disposition and eager to serve the God whom he loves. Its been a great joy to us that through all the recent and present bitter opposition to our mission on Siwai, every one of our teachers and people is more than eager to expend every atom of their energy to strengthen our cause. This reveals to us the fact that the people, full of superstition and possessed of many unlovely practices though they are, yet, in some measure, love the Lotu of Christ, and the enlightenment that it brings.

Pray for our converts and our people that God will help them to stand true to Him through all trials and opposition.

## Senga Wants Its Missionary Back.

The last Conference decided upon the removal of Rev. Vincent Binet from Senga on the eastern coast of Choiseul, to Bambatana, on the opposite coast, in order to release the Rev. J. R. Metcalfe to take up work on Bougainville. This action has greatly distressed the people of Senga, who are left for this year with a native teacher. These people are removed only a few years from inter-tribal fighting and heathenism. It is hoped that the appeal of this year will result in a record income, so that a Missionary may be once more sent to Senga. The following letter has been sent to the President of the Conference:

*(Translation of Letter received from the Chiefs and Teachers on the Senga side of Choiseul, British Solomon Islands.)*

Bethany,  
Senga,  
British Solomon Islands.  
April 21st, 1929.

To the President, Methodist Church of New Zealand,

Dear Sir,—

We wish to "interview" you, our Chief. We on the Senga side of Choiseul, have no Minister now.

When Mr. Binet came round (recently) we, the Chiefs of the Senga side of Choiseul, said

to him: "Is it true that we are to have no Minister now, resident here with us?" "It is according to the ruling of Conference," replied Mr. Binet. We are now sad and heavy-hearted.

The work which the Minister encouraged us to do, such as the building of a new Church, has been accomplished.

The gathering together of the children for Kindergarten work has been done at his suggestion on this Senga side, but now we are without a Minister, and we are sad, O Chief, and lament (his absence).

So, O Chief, we want a Minister for ourselves, so please regard our appeal favourably.

In the days past you graciously intervened when we were in jeopardy during the wars on Choiseul. Please use your influence again, and give us a resident Minister.

May God make our way plain, and bless you and us also.

We remain,  
Your humble servants,

We (the Chiefs and Teachers on the Senga side of Choiseul.)

## Golden Wedding of Dr. and Mrs. Bromilow.

Dr. and Mrs. Bromilow are two of the best known and most loved missionaries of the Methodist Church of Australasia, and their golden wedding was celebrated recently at their home at Woodford, in the Blue Mountains, of New South Wales. Dr. Bromilow is in poor health to-day, enfeebled by long residence and arduous toil in malarial districts. The story of their great work as pioneer missionaries in New Guinea is being written, and will be welcomed by all who are interested in missionary work in the Pacific. The Church in New Zealand joins in congratulations to these great-hearted missionaries. We take the following from "The Missionary Review."

The landscape was certainly enchanted for the day. The home itself is set in an emerald green paddock, backed by wooded hills, and the sky was curtained with a golden haze as the sun shone through the smoke of a distant bush fire.

Of the spiritual things that pervaded the home it is impossible to speak. There are hidden mysteries of holy living, and life poured out in sacrificial service; there are mysteries of high endeavour, of faith, of pain borne with high courage and serene trust, which can only be unveiled to the eyes of spiritually discerning and intimate friends. If Young Methodism could see what the writer has seen of the inner things, of love and joy and contentment and simplicity, Young Methodism would learn at once what a happy life may become when it is lived as Dr. and Mrs. Bromilow have lived, and are living it. There was a golden glory about their home to-day which one was content to look upon with veiled eyes.

A sheaf of telegrams was handled with the enthusiasm of youth. Each word was sweet to these dear folk, who love their Church and its people more than themselves. The President of New South Wales Conference conveyed the "Loving Greeting of the Whole Church." The General Secretary wired the sincere wishes of the Mission Board and all associated on the Field. Mr. Gilmour's special message on behalf of the Papuans found a sacred place, and all the messages were re-read to special visitors.

Had the Doctor's health permitted, a great Thanksgiving Service would have been arranged in the Highland Chapel. For some time it has been known that this would be impossible. So an illuminated Autograph Book was prepared, to hold the signatures of all the local fellowship to which Dr. and Mrs. Bromi-

low are so closely attached. When the visitors greeted Dr. and Mrs. Bromilow, the vivacious joy of a wedding party soon found expression. Embossed as a cameo on the mind is the picture of that wonderful trio—Dr. and Mrs. Bromilow and Rev. W. G. Taylor, each quietly taking the strain of a great emotion, as Mr. Taylor gathered the love of the Methodist people from many quarters, and lavished it upon this golden-hearted Missionary couple. We seem to see again the victories of the Cross, won under their great leadership.

Words failed to tell all any of us wished to say; but Mrs. Bromilow, with heart and mind and face aglow, spontaneously led us all in singing "Guide me, O Thou Great Jehovah," to its Welsh tune; and as the haunting lines rolled on to the end, we had perfectly expressed ourselves. What "Songs of Praises" would ring out from Papua to-day could they have joined us! What "Songs of Praises" ring out in the Homeland as our hearts assure Dr. and Mrs. Bromilow of our loving thoughts and earnest prayers for them.



[Photo., Rev. A. A. Bensley.  
A FINE HEAP OF COCO-NUTS.  
Bilua, Vella Lavella.



## A South African Statesman and Methodist Missions

Striking Speech by Mr. Jan Hofmeyr at the Great Missionary Thanksgiving Meeting in the Albert Hall, London.

Mr. Hofmeyr has risen at an early age to a position of remarkable influence and eminence in the Union of South Africa. A brilliant scholar and a profound student of the Bible, he has held the post of Chancellor of the University of Johannesburg, and for five years was Administrator of the Transvaal. He is the finest product of the British Empire, a Christian statesman, and those who know him best, predict with confidence, for him a future even more brilliant than that of General Smuts. A member of the Dutch Reformed Church, Mr. Hofmeyr, has often shown his sympathy with Methodist work in South Africa. He was a Rhodes scholar at Oxford, and he has the manner and matter of the practised master of assemblies.

I count it, Mr. Hofmeyr said, a high honour that I have been invited here this evening. It is an inspiration to be present at this great meeting called to consider the greatest enterprise in the world—the missionary enterprise. The purpose of this gathering is to foster and maintain interest in the missionary cause. I am glad to be able to associate myself with that cause. In two sentences I would say I believe in missions because they are a response to the Divine injunction, coming to us with the added reinforcement of the words, "Freely ye have received, freely give." I believe in missions because, since the strength of the weakest link is the strength of the chain it is in the interests of humanity as a whole that we should give to the child races of the world those benefits which have done so much for us.

Mr. Hofmeyr said he was neither minister nor missionary, but was in danger of being one of those people called politicians. He could not even claim to be a Methodist, though in his student days he was sometimes taken for one—perhaps that was the highest compliment that could be paid to him.

But in my public activities and in private life I have seen a great deal of the work of your Church in South Africa, and I welcome this opportunity of expressing my high and sincere respect for the work your Church is doing in our country. I respect your Church for its evangelistic fervour, which is of the very

essence of its being. It was that which made the Methodist Revival one of the greatest constitutive forces in the eighteenth century, and neither England nor South Africa would be the worse for some of that fervour to-day.

I respect your Church for its courage and vigour. I have met your missionaries ministering with courage and devotion and enthusiasm to far-flung congregations in loneliness, often in perils of water, in perils of roads, in perils of the wilderness, sometimes in circumstances discouraging and daunting, but never yielding to discouragement or weariness.

I admire your Church for its high and broad conception of the Christian message. You do not regard it as merely a comfortable creed to be preached to a comfortable congregation. You regard it as a crusade. You view the coming of Christ in Mr. Oldham's words, as a declaration of war on the devil and the powers of darkness, and from that broad conception have sprung your great works of social regeneration and your missionary enterprise.

For the great pioneering work you have done in the Transvaal we in South Africa owe you a great debt of gratitude. Your Church is indeed carrying on a beneficent work for the Europeans and native peoples of the land, and its work justifies your pride and merits your support.

Mr. Hofmeyr said he had spoken as one who was not a Methodist about the Methodist Church. Now he wanted to speak as one who was not a missionary, about the missionary enterprise.

I approach the subject now along the line of the value of missionary work for humanity and civilisation. I cannot help viewing this work in the light of those difficulties and problems which are sometimes grouped together in the phrase, "The clash of colour." The greatest problem of to-day is how the different races of the world are to dwell together in peace and amity. That problem is more acute in South Africa than anywhere else. The white and coloured races stand face to face to-day, and while the Great War gave a staggering blow to our white civilisation, the coloured races have become intensely race-conscious. It is

not only physical distance that has been annihilated in these latter years; but the moral distance between white and black has been abolished. In that clash of colour, it has been said that my country is the great battlefield. I do not like the metaphor, for the battle has not yet been joined and it may yet be avoided. I would prefer to compare South Africa to the Balkan Peninsula and its influence upon and menace to European peace.

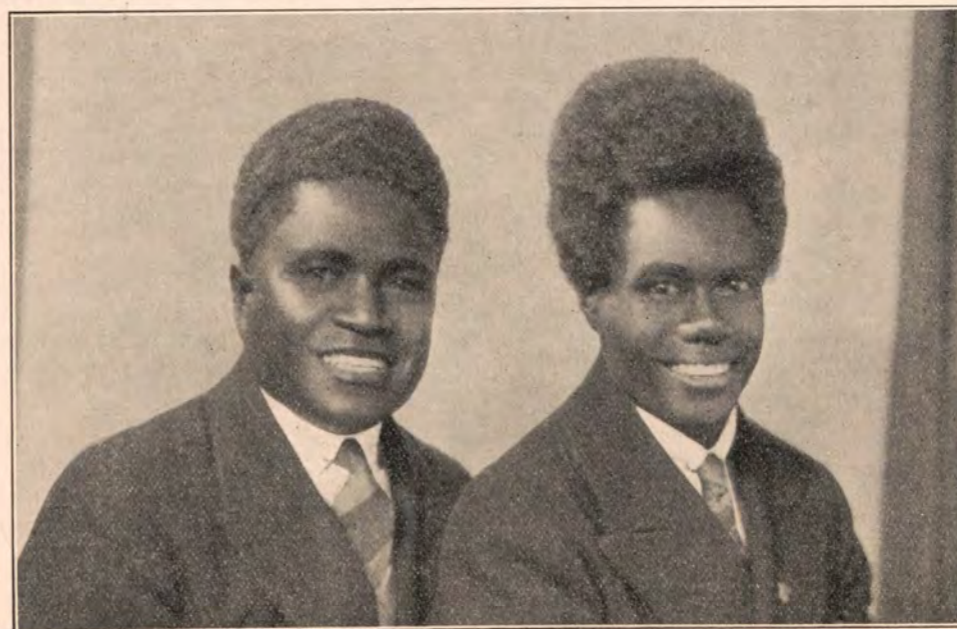
Mr. Hofmeyr pointed out that misconceptions about South Africa are found in England. Every now and then reports come over of the cruelty of the white man to the black man. He asked the audience not to draw sweeping conclusions from a single incident, any more than he, after reading in his evening paper about a highwayman in London, should jump to the conclusion that this city was infested with brigandage. He asked them, too, not to believe that the Dutch-speaking people of South Africa were hostile to the natives, and retained the slave-owning instinct. In the first constitution of the Dutch South African Republic there was enshrined an obligation to preach the Gospel to the natives. To-day, the Dutch Reformed Church was the greatest missionary organisation in South Africa.

But we live in a land where the black and

white races meet in a country which is suitable for European settlers on a large scale, a country where the ideal of building up a European civilisation is a natural one, but where that ideal is confronted and threatened by a lower scale of civilisation among the natives.

"How can this problem be solved?" asked the speaker.

In the old days the Transvaal was developed as a Dutch Republic living in isolation from the races of the world, a life about on a level with that of the seventeenth century in Europe. Then suddenly gold was discovered and great masses of people with alien views and beliefs, came pouring into the land. Old President Kruger was worried about the future, and he took counsel with the President of the Free State. That sagacious man gave him this advice—"Make them your friends." There, I think, lies the solution of our problem. Let us not falter in the task of reconciliation. How better can we do this than by giving them the best gift we have at our disposal—the gift of the Gospel of Jesus Christ? It is in that spirit that as a public man in South Africa I support the cause of Christian missions. This is the great constructive service to the child races who are evangelised, and to the European peoples who are brought into contact with them.



GINA.

KERA.

Native boys who are assisting in deputation work.



## Church Finance.

That the importance of Church Finance is widely recognised is shown by the formation, ten years ago, of the International Association for Church Finance. The Report of the World Conference on the subject, held at Glasgow, in June, 1928, under the auspices of the Association, has just reached the Mission Office. The Conference was largely British, but other countries had representatives there, New Zealand being represented by Rev. James Ings, of the Presbyterian Church. The Association stands for the truth that devotional fervour is not to be divorced from practical sagacity and points to the many Christian enterprises that are held up for want of financial support. The Conference laid stress on the doctrine of Stewardship and recommended the Weekly Freewill Offering, or as it is generally called, the Envelope System. The spirit of the Conference may be gathered from the following resolution:—

"The Conference desires to respond anew to the call to service in the Kingdom of God; and, recognising that the spirit of God moves and acts through the offerings of His people, declares its conviction that all ingathering of the Church's income is a spiritual service which ought to be rendered with glad consecration through methods at once efficient and worthy."

The Conference was strongly of opinion that the fullest instruction practicable in the principles and management of Church organisation and finances should be given to Theological Students and to all who hold office.

That our financial difficulties are small compared with those of the Churches of Europe is shown by the following extract from the address of Rev. Bauhofer of Geneva:—

"Currency inflation has had its vast and ghastly sway over two thirds of the countries of Europe. Its effects have been before the eyes of a startled world. All investments and, what is more important with Continental Churches, all endowments and Church funds for colleges, bursaries, orphanages and other charitable institutions, ministers' retiring funds, pension funds for pastors and widows' and orphans' funds have been wiped out. The task of building up all these agencies and resources again will take many years, and in some cases will be forever unfulfilled."

Missionary Finance figured largely at the Conference, though it was not summoned to

deal specially with that part of our offerings to our Lord.

G.T.M.

## Book Notice.

We recommend our readers to obtain *A Faith for the World*, by William Paton, if they do not already possess it. It is published by Edinburgh House Press and the price is 2/6 net. It is not directly concerned with the Jerusalem meeting of the International Missionary Council, but it quotes largely from the Report of that meeting and vindicates some of the things contained in it. The proceedings of the Council have been criticised and, as the present writer thinks, deservedly. Its claim to speak for the universal church or even for a considerable portion of the church has been challenged. A better report of the proceedings might have been presented if more time had been taken in its preparation. Apparently the aim was to get it published while the interest in the gathering was keen, and its value is thereby lessened though it contains much useful matter. The book that we are recommending is the result of mature reflection on the subjects discussed at the meeting. The quotations from the report are slight, compared with the original matter which it contains, and the author, who is Editor of the *International Review of Missions*, is in a position to review the whole field and present the case for missions in all its bearings. We know of no book better suited for use in Mission Study Circles or Bible Classes, when studying the missionary programme, and the book affords suggestions and helps in Christian work and thought in general, apart from its special application to the mission field. We conclude with the following extract: "Some of the arguments used to defend Christian Missions are intolerable to some of the best minds in the modern world. The missionary cause is sometimes tied up with ideas of imperial expansion or stability, or it is urged that the Christianization of the Far East is necessary to avert disastrous economic competition or a Yellow Peril. Apart from the fact that these arguments are not valid in their own field, every time they are urged the missionary cause is damned in the eyes of some of those whose help is most worth having. The religion of Jesus Christ goes ill with self-regarding national policies, and to this fact many who do not call themselves Christians are highly sensitive."

G.T.M.

## WOMEN'S PAGES

## M.W.M.U.

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

### President's Quarterly Letter.

There is so much of interest to record this quarter that I hardly know where to begin. Since the last issue of *The Open Door*, several events of importance to our work have happened.

The Eltham Women's Auxiliary, under the capable leadership of Mrs. Avery, has had a signal success with its District Convention, besides the honour of being the first to try the experiment. The ladies were greatly privileged by having with them Mrs. J. F. Goldie, honoured pioneer missionary, and wife of the President of our Methodist Conference. It was a wonderful and never-to-be-forgotten day for those privileged to attend. Mrs. Goldie spoke in the afternoon and evening, stirring all hearts to the depths by the moving story of indomitable heroism and marvellous faith of the early pioneers of the work on our Mission Station in the Solomons. The devotional exercises were outstanding in spiritual influence, and the atmosphere of the whole function was warm and friendly. We are confidently expecting very fine results, in increased effort to extend our work of "Women for women."

At Blenheim the members of the W.A. have celebrated their twenty-first birthday in an enthusiastic and satisfactory manner. It was their President's bright idea that twenty-one new members would be a very fitting part of the programme; their hopes were more than fulfilled, twenty-seven being the number secured. They also were delighted by the presence in their midst of our Missionary heroine, Mrs. Goldie. Words fail to express our debt to this gracious lady who, at any cost to herself, is willing to undertake toilsome journeys in order that she may speak to Auxiliary women, and tell the story of the lives and needs of the little women in the Islands. Our Blenheim and Nelson friends will cherish grateful memories of Mrs. Goldie's visit and wonderful stories.

Of Mrs. Goldie's visit to Christchurch, lack of space forbids more than a few words; but a very correct and sympathetic account appears in the last issue of the "Methodist Times," of the great gathering in Durham Street Church, when a record Easter Offering was received,

and a very touching and interesting address was given by Mrs. Goldie, under the trying conditions of a heavy cold and inclement weather. To the Auxiliary women present that evening, it was a crowning joy to see and hear for themselves, one who is their beau-ideal of a woman Missionary, and who has to her record such wonders of endurance and heroism.

Mrs. Goldie extended her travels to Ashburton, where she spoke to the W.A. and to Willowby, where there was a fine gathering of both men and women; but the weather grew colder, and Mrs. Goldie became very unwell, so was reluctantly compelled to relinquish the rest of her Southern itinerary. She is very sorry for the Auxiliaries which had to be disappointed, and we have hopes of arranging for a visit further south in the summer time.

Various Auxiliaries in the North Island have asked for a visit from Mrs. Goldie, who has signified her willingness to speak at as many places as possible. An itinerary will be arranged and submitted to her. Any Auxiliaries wishing to be included should write *at once* to Mrs. F. Thompson. We will do our best for everyone, but can make no definite promises for we must not be too hard upon our dear friend who is so willing to spend and be spent, for the welfare of those little dark-skinned women she loves so well.

Sister May Barnett has arrived in New Zealand for her second furlough. After a period of rest she will be able to speak at Auxiliaries not too far distant from her home in Tai Tapu. Very shortly we are expecting Sister Lilian Berry also. Her home is near Wanganui. It is expected that she will visit some Auxiliaries near there. The Union Executive must be approached by Auxiliaries wishing for the services of these Sisters, so that the best use can be made by them at the least possible expenditure of time and strength. This arrangement is made in fairness to the Sisters themselves.

May I remind you that goods to be of use at Christmas time to our Sisters in the Solomons, should leave these shores no later than August. Figure to yourselves their bitter disappointment when there are very few gifts to hang on the Christmas trees, the little dark children so eagerly expect now! And get to work collect-



ing garments, print, calico, handkerchiefs, sewing materials, school requisites, writing pads, pens, pencils, nail brushes, fish hooks, balls, dolls, Jews' harps, mouth organs, plasticine, pocket knives, 3d. scissors, Bible pictures, and stories, etc., etc. (There is a very good list in the May issue of the *Lotu*.)

Let me remind you also to begin planning to send at least one delegate to our M.W.M.U. Conference, to be held in Auckland about the end of October.

In conclusion, let us not forget to bear our share in the Missionary Campaign of this year. An effort is being made to double the Missionary Income of the Dominion. This means that the M.W.M.U. must double its income too. We raised £2,112 last year. This year we must have £4,224! Can we do it? Yes! If each member doubles what she gave last year, it's done! But some, of course, cannot do this. Then let us work hard for an increased membership. This will make up. But both methods must be put into practice. If we do our best, God will give the increase, but each must do her part. There must be no slackers, and above all, we must pray. God says, "Pray ye therefore." And we do need more labourers badly in this harvest field. Dr. James needs another trained nurse.

A Sister is needed badly to keep Mrs. Voyce company at Siwai. Sister Lina Jones needs a white assistant in her kindergarten work! Oh, let us pray, for the suitable women to offer, for the money for their support, for the success of Mr. Goldie's appeal to the people, and for a deepening of our own spiritual life. "Now unto Him, that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory. . . world without end."

Thanking you for your interest and co-operation,

I am,

Yours sincerely,

MARY E. BOWRON.

### Notes from Near and Far.

Nurse Clark, of the Boys' Orphanage, Fiji, writes that three of the Indian boys, Sewah Masih, the first boy in the Orphanage, John Bairagi, and Samuel Bharat, are schoolmasters now, and local preachers. John Bairagi, wishing to fit himself to become a minister, has gone to the Scottish Churches College, in India, in

faith that friends will help to finance him. These boys will be remembered by many in the Dominion. Nurse Clark also speaks of Miss Graham, who is in charge of the Jasper Williams' Boarding School and Orphanage, at Lautoka, and also undertakes the Girls' Day School, with only Indian girls to help.

We learn that Rev. M. K. Gilmour, who has been under medical treatment in Sydney, has sufficiently recovered to return to his station in Papua.

Many Auxiliaries are celebrating their 21st birthdays this year.

Auckland is holding its birthday party on June 12th. A Communion and Thanksgiving Service in the morning, followed by luncheon, a Social gathering in the afternoon, with addresses and greetings; and representations of work on the Mission Fields in the evening, is the programme arranged.

In September, the Wellington women hold their coming of age functions. At each of these Mrs. Goldie addresses the gatherings.

All Auxiliary members will sympathise with Mrs. Hill, Wellington's president, whose son was seriously injured in a motor accident; we are glad he is making progress.

Misses Edna White and Muriel Stewart are proving of great value to the doctors, who speak in highest terms of their skill and adaptability. Some of the native girls are proving capable helpers in the hospital work.

Only a few years ago they were joyless burden-bearers with no privileges; to-day, they are sunny women. Is it worth while to have a share in their emancipation?

### Auckland Notes.

Mrs. Binet continues to give most interesting talks at various branch meetings. These are helpful and enlightening, coming from one who speaks of that which she has seen and known.

Miss Rishworth, who has been absent for many months, expects to reach Auckland on the 4th June.

Miss Ivy Jones, who is working among the Maoris in and around Auckland, has spoken at several Branch Meetings. Her story opens one's eyes to the needs of those so close at hand.

Several of our Branches have held box afternoons, when parcels for our Sisters at work among the Maoris were brought in, and sacks of old clothes, etc., have been sent out.

Auckland's Easter Offering this year reached £136. This is the peak; the Christmas Offering was £78.

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of

### New Zealand.

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Secretary: Mrs. F. THOMPSON, 28 Repton Street, Merivale, Christchurch.

Assistant Secretary: Miss BECK, Deaconess House, Latimer Square, Christchurch.

Treasurer: Mrs. PURCHASE, 36 Leinster Rd., St. Albans, Christchurch.

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